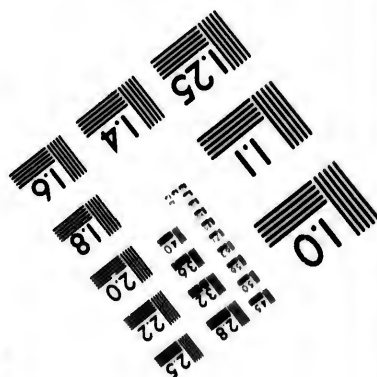
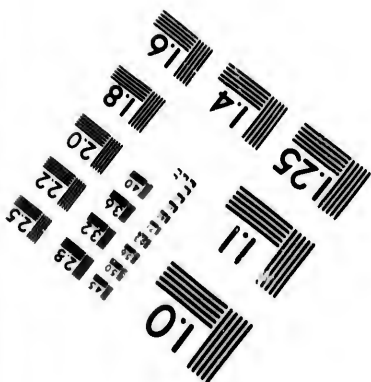
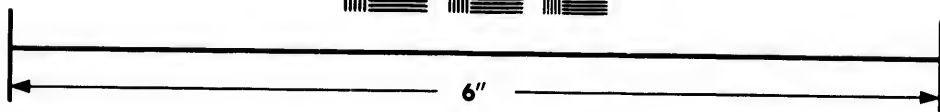
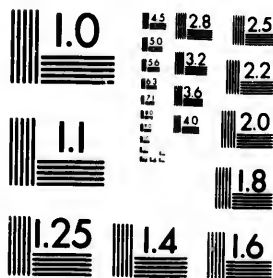


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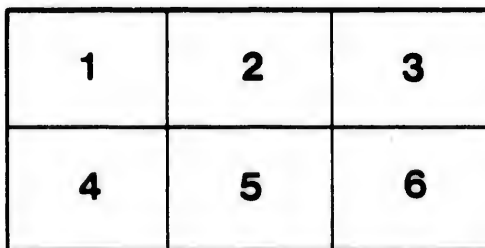
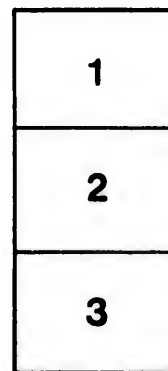
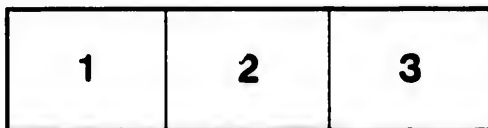
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T H E

P R E F A C E.

IT is universally admitted, that there are few studies so replete with importance, or so abounding with entertainment, as Geography: for here the human mind, at the same time that it is pursuing pleasure, becomes enriched with a knowledge that dignifies every faculty.

The mind which applies itself to Geography, in reaping the great intellectual advantage of cultivation and improvement, enjoys doubly every pleasing description, every animating picture, every historic charm, every grace and beauty, of a variegated, interesting, and delectable science.

A knowledge of the world, and of the people who inhabit it, is a subject which more or less concerns every person. By *Nature* we are prompted to desire a knowledge of the country in which we first drew breath; *Commercial Views* lead us to enquire into the situation of our neighbours; and that *Curiosity* inherent in every human breast, and from which we derive our most sublime pleasures, induces us to wish for an acquaintance with the most remote parts of the universe in general.

One of the first objects of the human attention ought to be an investigation of such branches of knowledge as appear calculated to instruct, to enlighten, and to improve: and what, then, in this respect, can be more happily adapted than Geography? a science so effectually tending to enlarge and ripen our understandings, to correct and regulate our opinions, strengthen our associated ideas, and banish illiberal prejudices.

We mean to furnish our readers with an **AUTHENTIC UNIVERSAL SYSTEM OF GEOGRAPHY**; for which purpose we have bestowed the most elaborate pains in our researches, in order to avoid the errors which some authors have fallen into, and to give clear, distinct, and accurate descriptions: nor shall we omit an history of the present state of learning in the several countries of which we shall treat.

We have been supplied with some very valuable materials from gentlemen of established credit, who have travelled into various parts of the world, and who have investigated, with a peculiar attention, every thing worthy their curiosity: nor have we omitted to examine, with the nicest care, the writings of such great and learned men, as have explored with a philosophic precision, and have given the most just descriptions of the World.

Our

THE PREFACE.

Our readers will not only here be made fully acquainted with the present state of empires, kingdoms, provinces, and colonies, but also with the various revolutions which have effectuated their present form and situation. We shall take a view of the ancient as well as modern world; and, by carefully describing the manners and customs of remote ages, render our undertaking the most extensively complete of any ever yet attempted.

The grand divisions of the globe into land and water, continents and islands; the situation and extent of the several kingdoms; their origin, their forms of government, their laws and revenues, their productions and natural curiosities; the genius, manners, customs, language, and learning of the inhabitants; their religion, their arts and sciences, manufactures and commerce, buildings and ruins, will be here described in the most accurate, familiar, and pleasing style.

The variegated face of nature, from the burning tropics to the frigid poles; groves, gardens, and beautiful plants; shrubberies, and each blooming flower of fair creation, cannot fail to yield the most sensible and animated pleasure; whilst, on the other hand, wild solitary prospects, rude deserts, and tremendous piles of hills, will lift the human thought to the highest extreme of equal astonishment and amusement.

The reader, desirous to investigate the transactions of remote ages, will be presented with the relics of once flourishing cities, and the splendid ruins of palaces and temples. In short, every thing that can tend to strengthen and improve the understanding, or gratify and divert the curiosity, will be found in this our historical, political, and commercial description of all the nations in the known world.

We shall begin with a description of *Asia*; for here it was, according to the holy writings, that the Divine Being created the first of the human race: it was here the beautiful garden of Eden was planted. It was *Asia* which, after the deluge, became the nursery of the rising generations; whence the descendants of Noah dispersed colonies into the other parts of the globe, making their first migrations into *Africa*, which will be the second object of our consideration. When the *Asiatic* and *African* regions became the seats of tyranny and despotism, some of the more liberally disposed penetrated northward; and sought for that liberty in less prolific climates, which it was no longer permitted them to enjoy in the more fertile eastern parts—Hence *Europe*, though less extensive and wealthy, became more polished and powerful than the other two parts of the world. Till at length the inhabitants made such astonishing improvements in the arts and sciences, and became so bold in the spirit of enterprise, that they discovered the fourth grand division of the globe, *America*, a part not less rich and prolific than the other three; with the history and description of which we shall conclude our arduous and useful undertaking.

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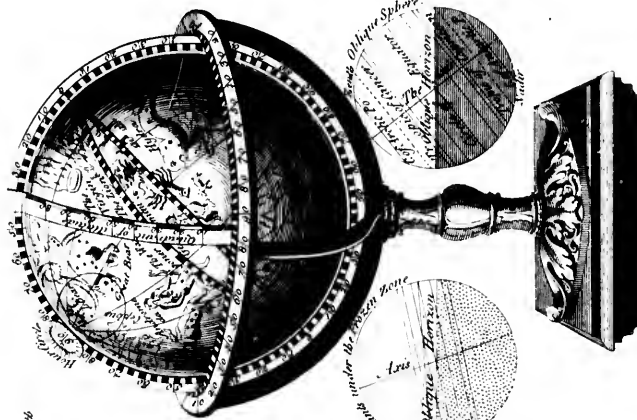
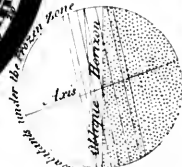
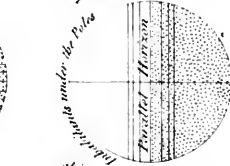
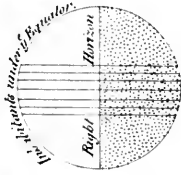
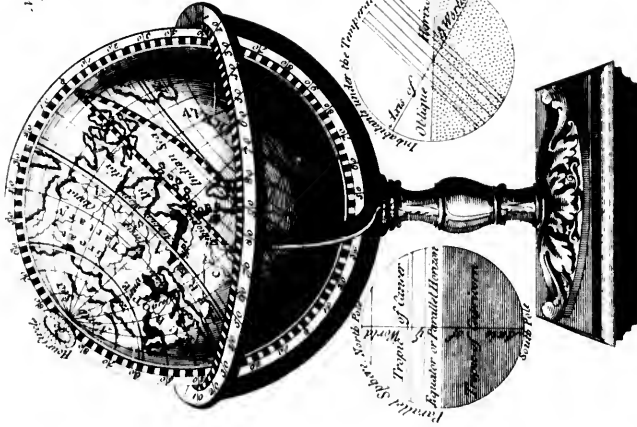
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Copper-plates for Widdowson's Complete System of Geography.

TERRESTRIAL GLOBE.

CELESTIAL GLOBE.



INTRODUCTION.

THE word Geography, which is derived from the Greek, implies a description of the *World*. By the *World* we mean the Terraqueous Globe which we inhabit, and which is usually termed the Terrestrial Globe.

Geography is the general term for the description of the Whole World; *Hydrography* implies a description of water; *Chorography* signifies the description of a country, or province; and *Topography* means the description of a particular district, city, town, village, &c.

TERMS used in GEOGRAPHY.

THE principal terms used in Geography, respecting the description of land and water, are as follow:

A *Continent* implies a large portion of earth, comprizing several countries, which are not separated by the sea.

An *Island* is a portion of earth entirely surrounded by water.

A *Peninsula* is a quantity of land, joined to the *Continent* by a small neck, and every where else surrounded by water.

An *Isthmus* is that neck which connects the peninsula to the main land.

A *Promontory*, or *Cape*, is a high point of land, which stretches into the sea.

An *Ocean* is an immense collection of water, surrounding a great part of the *Continent*.

A *Sea* is a smaller collection of water, or an inferior ocean.

A *Gulph* is a part of the sea almost surrounded by land, except at one small part, where it joins the main sea.

A *Bay* is, in general, less than a gulph, and has a wider entrance.

A *Creek* is less than a bay, and may be deemed a small inlet of water, running a little way into the land.

A *Road* is a place on the coast, where there is a good anchorage.

A *Streight*, or *Strait*, is a narrow passage of water, which joins two seas, two gulphs, a sea and a gulph, &c.

A *Lake* is a collection of waters, surrounded by land.

A *River* is a stream of water, which derives its source from some inland spring, meanders through the country, and empties itself either into the ocean, the sea, or some other river.

For the help of memory we shall recapitulate the foregoing geographical terms in verse.

A *Continent's* a *Track* of land defin'd,
 Comprizing countries not by seas disjoin'd;
 The wat'ry element an *Island* bounds,
 And ev'ry where with circling waves furrounds;
 And a *Peninsula's* an earthly space,
 Which (one part only) flowing waves embrace:
 That part, or neck, which joins it to the main,
 By the word *Isthmus* fully we explain.
 A *Promontory* is, as all agree,
 A point of land projecting in the sea;
 The earthy globe the surging *Oceans* bound,
 And lesser *Seas* more narrow shores furround;
 For an inferior sea a *Gulph* may stand,
 Almost enclos'd, and circumscrib'd by land:
 A *Bay* is as a smaller *Gulph* defin'd;
 A *Creek's* a smaller bay, less mov'd by wind;
 A *Road* is where a ship may ride with ease;
 A *Streight's* a narrow pass that joins two seas;
 A *Lake's* an inland sea with certain bounds,
 Which banking earth on ev'ry side furrounds;
 A *River* through the land meandering goes,
 Streams from its source, and to the ocean flows.

Of the ARTIFICIAL SPHERE, or GLOBE.

THE Sphere is an artificial machine, consisting of many circles, invented by the sagacity of mathematicians, to explain the doctrine of the Globe, or Orrery; and to illustrate the motions of the earth, planets, &c.

Every circle is divided into 360 equal parts, which we call degrees; each degree into 60 more equal parts, called minutes.

The *Plane* of a circle means that surface on which it is drawn; and if the surface be supposed of an infinite extent from the centre, it is still called the Plane of that circle. But circles are said to be in different Planes, when the surfaces on which they are made incline to, or intersect each other.

The *Axis* is that line which we conceive to pass through the middle of the earth, and on which the whole mass turns round; represented in the Artificial Globe by a wire. The two extremities of the *Axis* are called the poles of the equator; and if the *Axis* be imagined to reach the stars, one point is called the arctic, and the other the antarctic, or the north and south poles of the world.

The principal Great Circles are these:

The *Equator* is a great circle, going from east to west, which parts the globe into the north and south hemispheres. It is named the Equator, or Equinoctial Line, because when the sun arrives there the nights and days are equal. It is also divided into 360 degrees, reckoned eastward from the first meridian.

The *Horizon* is that great circle which parts the upper hemisphere from the lower, or the visible from the invisible hemisphere. So much of the earth as we comprehend in our view, in a circular manner when we stand on a plain, is called the Sensible Horizon. It is a moveable circle, having the zenith point over the spectator's head, and the nadir point under his feet, for its two poles. But the Rational Horizon is to suppose the eye at the centre of the earth, viewing the whole celestial hemisphere upwards; which is represented by a broad wooden circle encompassing the globe, on which are described several other circles. The inner one is divided into 12 equal parts, shewing the 12 signs of the zodiac; each of which is subdivided into 30 degrees, marked 10, 20, 30. The next contains a calendar, according to the Old Style, divided into months and days; and the other is a calendar according to the New Style.

The *Meridian* is a great circle, dividing the globe into the east and west hemispheres: it lies directly north and south, passing through the poles of the equator. The Meridian is changeable, being properly that part of the heavens where the sun is at noon; so that every place on the earth has a different Meridian, if we move east or west; but passing north or south, it remains the same. The Meridians marked on the globe are 24 semicircles, ending in the poles, which we may multiply at pleasure; for Geographers usually setle one Meridian, from whence they reckon the longitude of any place, east or west; as in the new set of Maps for this Geography, London is made the first Meridian. The globe hangs in a brass circle, on which is placed another small brass one, called the horary circle: this is divided into 24 equal parts, and describes the hours of day and night; which, in turning of the globe, are pointed out by an index fitted to the pole. This is to shew the rising and setting of the sun, moon, and stars, or the time of day in all parts of the earth. The degrees of latitude are marked on any Meridian line; but in maps, always on the two outermost.

There are two other meridians called *Colures*, which being also great circles, cut the sphere into four equal parts. The Solstice Colure goes through the poles, and cuts the ecliptic at the first degree of Cancer and Capricorn: the Equinox Colure goes likewise through the poles, but cuts the ecliptic at the beginning of Aries and Libra. By these the seasons are distinguished; for when the earth, in its annual course, passes under the Equinox Colure, then commence the spring and autumn; but when it passes under the Solstice Colure, the winter and summer begin.

The *Ecliptic* is a great oblique circle, cutting the equator at angles of 23 degrees, 29 minutes. It describes the annual course of the earth, north and south: but the course of the planets and moon lies eight degrees arched on each side; which broad part of the sphere is commonly called the Zodiac, containing 16 degrees; the Ecliptic being that circle in the middle, which is divided into 12 signs, each containing 30 degrees. The characters and names of the signs are thus:

<i>Aries</i>	♈	<i>Cancer</i>	♋	<i>Libra</i>	♎	<i>Capricorn</i>	♏
<i>Taurus</i>	♉	<i>Leo</i>	♌	<i>Scorpio</i>	♏	<i>Aquarius</i>	♒
<i>Gemini</i>	♊	<i>Virgo</i>	♍	<i>Sagittarius</i>	♐	<i>Pisces</i>	♓

There are two more Great Circles, called *Verticle*, or *Azimuth Circles*. These are perpendicular to the horizon, and pass through the zenith and nadir. They are not drawn on the globe, but represented by the quadrant of altitude, which is a very thin plate of brass, made to screw on the zenith of any place, and to reach the horizon; being also divided into 90 degrees, for taking the altitude of the sun or stars, when they are not on the meridian.

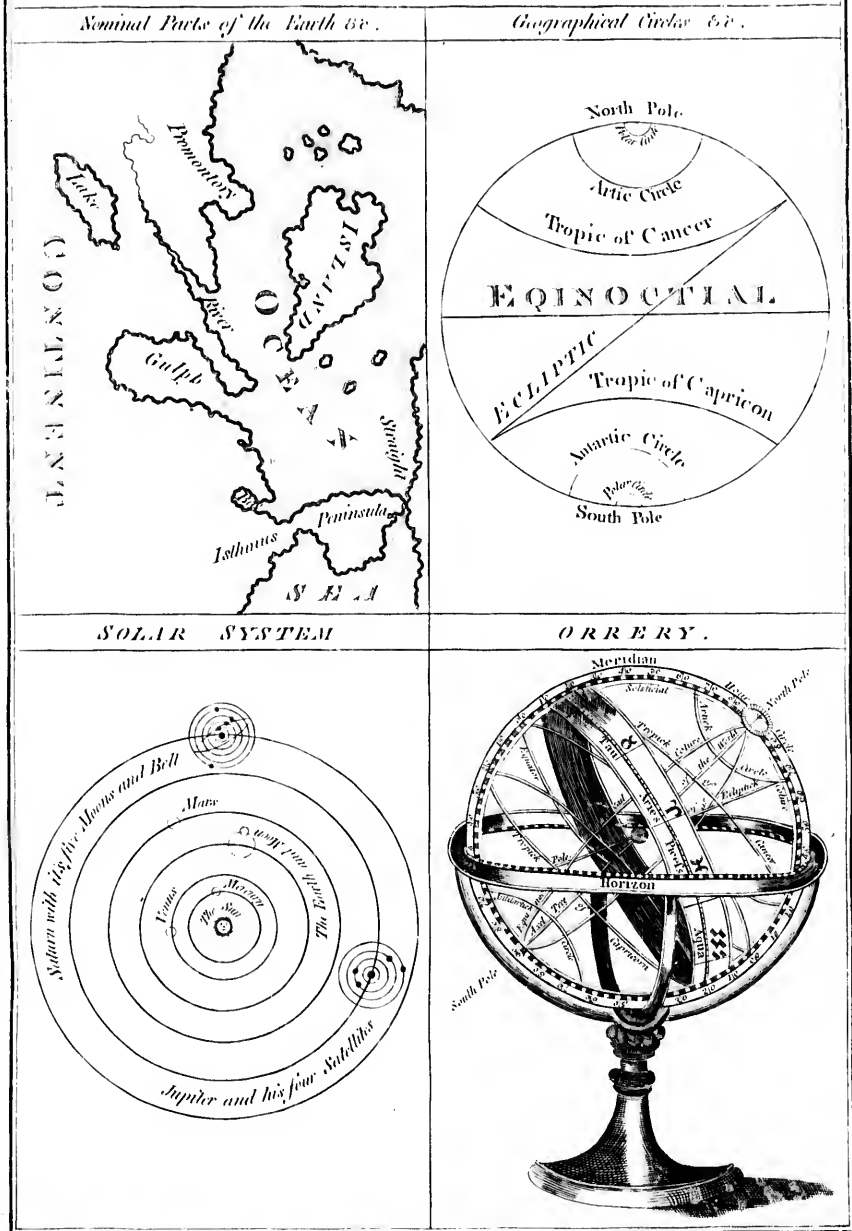
The Lesser Circles are four.

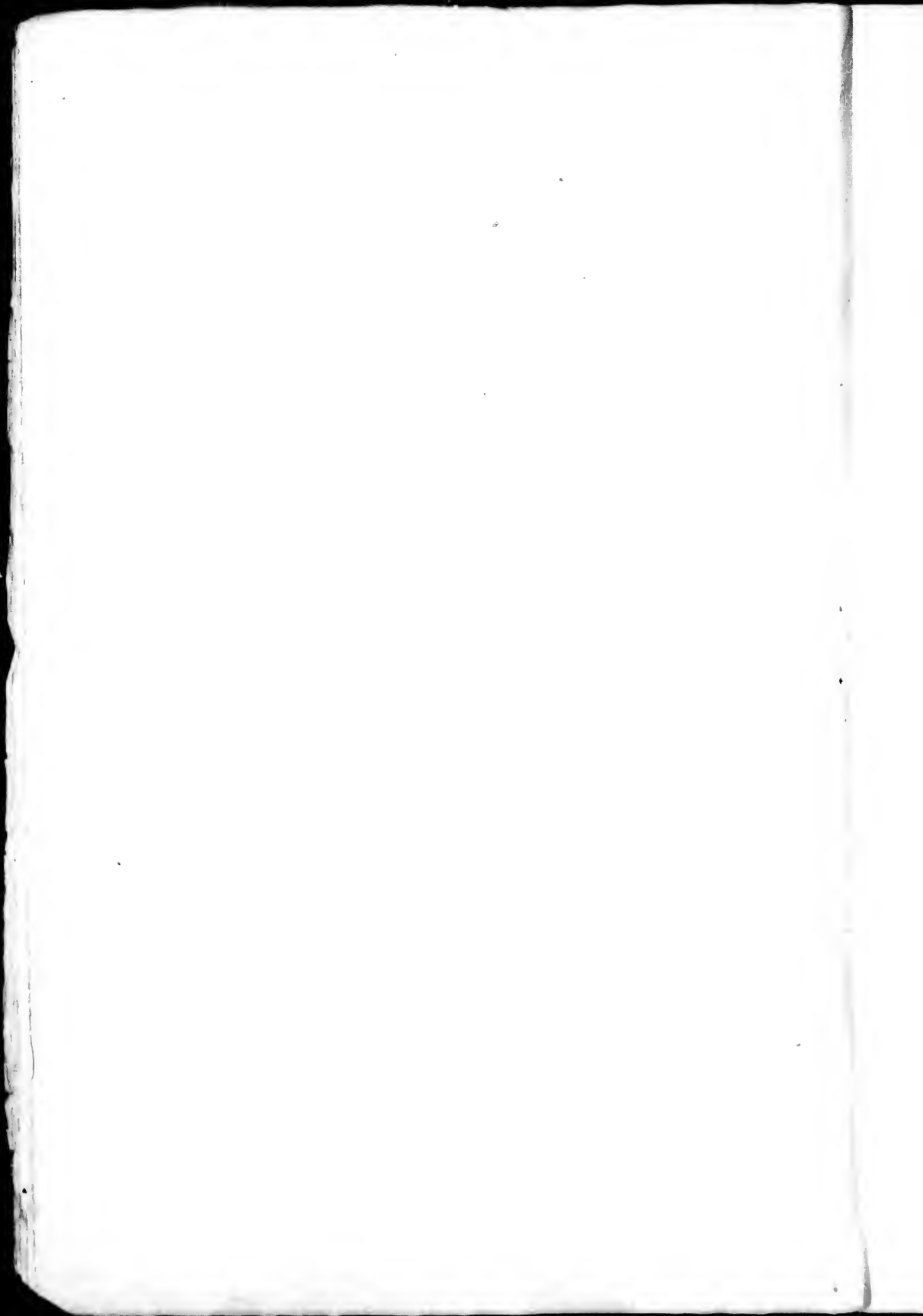
The two *Tropics* are those of Cancer and Capricorn: the first is 23 degrees 29 minutes north from the equator, and the other is the same distance to the south. On all globes and maps they are known by a double line.

The

Engraved for *Millington's Complete System of Geography.*

The TERMS and PRINCIPLES of
GEOGRAPHY.
With their ASTRONOMICAL CONNECTIONS





The two remaining Circles are still smaller, called the *Arctic*, or *Polar Circles*. The North Pole Circle is distant 23 degrees 29 minutes from the North Pole; and the South Pole Circle is equidistant from the South Pole. These Circles have also double lines.

The Cardinal Points are the four quarters of the world, east, west, north, and south.

The Collateral Points are the principal divisions and subdivisions of the four chief; in all 32.

The earth being divided into five parts, by the two Tropics and the two Pole Circles, those five parts are named Zones. Two Temperate, two Frigid, and the Torrid Zone.

The North Temperate Zone includes all the land between the Tropic of Cancer and the North Pole Circle: and the South Temperate Zone includes all between the Tropic of Capricorn and the South Pole Circle.

The two Frigid Zones contain all the land from the two Polar Circles to the very Poles. These, by the ancients, were thought uninhabitable; but navigators have discovered many well-peopled countries within the Arctic Circle, almost round the North Pole; though none has yet been discovered within the Antarctic, or South Frigid Zone.

The Torrid Zone includes all the space between the two Tropics, the Equator being in the middle. The whole is thoroughly inhabited, though it lies under the full annual course of the sun; for which reason the ancients thought it could not be peopled for extreme heat, any more than the Frigid Zones for extreme cold.

The Temperate Zones contain in latitude each 43 degrees 2 minutes, being the space between each Tropic and the Pole Circle. The Frigid Zones contain each 46 degrees 58 minutes; that is to say, 23 degrees 29 minutes on either side the Pole: and the Torrid Zone, in like manner, contains 46 degrees 58 minutes latitude; that is, 23 degrees 29 minutes on each side the Equator.

Of S H A D O W S.

THE ancients also named the inhabitants of the earth, according to which way the Shadows of their bodies were cast by the noontide sun.

Periæci are those beyond the Polar Circles, whose bodily Shadows turn round every 24 hours.

Heteroeci are those people in the Temperate Zones, whose noon Shadows ever fall one way: the North Temperate Zone throwing it north, and the South Temperate Zone throwing it south.

Amphiceci are those who live in the Torrid, or Middle Zone. Their noon Shadows fall different ways at different seasons: for when the sun gets to the sign Cancer, being the North Tropic, their Shadows fall south; and when the sun reaches Capricorn, or the South Tropic, the Shadows go north. And because, twice a year, their bodies make no shade at all, the sun passing just over their heads, they are therefore called *Afici*.

Periæci is from $\pi\epsilon\rho\iota$, which means round about; and $\sigma\alpha\delta\omega$, a Shadow. *Heteroeci* is from $\eta\tau\epsilon\rho\omega$, meaning one only, and $\sigma\alpha\delta\omega$. *Amphiceci* is from $\alpha\mu\phi\iota$, both ways. And *Afici* is from α , and $\sigma\alpha\delta\omega$; that is, without a Shadow.

Of S I T U A T I O N S.

THE *Periæci* are those who live in the same parallel, have the same latitude and seasons, and the same pole elevated; but have opposite meridians, and consequently opposite days and nights.

The *Anticeci* are those people who have the same meridian, but opposite parallels; equidistant from the Equator, though on contrary sides. Their longitude is the same, and consequently the same length of day and night; but they have contrary poles and seasons; and when it is noon with one, it is midnight with the other.

Antipodes are such, whose parallel and meridian are both opposite. They have the whole globe of the earth between them, in diametrical opposition; they have contrary poles elevated; their feet are directly opposite, and consequently their nights and days, winter and summer.

Of L A T I T U D E and L O N G I T U D E.

THE exact situation of cities and places, where the inhabitants of the earth reside, is more particularly called their Latitude and Longitude. Latitude is the distance of any place from each side the Equator to either of the Poles; which distance being but 90 degrees each, no Latitude can exceed that number.

Longitude is the distance of a place from the first, or some other meridian. When Ptolemy invented the way of distinguishing the situation of places, he did it by parallel and meridian lines; the latter passing round the globe through the Equator and Poles, and the former lying parallel to the Equator; which parallel lines were found very convenient for marking the Latitude into degrees and minutes. Then for Longitude, he fixed upon Teneriff, one of the Canary Islands, as the most western part of the then known world; which having a very high mountain, was a good mark for mariners, and the fittest place from whence to begin a general computation. Accordingly, all the old maps begin their East Longitude from Teneriff; and because then only one side of the globe was known, the degrees were only 180: but since the discovery of America, they are carried quite round to 360. This method was always esteemed, and Teneriff reckoned a good standard meridian, till the French, who like nothing which they themselves do not invent, thought proper to alter it, and make the Island Ferro their new meridian, which, by late observations, lies just

just two degrees more west. Wherefore, to prevent confusion, our modern Geographers, and delineators of maps, make the metropolis of their own nation the first real meridian: and in this case Longitude is two-fold, being, from London, either west or east; as at sea it is computed from some known port, or headland.

The Longitude of any place from London being known, the difference in the hour of the day is also known. For as the sun performs his diurnal circuit in 24 hours, he gains in each hour 15 degrees, being a twenty-fourth part of 360, or one degree in four minutes. So that at any place 15 degrees east of us, noon is an hour sooner with them, as it is an hour later with those who live 15 degrees west from us. The town of Pembroke, in Wales, being five degrees west of London, their noon is therefore 20 minutes later. If a clock, or any time-piece, could be so made as to go equal and true at any season, or distance, the theory of Longitude at sea would be no more a mystery: but as that is impracticable, our modern Astronomers have contented themselves with observing the Solar and Lunar Eclipses; for if their appearances and calculations are exactly known with us, and the same appearances are observed in any other part of this globe, the difference arising from those times will settle the difference in Longitude by the foregoing rule. The Eclipses also of Jupiter's Moons, and the spheroidal figure of the Earth, two important discoveries of the seventeenth century, will each, in their turn, lead us farther on to a true system of Longitude.

Lastly, Though all degrees of Latitude are equal in length, yet degrees of Longitude vary in every new parallel of Latitude: for all the meridian lines meeting and intersecting each other at the Poles, the degrees of Longitude do naturally diminish as they proceed either way from the Equator. The best explanation of which is an orange with the peel stripped off; where the natural partitions not only resemble, but are truly the meridians of a Globe, crossing each other at the top and bottom: whereas, if the orange is cut in slices the contrary way, the divisions are parallel, and the degrees of Latitude all equal.

The following Table shews how the degrees of Longitude diminish, throughout all the parallels of Latitude; reckoning 60 parts, or miles, for a degree at the Equator.

A TABLE, shewing the Number of Miles contained in a Degree of Longitude, in each Parallel of Latitude from the Equator.

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	16	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 TABLE, shewing in what Climate any Country lies, supposing the Length of the Day, and the Distance of Place from the Equator, to be known.

Cit.	Latitude. D. M.	Reach. D. M.	Long. H. M.	Day. H. M.	Names of Countries and remarkable Places, situated in every Climate North of the Equator.
1	8 25	8 25	12 30		I. Within the first climate lie the Gold and Silver Coasts in Africa; Malacca, in the East-Indies; Cayenne and Surinam, in Terra Firma, South America.
2	16 25	8	13		II. Here lie Abyssinia, in Africa; Siam, Madras, and Pondicherry, in the East-Indies; Straits of Darien, between North and South America; Tobago, Granades, St. Vincent, and Barbadoes, in the West-Indies.
3	23 50	7 25	13 30		III. Contains Mecca, in Arabia; Bombay, part of Bengal, in the East-Indies; Canton, in China; Mexico, Bay of Campeachy, in North America; Jamaica, Hispaniola, St. Christophers, Antigua, Martinico, and Guadaloupe, in the West-Indies.
4	30 25	6 30	14		IV. Egypt, and the Canary Islands, in Africa; Delli, capital of the Mogul Empire, in Asia; Gulph of Mexico, and East-Florida, in North America; the Havannah, in the West-Indies.
5	36 28	6 8	14 30		V. Gibraltar, in Spain; part of the Mediterranean Sea; the Barbary Coast, in Africa; Jerusalem; Ispahan, capital of Persia; Nanking, in China; California, New-Mexico, West-Florida, Georgia, and the Carolinas, in North America.
6	41 22	4 54	15		VI. Lisbon, in Portugal; Madrid, in Spain; Minorca, Sardinia, and part of Greece, in the Mediterranean; Asia Minor, part of the Caspian Sea; Samarcand, in Great Tartary; Peking, in China; Corea and Japan; Williamburgh, in Virginia; Maryland and Philadelphia, in North America.
7	45 29	4 7	15 30		VII. Northern provinces of Spain; southern ditto of France; Turin, Genoa, and Rome, in Italy; Constantinople, and the Black Sea, in Turkey; the Caspian Sea, and part of Tartary; New-York, Boston, in New-England, North America.
8	49 01	3 32	16		VIII. Paris, Vienna, capital of Germany; New-Scotland, Newfoundland, and Canada, in North America.
9	52 00	2 57	16 30		IX. London, Flanders, Prague, Dreflen; Cracow, in Poland; southern provinces of Russia; part of Tartary; north part of Newfoundland.
10	54 27	2 29	17		X. Dublin, York, Holland, Hanover, Warsaw, in Poland, Labrador, and New South Wales, in North America.
11	56 37	2 10	17 30		XI. Edinburgh, Copenhagen, Moscow, capital of Russia.
12	58 29	1 52	18		XII. South part of Sweden, Tobolski, capital of Siberia.
13	59 58	1 29	18 30		XIII. Orkney Isles, Stockholm, capital of Sweden.
14	01 18	1 20	19		XIV. Bergen, in Norway; Peterburgh, in Russia.
15	02 26	1 7	19 30		XV. Hudson's Straits, North America.
16	03 22	57	20		XVI. Siberia, and the fourth part of West Greenland.
17	04 06	44	20 30		XVII. Drontheim, in Norway.
18	04 49	43	21		XVIII. Part of Finland, in Russia.
19	05 21	32	21 30		XIX. Archangel, on the White Sea, Russia.
20	05 47	22	22		XX. Hecla, in Iceland.
21	06 05	19	22 30		XXI. Northern parts of Russia and Siberia.
22	06 20	14	23		XXII. New North Wales, in North America.
23	06 28	8	23 30		XXIII. Davis's Straits, in ditto.
24	06 31	3	24		XXIV. Samoieda.
25	07 21	1	Month		XXV. South part of Lapland.
26	09 48	2	Months		XXVI. West-Greenland.
27	13 37	3	Months		XXVII. Zembla Australis.
28	18 30	4	Months		XXVIII. Zembla Borealis.
29	24 05	5	Months		XXIX. Spitzbergen, or East-Greenland.
30	30 00	6	Months		XXX. Unknown.

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I N T R O D U C T I O N.

The S O L A R S Y S T E M. *

TO explain the disposition of the several parts of the universe, and demonstrate the nature of the heavenly motions with respect to each other, and to the earth, it is necessary to understand the *System of the World*.

Several *Systems* have, at various times, been formed chiefly from conjecture; but the astonishing improvements in astronomy made in later ages, have exploded erroneous suppositions; and experience, assisted by experiment, have at length fixed on a permanent basis, the only true System, called the *Solar System*.

This admirable System was invented by Copernicus, a Prussian, and afterwards fully demonstrated and explained by the incomparable Sir Isaac Newton, who clearly elucidated the Harmony of the universe,

“ Where order in variety we see,
“ And where, tho’ all things differ, all agree.”

This System consists of the Sun in the centre, and the Planets and Comets moving about it.

The Planets are vast bodies, which to us appear like stars; not that they have any light in themselves, but shine merely by reflecting the light of the sun.

“ Each Planet shining in his proper sphere,
“ Does, with just speed, his radiant voyage steer;
“ Each sees his lamp with different lustre crown’d,
“ Each knows his course with different periods bound;
“ And in his passage through the liquid space,
“ Nor hastens, nor retards his neighbours race.
“ Now shine these Planets with substantial rays,
“ Does innate lustre gild their measur’d days?
“ No; but they do as is by System shewn,
“ Dart furtive beams, and glory, not their own,
“ All servants to that source of light, the Sun.”

The Planets are either *Primary*, or *Secondary*.

The *Primary Planets* are six in number, viz.

Mercury, Venus,	Earth, Mars,	Jupiter, Saturn.
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These are called *Primary Planets*, because they move round the Sun; and the other Planets are called *Secondary*, because they move round the *Primary Planets*.

The *Secondary Planets* are ten in number, and go under the general name of *Moons*: of these *one* moves round the *Earth*, *four* round *Jupiter*, and *five* round *Saturn*.

With respect to *Comets* it is universally agreed, that they are immense bodies, revolving about the sun in elliptical orbits. Their periodical times are equally constant, certain, and regular, as those of the Planets; but the bodies themselves are abundantly more dense, as they pass through greater extremes of heat and cold, without any sensible diminution.

All Comets are Spheres, with large atmospheres surrounding them. These, in their nearest access to the sun, by the intense heat emitted therefrom, are so much rarified, as to be abundantly lighter than the sun’s atmosphere, and extended into long lucid tails, towards those parts opposite the sun. As Comets recede from the sun, their tails diminish, and their atmospheres increase gradually until they approach the greatest distance from the sun, and then their tails are contracted into circumambient atmospheres. With regard to motion, Comets and Planets have this difference: all Planets move from east to west in the plane of the ecliptic, and in orbits nearly circular; but Comets, in their very elliptical orbits, traverse the compass in all directions (the plane of the ecliptic excepted), and that in a manner so wonderful, as not to interfere in the orbits of each other. Superstition long held them as ominous, and the vulgar supposed they were certain fore-runners of some tremendous event.

“ Thus terribly in air the Comets roll,
“ And shoot malignant gleams from pole to pole;
“ ’Tween worlds and worlds they move, and from their air
“ Shake the blue plague, the pestilence, and war.”

* Though the Newtonian System seems to differ, in some respects, from the account of the Creation by Moses, yet both are true, and the variation is only in point of expression. Moses alludes to the rotation of the sun round its own axis, which some have mistaken for a motion round the earth. But it should be recollected, that Moses had an ignorant and stiff-necked people to deal with; in consequence of which he talked as a *Moralist*, not as a *Philosopher*, and wished to make them *good*, not *learned*; he therefore sacrificed mathematical distinctions to the more immediate duties of his function as a religious Law-giver.

S U N .

THE Sun, situated in the centre of the universe, is the fountain of light, the source of the seasons, the cause of the vicissitudes of day and night, the parent of vegetation, and the friend of man. It is a prodigious body of intense heat, and amazing illumination: in fine, when we view the Sun we behold a globe of liquid fire, whose diameter is equal to 100 diameters of the earth; the thickness being 793,000 miles. Its surface is 10,000 times larger than the earth, and its solidity 1,000,000 greater: that is, the surface is the square of the thickness, and the solidity its cube.

“ The Sun that rolls his beamy orbs on high,
 “ Pride of the world, and glory of the sky,
 “ Illustrious in his course, in bright array
 “ Marches along the heav'ns, and feathers day
 “ O'er earth, and o'er the main, and the ethereal way. }
 “ He in the morn renews his radiant round,
 “ And warms the fragrant bosom of the ground;
 “ But e're the noon of day, in fiery gleams
 “ He darts the glory of his blazing beams;
 “ Beneath the burnings of his fultry ray,
 “ Earth to her center pierc'd, admits the day.”

M E R C U R Y .

THE Planet Mercury is about two-thirds of the earth's magnitude, being 2700 miles in diameter. His distance from the earth is 88,000,000 of miles, and from the sun 32,000,000 of miles. His revolution round the sun is made in a little more than 88 days, with the velocity of 100,000 miles in an hour, which is almost as swift again as the earth travels; for we only go 56,000 miles in the same space. The heat of the sun in this Planet is something more than seven times greater than the heat of the hottest part of the earth in the most sultry summer, which is sufficient to make water boil.

“ Mercury, nearest to the central Sun,
 “ Does, in his oval orbit, circling run;
 “ Not seldom is the object of our sight,
 “ In solar glory sunk, and more prevailing light.”

V E N U S .

THE Planet Venus appears to the eye to be the brightest of all the Planets; and from its superior lustre it cannot be mistaken for any of them. The distance of Venus from the sun is 60,000,000 of miles; her revolution round the sun is performed in a little more than 224 days, and her motion in an hour is 70,000 miles. From the uncommon brightness of this Planet, the poets have made it the Goddess of Beauty.

“ She turn'd, and made appear
 “ Her neck resplendent, and dishevell'd hair;
 “ Which flowing on her shoulders reach'd the ground,
 “ And widely spread ambrosial scents around;
 “ In length of train descends her sweeping gown,
 “ And, by her graceful walk, the Queen of Love is known.”

E A R T H .

THE Earth forms its revolution round the sun in 365 days 5 hours and 49 minutes, which revolution makes what we term a year. The Earth is near 80,000 miles in diameter, and distant from the sun about 81,000,000 of miles. The line which this Planet describes in its annual motion is called the Ecliptic, through which it proceeds from west to east, according to the signs of the Zodiac; and it is this motion which causes the different seasons of spring, summer, autumn, and winter, and of the various lengths of days and nights in those seasons.

The Earth, in passing through the ecliptic, always keeps its axis in a situation parallel to itself, and equally inclined to the plane of the ecliptic, which is 23 degrees and a half.

The rotation of the Earth round its own axis makes it day in those parts which are turned towards the sun, and night in those parts which are turned from the sun.

While the bright radiant sun in centre glows,
 The earth, in annual motion, round it goes;
 At the same time on its own axis reels,
 And gives us change of seasons as it wheels;
 Hence stars we see in various order bright,
 Hence we are bless'd with change of day and night.

M A R S .

M A R S .

MARS is situated next above the earth in the system of the universe, his course being in the interval between the orbit of Jupiter and that of the Earth, but very distant from both. It is the least of all the Planets, Mercury excepted; has less lustre than any other star, and appears of a dusky red hue. Mars is considerably less than the Earth, its diameter being only 4400 miles. His distance from the sun is 123,000,000 of miles, and he revolves about that central luminary in 687 days, proceeding at the rate of 45,000 miles in an hour. From the sanguinary appearance of this Planet, the ancient poets, in their fables, deemed it the God of War.

“ Thus on the banks of Hebrus freezing flood,
 “ The God of Battles in his angry mood,
 “ Clashing his sword against his brazen shield,
 “ Lets loose the reins, and scours along the field.
 “ Before the wind his fiery couriers fly,
 “ Groans the sad earth, resounds the rattling sky;
 “ *Wrath, Terror, Treason, Tumult, and Despair,*
 “ Dire faces, and deform'd, surround the car,
 “ Friends of the God, and followers of the war.”

J U P I T E R .

JUPITER is the largest of all the Planets, but being very remote from the Sun, would scarce enjoy any light, had not the great Author of Nature provided it with four moons, or satellites, which revolve round it in different orbits.

The diameter of Jupiter is upwards of 80,000 miles, and the mass of matter it contains 220 times greater than our Earth. The distance from the sun is 424,000,000 of miles; he revolves round his own axis in 9 hours and 56 minutes; round the sun in 11 years and 10 months, and proceeds at the rate of 24,000 miles an hour.

Exclusive of a famous spot by which the diurnal motion of this Planet was originally determined, it has swatches, or belts round it, that are moveable, and which are formed by clouds; and, like the trade winds to us, lie in tracks parallel to the equator. The poets feigned this Planet to be the head of the heathen Deities, or fabulous Gods, and represented him as having the command of the thunderbolts.

“ The pow'r immense, 'eternal energy,
 “ The king of Gods and men, whose awful hand
 “ Disperces thunder on the seas and land,
 “ Disposing all with absolute command.”

S A T U R N .

SATURN is the most distant Planet in the whole System, being 779,000,000 of miles from the sun. He is 30 years in performing his revolution, and yet moves at the rate of 18,000 miles an hour. He is 61,000 miles in diameter, contains 94 times as much matter as the Earth; but his density is not more than a seventh part of the matter which composes our Planet.

As the light and heat in Saturn are not above a ninetieth part of what we enjoy from the sun, the wife Creator of the Universe hath accommodated Saturn with five moons, which revolve round him in different orbs. But the most singular circumstance relative to this Planet is his ring. This is a vast body of earth, of the thickness of near 800 miles, which surrounds Saturn in form of a circle, at the distance of 21,000 miles from its surface.

S E C O N D A R Y P L A N E T S .

THE Secondary Planets, as we have already observed, are ten in number, viz. five belonging to Saturn, four to Jupiter, and one to our Earth.

With respect to nine of these Moons, or Satellites, namely, those belonging to Saturn and Jupiter, they were unknown till the last century, by reason of their being too diminutive, that they could not be seen from our Earth without the use of long telescopes; hence, till those optical glasses were improved, these Secondary Planets were unobserved.

The Moon which lights our Earth, contains about the fortieth part of the quantity, or mass of matter, which compose the Planet we reside upon. It is near 2200 miles in diameter, 240,000 miles distant from us; and its surface is about 14,000,000 of square miles.

The Moon is the quickest in its motion of all the Planets, making its revolution in 27 days seven hours and three quarters. The light which this Planet affords us at night is not the only benefit we receive from it; for it governs the waters, and occasions the tides, which are of infinite benefit to mankind.

“ The Moon, as day-light fades,
 “ Lifts her broad circle in the deep'ning shades;
 “ Array'd in glory, and enthron'd in light,
 “ She breaks the solemn terrors of the night;
 “ Sweetly inconstant in her varying flame,
 “ She changes still, another, yet the same:
 “ Now in decrease, by slow degrees she shrouds
 “ Her fading lustres in a vale of clouds:
 “ Now at increase, her gath'ring beams display
 “ A blaze of light, and give a paler day.
 “ Ten thousand stars adorn her glittering train,
 “ Fall when she falls, and rise with her again;
 “ And o'er the deserts of the sky unfold,
 “ Their burning spangles of Sidereal gold;
 “ Thro' the wide heav'ns she moves serenely bright;
 “ Queen of the gay attendants of the night;
 “ Orb above orb, in sweet confusion lies,
 “ And with a bright disorder paints the skies.”

F I X E D S T A R S .

THE difference, with regard to vision, between the fixed Stars and Planets is, that the latter have a more placid lustre than the former. The fixed Stars have the source of light within themselves, being Suns; but the Planets are composed of opake matter, and have no light but what they receive from the Sun, or their own Saxellites. Hence, though the fixed Stars are at an immense distance, their brightness exceeds that of the Planets, and they are to be distinguished by their twinkling, though Venus and Mercury both twinkle, but not in so great a degree as the fixed Stars.

Beyond the atmosphere of our System the heavens are filled with a fluid much more rarified than our air; and here the fixed Stars are placed at different, but immense distances from us, and very great distances from each other. “ We must have a vast idea of this space, (says an accurate writer) when we consider that the largest of the fixed Stars, which are probably the nearest to us, are at a distance too great for the expression of all that we can conceive from figures, and for all means of admeasurement. The smallest are, doubtless, more and more remote to the least, which are of the sixth magnitude. These must be in a part of the heavens more remote from us than the others, and yet beyond these telescopes discover to us more Stars too distant to be at all perceptible to the naked eye; and in proportion to the power of these instruments, more or less we discover.” Hence we may obtain some idea of the infinite wisdom and power of the Great Creator of the Universe.

“ Who spread the pure Cerulian fields on high,
 “ And arch'd the chambers of the vaulted sky;
 “ Which he to suit their glory with their height,
 “ Adorn'd with globes that reel, as drunk, with light;
 “ His hand directed all the timeful spheres,
 “ He turn'd their orbs, and polish'd all the Stars.”

Of the C L I M A T E S .

THERE are 24 Climates on each side the equator; and under the equator the longest day is no more than twelve hours; and in proportion as we advance towards the Polar Circles, the days increase in every Climate half an hour; and at the Polar Circles, the longest day is 24 hours. To know what Climate any city, town, or village is in, observe the longest day, from which deduct 12, and multiply the remainder by two, when the product will be the number of the Climate,

E X A M P L E .		Hours,
The longest day in London is	—	16
From which deduct		12
		—
		4
Multiply the remainder by		2
		—
The product is the Climate of London	—	8

Like seasons, climes must differ ev'ry where,
 But man is fitted ev'ry clime to bear.

Of the C O M P A S S .

IN the Compass there are four Cardinal Points, *viz.* East, West, North, and South. Between these four grand points many intermediate points are formed; but these, for the purposes of Geography and Navigation, are confined to 32. As all these respect the position of places, we find by them how empires, kingdoms, states, provinces, districts, &c. are situated with regard to each other; that is, whether they lie northerly, southerly, easterly, or westerly, or agreeable to any of the inferior or intermediate points.

The invention of the Mariner's Compass has been, perhaps, of as great and general utility as any discovery that ever benefited mankind, as by its means the wants of one country are accommodated with the superfluities of another; the welfare of individuals, situated at a great distance, becomes interesting to each other; and the inhabitants of the whole universe are linked in one great society.

While the touch'd Needle trembles to the Pole,
The sailor steers wherever waves can roll;
Loft to the sight of earth, and light of day,
Thro' boundless oceans he explores his way;
On the true Compass all his hopes depend,
His faithful guide, and his directing friend.

The Number of Miles to a Degree of Latitude in other Nations, in Proportion to ours of Sixty-nine.

Statute British miles	—	—	—	69
Italian miles, each 475 Rhinland perch, [according to Varenus]	—	—	—	60
Common Turkish miles ditto	—	—	—	60
Spanish miles	—	—	—	17
Marine leagues of France, (ours the same)	—	—	—	20
German leagues	—	—	—	15
Low Dutch travelling hours	—	—	—	20
Great leagues of Poland and Denmark	—	—	—	15
Swedish miles	—	—	—	12
Hungarian miles	—	—	—	10
Versts of Moscow	—	—	—	80
Persian, Arabian, and Egyptian parfanga	—	—	—	20
Chinese leis	—	—	—	250

The French measure is to ours as 15 to 16. Therefore 4950 Paris feet are equal to 5280 British, being our statute mile.

Of M A P S .

IN all Maps the north is at top, the south at bottom; the east on the right, and the west on the left: or, if it be otherwise, it is always expressed either by words on each side, or by a Mariner's Compass, wherein the mark of a Fleur-de-lys always denotes the north.

Maps are laid down and proportioned to a certain scale, which is always taken from the degrees of Latitude.

The degrees of Latitude are always marked on the east and west side of the Map.

The degrees of Longitude are always marked on the north and south side of the Map.

A degree of Latitude is always of the same breadth: wherefore the distance of two places seated directly north and south, is immediately known by knowing the different Latitudes. But a degree of Longitude is of different extent.

The Latitude and Longitude of a place being known, you may find it immediately in the Map, by drawing a line, or thread, cross the Map both ways; and where the two lines cut one another, the place stands.

The Earth being a Globe, a Map of the whole Earth must necessarily consist of two parts, both sides of the Globe not being visible at once. Accordingly, in a universal Map, the right hand circle shews the Old World, or Europe, Asia, and Africa; and the left hand circle shews the New World, or America.

Upon the general Map are marked the Circles correspondent to those in the Sphere, namely, the Equinoſial Line, the two Tropics, and the two Polar Circles, all which cross the Map from east to west; and the first Meridians surrounding the two Hemispheres from north to south, the Parallels lying from north to south at ten degrees distance; and the Meridians at the same distance from west to east, are also marked upon general Maps.

Particular Maps, being parts of this, retain the Meridians and Parallels belonging to that particular part; which are made smaller or larger, as the paper on which it is drawn will admit; and the distance of places mentioned in it are always exactly proportioned to the breadth of the Parallels. So that let a Map be ever so small, the distance of places is exactly shewn, if measured according to the degrees of Latitude in that particular Map.

In both general and particular Maps, the thick shadowing denotes the Sea-coast. Rivers are marked by large shadowed serpentine lines; Roads by double lines; divisions of Countries by dotted lines; larger for Provinces, and smaller for Subdivisions; and divisions of Nations are often shewn by chain lines. Forests are represented by trees; Mountains by rising shadows; Sands by dotted Beds; Marshes by shadowed beds; Lakes by shadowed coasts.

The names of Provinces are written in larger capitals; and smaller Divisions, in smaller capitals; great Cities in round Roman characters; smaller Towns in *Italic*.

The exact situation of a Town is shewn by a little round o, but larger places have the addition of a church for a Market-Town, if the size of the Map will admit. A City is noted by a church with houses about it, as much as the scale will allow. Particular qualifications of Cities are distinguished by marks, as a Bishopric has a cross, or sometimes a mitre over it.

An Archbishopric has a double cross over it.

A University has a star, or sometimes a *Caduceus*.

An Abbey is shewn by a crook, or pastoral staff.

A Fortress, by angles like bastions.

A Castle, by a little flag.

A Gentleman's Seat, by a house only.

Other marks are affected by particular engravers, which they explain in the margin.

Of the E A R T H, abstractedly considered.

THE first thing that presents itself to our view is that huge, massy substance, the Globe of the Earth, consisting of many solid materials, as well as great quantities of salt and fresh water; for which reason the philosophers commonly call it the Terraqueous Globe. And though the solid matter may perhaps be more than the fluid, yet the water takes up much the greater part of the surface of the Globe, as is plain to any one who looks upon a Map of the Earth: for beside the rivers and lakes, pools and fountains, which water the Earth in various places, the ocean, and its particular seas, are much more extended than the dry land; which doubtless was ordered by the Maker of all Things, for the good of mankind, there being such great occasion for water to moisten the Earth, supply us with fish, and facilitate commerce and navigation.

But referring to another place what we shall say about the waters, if we consider the Earth properly so called, we shall find it to be a heap of various bodies; for therein are discovered sand, clay, mould of various colours, several sorts of stones, many salts, sulphur, bitumen, minerals, and metals, without number. Nor is it necessary to dig to the centre of the earth, whither human industry can never penetrate, for the discovery of these things; they are sometimes met with in great abundance, not many feet deep. But in the mines of Hungary and Peru, which are said to be deeper than ordinary, great store of such things appear.

The antient philosophers (and schoolmen, who followed their opinion, and maintained that the Earth is one of those four Elements whereof all things consist) observing such a medley of things to lie under the surface of the Earth, said this was not the pure Element they meant, but that it was somewhere about the centre: but since no man can ever come at those parts near the centre of the Earth, this conjecture of theirs is useless.

If Des Cartes's hypotheses were but well grounded, that the Planets were once of the like nature with the fixed Stars, consisting of a fiery substance, and came afterwards to be cruised over with thick and solid matter, there might be still, at this day, a great fire in the centre of the Earth, as some people imagine. But since the grounds on which he supposed the Planets to be derived, may be reckoned among those things which are every way doubtful, and only seem not impossible, though perhaps as far from being true as real impossibilities; it is a rashness in his followers to take this imaginary fire at the centre of the Earth for a certain truth.

If those parts which now make up the Earth were once loose, and carried round the same centre in a circular motion, we could then gather, from most certain experiments, that the grossest of all the parts fell down to the centre of the Earth. Now, since we know nothing heavier than metals, it would not be absurd to suppose, that the inmost bowels of the Earth were filled with a prodigious store of various metals: and this being presumed, our opinion would receive confirmation from magnetic experiments, by which it generally appears, that the Earth is of the nature of a great loadstone. Therefore we might, with great reason suspect, that at the heart of the Earth there are iron and loadstone in great abundance, which would be just contrary to their opinion who hold a fiery centre. But this our hypothesis is built upon no certain reason, and therefore, for the avoiding of error, it is much the safest way to suspend our assent in this case.

However, this is observable, that the deeper we dig into the ground, the heavier the matter is; and though there be no coming near the centre of the Earth, yet such metals are dug out of the deepest mines, as are rarely found on the surface; and if, instead of digging mines a mile and a half deep, which is hardly ever done, we could go some miles downward, perhaps the matter would still be closer and heavier.

But be this as it will, thus much we are sure of, as to the parts about the surface of the Earth, that they are under a continual change and alteration, which may proceed from various causes. Among those causes we will not reckon human labours: but this we see, that the hardest bodies in the world, the very adamant itself not excepted, being exposed to the open air, do wear and waste in time, and undergo various alterations without the hand of man; and, therefore, the whole surface of the Earth, whereon the air perpetually presses, must needs be subject to such alterations.

Beside the perpetual change of the seasons, heat and cold, rain and wind, earthquakes and running waters, are always making a wonderful change in that part of the Earth which is next the surface: and if we take in the daily mutations of innumerable animals and plants, which are fed by the fruits and moisture of the Earth, and after a short time putrify, and return to Earth again, we shall have reason to believe, that this surface on which we tread, especially in countries that have been long inhabited, is, for the most part, composed of the bodies of men and beasts, or rather of a matter which is every day putting on new forms.

And by such perpetual variations of matter, there must needs happen an increase of dry Earth, and a decay of moisture; for it does not appear, that the parts of fluid bodies, which have been once blended with solids, and have been so impregnated with salts as to lose their fluidity, do ever retrieve it again. This is evident in plants and animals, which grow bigger so long as they receive spirit and nourishment from liquors, but afterwards turn to corruption. Some conclude from hence, that in order to prevent too great a decay, or total failure of moisture in the Planets, God created Comets; that to their fumes diffusing themselves through the vortex of the Sun, might fall into the lesser vortices of the Planets, and augment their liquids.

Moreover, there must needs be a vast change made in the Earth by means of the many fires which prey upon it within.

Philosophers sometimes consider the Earth as a huge loadstone, which, when we come to speak of the loadstone, we shall have opportunity to enlarge upon. Meanwhile we may here observe, that in this respect also the Earth is much altered, as appears from the variations of the Magnetic Needle, which sometimes points directly at the Pole, and sometimes declines several degrees east or west. But this cannot happen, without an alteration in the pores of that magnetic matter which flows out of the Earth, and which seems to come at one time directly from the Pole, and at another time from those parts which are on the right or left side of the Pole. And whether this variation proceeds from the fires under ground, which may spoil here and there a mine of loadstone, (yet so as that it may afterwards recover its virtue again) or whether it be from some other cause, is what no man certainly knows.

G E O G R A P H I C A L P R O B L E M S.

P R O B L E M I.

The Latitude of any Place being given, to rectify the Globe for that Place.

LET it be required to rectify the Globe for the Latitude of London, 51 deg. 32 min. north; and Madrid 40 deg. 10 min. north, proceed thus:

Turn the Pole on which the dial-plate is fixed towards the verge of the Horizon, slipping or moving the Globe backwards or forwards in the notches of the Horizon, till the Horizon cuts the brazen Meridian in 52 deg. 32 min. (viz. a little more than 51 and a half); so is the Globe rectified for the Latitude of London; that is, the North Pole will then be elevated 51 deg. 32 min. above the Horizon; and London being brought to the Meridian itself, will then be in Zenith, or right up, and at equal distance from all parts of the Horizon.

Depress the Pole till the Horizon cuts the brazen Meridian at 40 deg. 10 min. and you have then the position of the inhabitants at Madrid; and turning the Globe till Madrid comes to the Meridian, you will find it in the Zenith, or top of the Globe, under 40 deg. 10 min.

Note. If it were required to rectify the Globe for South Latitude, then you must elevate the South Pole to the given Latitude, instead of the North Pole; but this is better explained by the next Problem.

P R O B L E M II.

The Latitude and Longitude of any Place given, to find the same.

First. You are to observe whether the Longitude be reckoned from London, or from the first Meridian; for on some Globes the first Meridian begins 23 deg. on others 20 deg. and on Senex's Globes 18 deg. west of London; but if once you know where the first Meridian is on the Globe, it is very easy to know the difference from the Meridian of London.

E X A M P L E.

There are two certain places; one has 18 deg. North Latitude, and 77 deg. 5 min. West Longitude; the other is 33 deg. 45 min. South Latitude, and 18 deg. East Longitude from London. I demand what Places these are.

Rule. For the first Place, I elevate to the North Pole 18 deg. because it is 18 deg. North Latitude: then I turn the Globe to the right hand, or eastward, (because the place lies westward) till 77 deg. 5 min. upon the Equator, counted from the Meridian of London, (which on Senex's Globe has a cypher thus (0) on the Equator) passes through, or under the Meridian: or, in other words, I turn the Globe till 77 deg. 5 min. westward be brought under the Meridian, and here I fix the Globe with a quill thrust in betwixt the Globe and the Horizon; then I look under the Latitude 18 deg. (which is in the Zenith) on the Meridian a-top of the Globe, and under 18 deg. on the Meridian I find Port-Royal, in Jamaica, the place required.

For

I or the second Place I elevate the South Pole (though there is no occasion to elevate the Pole barely to find a place, but it is better, because you have then the real situation of the inhabitants) to the given Latitude 34 deg. 45 min. and then turn the Globe till 18 deg. East Longitude of London come under the Meridian; and just under this I find the Cape of Good Hope, the place required.

P R O B L E M III.

The Latitude of any Place given, to tell all those Places that have the same Latitude.

D E F I N I T I O N.

All those places that have the same Latitude have the days and nights of the same length, at the same time of the year.

Rule. Bring the given place, or places, to the Meridian (suppose London 51 deg. 32 min. and Madrid 40 deg. 10 min. North); then turn the Globe, and all those places that pass under 50 deg. 32 min. have the same Latitude as London, viz. Prague, in Germany, &c. and all that pass under 40 deg. 10 min. have the same Latitude as Madrid, which you will find to be Pekin nearly for one, and many other places.

P R O B L E M IV.

To tell the Difference of the Latitude of Places.

Here are two Variations, or Rules.

First. If the Latitudes be both North or both South, then subtract the less from the greater Latitude, and the remainder is the difference, or answer. Thus between London and Madrid is 12 deg. 32 min. the first being 50 deg. 32 min. and the other 40 deg. And between Candy and Stockholm is 52 deg. 30 min. for Stockholm is about 59 deg. 30 min. North, and Candy 7 deg. 30 min. North.

Secondly. If one lies on the North, and the other on the South-side of the Equator, (that is to say, if one be North and the other South Latitude) then add them both together, and their sum is the difference of the Latitude required.

Thus Copenhagen is 55 deg. 40 min. North, and the Island of Madagascar is 19 deg. 30 min. South: these added together make 75 deg. 10 min. the difference of Latitude required.

P R O B L E M V.

The Longitude of any Place given from any Meridian, to tell those Places, having the same Longitude.

This is done after the same manner as the other; only here the answer will be on the Equator, as the others were on the Meridian.

I would know what places have the same Longitude as London, and the same Longitude as Moscow?

The Rule is, bring London to the Meridian, then all those places on the Globe (from the North Pole to the South part of the Horizon) that lie under the edge of the Meridian, have the same Longitude as London: thus Fort Nassau, and Fort Mina, in Guinea, have the same, or very nearly the same Longitude as London.

And Moscow, in Muscovy, has very nearly the same Longitude as Aleppo, in Syria: also Scandaroon, Antioch, and Tripoli, in Syria, have the same Longitude, viz. 37 deg. 30 min. from London.

P R O B L E M VI.

To tell the Difference of Longitude of Places.

Rule. Here are two Variations.

First. If the places lie both East or both West of the first Meridian, or where you reckon the Longitude from, viz. if they both be East, or both be West Longitude, then subtract one from the other, you have the difference.

Thus I find Jerusalem has 36 deg. 15 min. East Longitude from London, and Pekin 110 deg. 52 min. East Longitude; therefore subtract 36 deg. 15 min. from 110 deg. 52 min. and there remains 74 deg. 37 min. difference of Longitude East or West; that is, Pekin is 74 deg. 37 min. East Longitude of Jerusalem, or Jerusalem is 74 deg. 37 min. West Longitude of Pekin.

Secondly. If one place be East, and the other West Longitude of the first Meridian, (suppose London, or any other Meridian) then add their Longitudes together, and the sum is the difference of Longitude required.

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EXAMPLE.

E X A M P L E I.

I would know the difference of the Longitude between Jerusalem, 36 deg. 15 min. East of London, and Port Royal, in Jamaica, 77 deg. 5 min. West?

Here, as one is East, and the other West, I add 36 deg. 15 min. and 77 deg. 5 min. together, and their sum makes 113 deg. 20 min. difference of Longitude; that is, Jerusalem is 113 deg. 20 min. East of Port-Royal, or Port-Royal is 113 deg. 20 min. West of Jerusalem.

E X A M P L E II.

Pekin, in China, is 110 deg. 15 min. East Longitude, and Port-Royal 77 deg. 5 min. West; I add these sums together, and find it 187 deg. 57 min. difference of Longitude; but because it is more than 180 deg. I subtract 187 deg. 15 min. from 360 deg. and there remains 172 deg. 3 min. the difference required.

P R O B L E M VII.

The Day of the Month given to find the Sun's Place in the Ecliptic.

Rule. The day of the month being given, look on the inner Calendar on the new Globes, and you have the sign, and the degree of that sign that the Sun is in for that day, according to the New Style.

If it be upon old Globes, look on the outer Calendar, you have the sign, and degree of the sign.

N. B. You may further observe, that the Calendar used throughout Europe is the Calendar for New Style, viz. New Style is always known from the other, because it has the Saints Days, and several other things, wrote on the Horizon.

E X A M P L E.

I would know the Sun's place in the Ecliptic on May 21, New Style; March 21, June 21, September 22, and December 21.

I look for these days of the months in order as they stand in the new Calendar, (viz. for New Style before described) and right against the day of the month in the innermost Circle on the Horizon, I find the Sun's place among the signs, as follows:

Thus right against May 21 I find 1 deg. of Gemini: and also on March 21 I find he enters Aries: on June 21 he enters Cancer: on September 22 he enters Libra: and on December 21 he enters Capricorn.

P R O B L E M VIII.

The Sun's Place given, to find the Day of the Month.

This is only the reverse of the former Problem: for having the Sun's place given, seek it in the Circle among the signs; then against that degree in the Calendar New Style you have the day of the month required.

E X A M P L E.

I would know what time of the year the Sun is in 1 deg. of Gemini: as also when he enters Aries, Cancer, Libra, and Capricorn? Proceed according to the rule, and you will find the day to be May the 21st, June the 21st, September the 22d, and December the 21st, as in the last.

P R O B L E M IX.

The Latitude and Day of the Month given, to find the Sun's Place in the Ecliptic, and rectify the Globes for use.

Rule. Find the Sun's place on the Horizon by Problem the Seventh; and having noted what degree he is in, look upon the Ecliptic on the Globe, and find the same sign and degree as you did on the Horizon; then bring this degree of the Ecliptic very carefully to the graduate edge of the brazen Meridian, and holding the Globe steady, turn the Index exactly to the upper twelve (which represents twelve at noon); and thus is the Globe rectified for that day, and the degree of the Ecliptic that lies under the Equator represents the Sun's place at noon, or twelve o'clock that day.

The Astronomer's day is reckoned from, or begins at, twelve o'clock; and if you fix the Quadrant of Altitude to the Latitude in the Zenith, the Globe will be completely rectified.

P R O B L E M X.

To tell the Declination of the Sun on any Day of the Year.

Rule. Having found the Sun's place in the Ecliptic for the given day, bring it to the brazen Meridian, and observe what degree of the Meridian it lies under; and whether it be on the North
or

or on the South-side of the Equator, for that is the declination required, which is called North or South declination accordingly. Thus, on April the 21st, the Sun has 11 deg. 30 min. North declination; and on May the 21st, he has 20 deg. 30 min. declination; but on October the 27th, he has 12 deg. 30 min. South declination.

P R O B L E M XI.

The Latitude and Day of the Month given to tell the Sun's Meridian Altitude, viz. his Height at Noon.

Rule. Bring the Sun's place to the Meridian, and observe what degree of the Meridian the Sun's place is under; for those degrees on the Meridian that are intercepted, or lie between the South Verge of the Horizon and the Degree, which is over the Sun's place on the Meridian, (counted on the Meridian) is the Sun's Meridian Altitude required.

Thus I find his Meridian Altitude at London, May the 21st, to be 59 deg. but on November the 5th, he has but 23 deg. 30 min. Altitude.

P R O B L E M XII.

The Latitude and Day of the Month given, to tell the Sun's Altitude at any Time.

Example. On May the 21st, at nine in the morning, and at five in the afternoon, at London, I would know the Sun's altitude, or height?

Rule. Rectify the Globe for the Latitude, and bring the Sun's place (1 deg. Gemini) to the Meridian, and the Index to the upper twelve on the Dial-plate; then screw the Quadrant of altitude on the Zenith, (viz. the left edge of the Nut must be fixed on the Meridian, at 51 deg. 30 min. then turn the Globe till the Index points to the hour, viz. nine in the morning: this done, fix the Globe by thrusting a quill between it and the Horizon: lastly, turn the Quadrant about till the graduated or figured edge touch the Sun's place, (viz. 1 deg. Gemini) and the degrees on the Quadrant, counted from the Horizon upwards on the Quadrant, is his height at that time, viz. 43 deg. 30 min. Then turn the Globe till the Index points at five in the afternoon; and also turn the Quadrant on the West-side (without unscrewing it) till it touches the Sun's place, and you have about 44 deg. on the Quadrant, his altitude at that time.

N. B. At North Cape, (viz. North Latitude, 72 deg. at nine in the morning) May the 21st, he will be but about 32 deg. high.

P R O B L E M XIII.

The Latitude given, to tell the Rising and Setting of the Sun, and Length of the Day and Night, at any Time of the Year in any Place.

Rule. Rectify the Globe, (viz. elevate it for the Latitude; bring the Sun's place to the Meridian, and Index to the upper twelve); then turn it till the Sun's place comes even with, or lies right against the inner Verge, on the East-side of the Horizon, then the Index will shew you the time of the Sun's rising; turn it to the West-side, or Verge of the Horizon, and the Index will shew you the setting. Or thus; having got the hour the sun rises, count how many it wants of twelve, for so many hours will it set after. Thus, if the Index points to four in the morning at rising, it will of course be at eight at night, &c.

Proceed thus, and you will find the Sun, on May the 26th, at London, to rise about four in the morning, and sets at eight at night. Now double what he wants of twelve at rising, viz. eight hours, and it gives the length of that day at London, viz. sixteen hours.

P R O B L E M XIV.

To tell the Sun's right Ascension.

Bring the Sun's place to the brazen Meridian, and note what degree of the Equator is cut by the Meridian, for that is his right Ascension required.

I would know the Sun's right Ascension on March the 21st, June the 21st, September the 22d, and December the 21st?

I find the Sun's place for these different days, and bring it to the Meridian; I find the Meridian cuts the Equator in (0), in (90), in (180), and in (270 deg.) his right Ascension requires.

Note. When the Sun enters Aries, March the 21st, he has no right Ascension, because it is counted from, or begins at Aries; therefore, on March the 20th, he must have his greatest right Ascension, viz. 359 deg.

P R O B L E M XV.

To find the Sun's oblique Ascension and Descension at any Time, and in any Latitude.

Rule. Rectify the Globe for the Latitude, and bring the Sun's place down to the eastern verge of the Horizon; then observe what degree the Horizon cuts the Equator in, for that is the oblique Ascension required.

Thus, on March the 21st, June the 21st, September the 22d, and December the 21st, viz. when the Sun enters Aries, Cancer, Libra, and Capricorn, you will find his oblique Ascension at London to be (o), (56), (180), and (304).

And on the same days his oblique Descension will be (o), (123), (180), and (237 and a half.)

P R O B L E M XVI.

The Latitude and Day of the Month given, to tell the Sun's ascensional Difference, viz. how much he rises, or sets, before and after Six; and consequently to tell the Length of the Days, suppose there were no Index to the Globe.

Rule. By the last Problem find the Sun's right, and oblique ascension; then subtract the oblique from the right ascension, or the contrary, and the remainder is the ascensional difference required; which divide by fifteen, the degrees of the Equator that pass through the Meridian of one hour, (or seven and a half for half an hour) gives the answer in time, that the Sun rises and sets before and after six.

Thus, on May the 26th, I find the Sun 6 deg. of Gemini, and his right ascension is 64 deg. and, on the same day, his oblique ascension is 34 deg. now 34 deg. from 64 deg. there remains 30 deg. his ascensional difference; which divide by 15 gives two hours, the time that he rises before, or sets after six.

P R O B L E M XVII.

The Latitude and Day of the Month given, to tell the Sun's Amplitude, viz. his Distance from the East and West Points of the Compass he rises and sets upon.

Rule. The Globe being rectified, bring the Sun's place to the eastern verge of the Horizon, (which shews his rising) then the degree upon the innermost Circle of the Horizon, counted from the true East Point to the place where the Sun's place lies against on the Horizon, shews you the Sun's amplitude.

Proceed according to the rule, you will find the Sun's amplitude at London (May the 21st) at rising, to be about 34 deg. from the East to the North, and at setting 34 deg. from the West to the North; and the Point he rises upon is North-East by East, and he sets North-West by West; but on November the 5th he has about 25 deg. and a half amplitude from the East to the South, and at setting 25 deg. and a half from the West to the South. The Point he rises upon is East-South-East, and the Point he sets upon is West-South-West.

P R O B L E M XVIII.

The Latitude and Day given, to tell the Sun's Azimuth, viz. his Distance from the East and West, or from the North and South Points, at any Time.

Rule. Rectify the Globe in general, then turn the Globe till the Index points to the given hour: this being done, turn the Quadrant till it touches the Sun's place for the given day; and then the Quadrant will cut the Horizon in the Azimuth required, from the East or West Points, or from the North or South Points; for you may reckon from either, only then name it properly, and accordingly.

Thus, on August the 17th, at nine in the morning, the Sun will have about 30 deg. Azimuth from the East to the South, or which is the same, 60 deg. from South to the East; for 60 deg. and 30 deg. make 90 deg. the whole quarter from East to South.

P R O B L E M XIX.

The Latitude, Day, and Hour given, to tell the Sun's Almucanter.

D E F I N I T I O N.

Almucanters are Circles of Altitude, that run parallel to the Horizon, whose Poles are the Zenith and Nadir; so that you may imagine as many Circles of Altitude, viz. Almucanters, as you please.

Rule.

Rule. The Almicanter is found the same as the Altitude of the Sun at any time, therefore I refer you back to Problem 13.

P R O B L E M XX.

The Latitude and Length of the Day given, to tell what other Day of the Year will be of the same Length.

Rule. Having found the Sun's place for the given day, bring it to the Meridian, and observe well its declination; then turn the Globe till some other degree of the Ecliptic comes under the same degree of declination under the Meridian; this being done, see what day of the month answers to the Sun's place then under the Meridian, for that is the day required; which you may easily prove. Thus you will find July the 13th, and August the 20th, of the same length as May the 26th, and April the 17th.

P R O B L E M XXI.

The Latitude and Day given, to tell the Beginning, Ending, and (consequently) the Length, or Continuance of Twilight.

D E F I N I T I O N.

Twilight is that faint light which begins immediately after the Sun sets in the evening, till he is 18 deg. below the Horizon; and it begins in the morning, when the Sun comes within 18 deg. of the Horizon on the East-side, and ends when he rises. Therefore it is plain, that Twilight is not only longer when days encrease in length, but it is also much stronger, as will be seen by the work of the Problem.

O B S E R V A T I O N.

Note. You were told that Twilight begins and ends when the Sun is 18 deg. below the Horizon; and as the Quadrant of Altitude reaches no lower than the Horizon, therefore the rule is this:

Rectify the Globe, and bring the opposite degree of the Sun's place to the Quadrant of Altitude, so that it touches just 18 deg. on the Quadrant (then it is plain that the Sun's real place will be depressed 18 deg. below the Horizon); then look at the Index, for that will point (if among the morning hours) to the beginning, or (if among the evening hours) ending of Twilight.

Proceed then according to the rule, and you will find that on March the 21st, and September the 22d, Twilight begins about four in the morning, and ends about eight at night.

The Sun on these days you know rises and sets at six. Add, therefore, the length of morning and evening Twilight to twelve hours, (the length of the day then) and it gives sixteen hours; this, subtracted from twenty-four hours, leaves eight hours the length of the real, or dark night.

So also on April the 24th, Twilight begins about half past two, ends about half past nine, which is in all seven hours. But on December the 20th it begins at six, and ends at six, which is in all but three hours and forty minutes.

P R O B L E M XXII.

The Hour given where you are to tell what Hour it is in any other Part of the World.

Rule. Bring the given place to the Meridian, and set the Index at the given hour; then turn the Globe till the other place, or places, come under the Meridian, and the Index will point to the real time in the place required.

Example. When it is two o'clock in the afternoon at London, I would know the time at Jerusalem, and at Port-Royal, in Jamaica?

Proceed according to the rule, and you will find that when it is two in the afternoon at London, it is twenty-five minutes past four at Jerusalem; and but fifty-two minutes past eight in the morning at Port Royal.

Or thus, by Problem the Sixth, Jerusalem is 36 deg. 15 min. East Longitude of London; I divide, therefore, 36 deg. 15 min. by fifteen, and the Quotient is two hours, and the remainder is six, which is six times, or twenty-four minutes, and the odd fifteen minutes, or miles, in one minute; so that the difference is two hours twenty-five minutes; and as Jerusalem is East of London, it has its hour before us; therefore it is twenty-five minutes after four in the afternoon. And thus for other places.

P R O B L E M XXIII.

The Day of the Month given, to tell those Inhabitants that will have the Sun in their Zenith (or over their Heads) on that Day.

O B S E R V A T I O N.

This cannot happen to any other inhabitants but those in the Torrid Zones; that is, to all such as have not above 23 deg. and a half of Latitude, either North or South.

Rule. Bring the Sun's place to the Meridian, and observe exactly his declination for that day; then turn the Globe any way, and observe what places pass under that degree of declination on the Meridian; for all such will have the Sun right over their heads, some time or other on that day.

I would know what inhabitants, or places, will have the Sun in their Zenith on May the 21st?

Proceed as directed by the rule, you will find St. Jago, in Hispaniola; St. Jago, in Cuba; Campeachy, and many other places, will pass under that degree of declination, viz. (20 deg. North) and will have the Sun in their Zenith that day.

Also, on April the 16th, the inhabitants of Porto-Bello, the Oroonoko-Islands, Bay of Siam, Isle of Ceylon, and the Philippine-Islands, will have the Sun in, or near their Zenith, on that day.

P R O B L E M XXIV.

The Day and Hour given in any Place to tell those Inhabitants, or that Place, to which the Sun is then vertical, viz. in the Zenith.

Rule. Bring the given place to the brazen Meridian, and turn the Index to the given hour; this done, turn the Globe till the Index points to the upper 12, or noon; then look under the degree of declination on the Globe of that day, for that is the very spot, or place, to which the Sun is then vertical.

Example. On May the 13th, at eight minutes past five in the afternoon at London, I would know what place has the Sun in their Zenith? Answer, Port-Royal, in Jamaica.

Thus also you will find, when it is thirty-three minutes past six in the morning at London, on April the 12th, and August the 28th, the inhabitants of Candy, in the Island of Ceylon, will have the Sun then nearly in their Zenith.

Of the M A G N E T, *or* L O A D S T O N E.

WE shall not enquire when the Loadstone was first known; our present business being only to give the Natural History of it. First then, we will observe its various properties which experience has made known; and, in the next place, propose the opinions of philosophers, concerning its internal nature and disposition.

The Loadstone is found in iron-mines, and is much of a colour and weight with iron. However, it is not to be melted and hammered out like iron, but flies to pieces under the hammer, and turns to a Calx in the fire; which shews, that its parts exceed those of iron for hardness, rigidity, and an intricate combination one with another. This is worth observing, because it will be of use in the following discourse:

Its known properties are these: First, when it moves freely, and without any obstacle, it points North and South, so as that part of it which stands to one Pole never turns to the other. The way to give it a free motion, is to swim it in the water upon a piece of wood.

Philosophers have observed, that the Loadstone does not always point full North and South; but sometimes inclines to the East or West, without any rule.

Two Loadstones, placed at a certain distance from each other, do mutually approach or recede, according to their various positions. Their parts which stand North being oppos'd, go off to a distance from each other; but the South-end of the one draws to the North-end of the other; and so *vice versa*. These parts of the Loadstones we call their Poles; and for a reason which will appear hereafter, we shall call that the South-Pole which turns to the North, and that the North-Pole which points to the South.

Two Loadstones will hold up one another in the air by turns, if the North-Pole of the one be put to the South-Pole of the other; and *vice versa*. Sometimes a lighter Loadstone will hold up a heavier, when the heavier will not hold up a lighter.

It is observable, that all Loadstones are not equally brisk and nimble in turning to the Poles of the World; nor is their attracting virtue all alike.

Though a Loadstone generally has two Poles pointing North and South, as we said before; yet there are some irregular ones, which seem to have more Poles.

As one Loadstone holds up another, so it does iron of greater or less weight than itself.

If iron-dust be strewed upon a Loadstone, the particles will dispose themselves directly between the Poles, and then by degrees incline to an orbicular figure, so as to lie parallel with the axis of the Loadstone, unless it be one of the irregular sorts before mentioned.

The

The Loadstone imparts its virtue to iron so effectually, that iron, touched with a Loadstone, appears to have all the properties aforesaid, though not in an equal degree. The great use of this communication is experienced in the Mariner's Needle, by the help whereof they readily find the North and South, and all other parts of the world.

It is observable, that on this side the Equator, the North-Point of the Needle is more depressed than that which stands to the South; on the further side the North-Point is elevated, and the South depressed; but under the line it keeps no situation, nor is of any use.

As the Loadstone communicates its virtue to iron; so when it is set in iron, it attracts a greater weight of it than it does by itself.

Loadstones are spoiled if they lie long near one another, with the North or South-Pole of the one opposed to the same Pole of the other; or if they are thoroughly heated in the fire, which likewise spoils the magnetic virtue in iron; and this virtue is much impaired in iron by its rust, to which the Loadstone is not so liable.

Lastly, iron placed at length North and South, and continuing so for a long time without alteration, has often acquired a magnetic virtue; as the old crosses upon churches are found to do.

Of the S E A.

AFTER fountains and rivers, it is now proper to view the common receptacle of them all, the Sea, which is that vast quantity of salt-water extending from North to South, and from West to East, surrounding the dry land on every side, into which all streams discharge themselves, and out of which mighty gulphs and bays are formed, the greatest of which is the Mediterranean. The whole is, in one word, called the Ocean, but variously distinguished and named, from the several countries by whose coasts it runs. In it there are these three properties chiefly considered by Naturalists: First, its inseparable saltness; Secondly, its constant equality of bulk, notwithstanding the incessant flowing of all rivers into it; and Thirdly, the tide, or flowing and ebbing of its waters twice every day: all which properties we shall consider.

The saltness of the Sea-water seems to proceed from the same cause as that of several fountains, by the boiling of which water salt is produced: for since the bottom of the Sea is of such vast extent, it is reasonable to think that there are large mines of salt in many places of it, which being diluted, spread throughout the Sea. And there is something even in the river-water, which helps to increase this saltness; for the rivers carry down with them an incredible multitude of saline particles, which they wash off their banks as they run along. These particles are not indeed so considerable as to salt their particular streams; but when they all meet together, and settle in one bottom, they may well be allowed to change the taste of the water sufficiently.

Hence we may likewise be satisfied why the saltness of the Sea is neither augmented nor diminished, at least not in a sensible manner. It is not augmented by the influx of salt particles. 1. Because a world of saline particles are continually thrown off upon the shore, where they putrify, and come no more into the water. 2. Because people make salt upon the Sea-coast for common uses. 3. Water can be impregnated with salt only to a certain degree, at which it stands and rejects the overplus. 4. In the last place, the saltness of the Sea is not diminished, because as much is imported or diluted from its own mines, as is got out of it.

To help us in finding out the reason why the water of the Sea is not augmented, let us see whether there be not a way for its daily diminution, as well as increase. It is sufficiently plain that there is a vast quantity of vapours in the air, from the abundance of snow and rain, which are formed of condensed vapours: but how to estimate the quantity of the evaporations of water by some certain rule, is the material point; which the learned Dr. Halley has happily attempted in the following manner:

He took a pan of water about four inches deep, and about eight inches diameter, salted to the same degree as is the common Sea-water, by the solution of about a fortieth part of salt, in which he placed a thermometer, and by means of a pan of coals he brought the water to the same degree of heat, which is observed to be that of our air in the hottest summer, the thermometer nicely shewing it. This done, he affixed the pan of water, with the thermometer in it, to one end of the beam of a pair of scales, and exactly counterpoised it with weights in the other scale; and by the application or removal of the pan of coals, he found it very easy to maintain the water in the same degree of heat precisely. Doing this, he found the weight of the water sensibly to decrease; and, at the end of two hours, he observed that there wanted near half an ounce troy, or 233 grains of water, which, in that time, had gone off in vapour, though he could hardly perceive it smoke, and the water not sensibly warm. This quantity, in so short a time, seemed very considerable, being little less than six ounces in 24 hours, from so small a surface as a circle of eight inches diameter.

To reduce this experiment to an exact Calculus, and determine the thickness of the skin of water that had so evaporated, he assumes the experiment alledged by Dr. Bernard to have been made in the Oxford Society, that the cube foot English of water weighs exactly 76 pounds troy; this divided by 1728, the number of inches in a cube foot, will give 253 one-eighth grains, or half ounce 13 one-third grains for the weight of a cube inch of water: wherefore the weight of 233 grains is about 35 parts of 38 of a cube inch of water, and shows that the thickness of the water evaporated was the 53d part of an inch, but we will suppose it only the 50th part, for the facility of calculation.

If, therefore, water as warm as the air in summer, exhales the thickness of a 50th part of an inch in two hours from its whole surface, in 12 hours it will exhale the one-tenth of an inch; which quantity will be found abundantly sufficient to serve for all the rains, springs, and dews; and account for the Caspian Sea being always at a stand, neither wasting nor overflowing; as likewise for the current said to set always in at the Straits of Gibraltar, though those Mediterranean Seas receive so many, and such considerable rivers.

To estimate the quantity of water arising in vapours out of the Sea, he thinks he ought to consider it only for the time the sun is up, for that the dews all night return as much, if not more vapours than are exhaled; and in summer the days being longer than 12 hours, this excess is balanced by the weaker action of the sun, especially when rising before the water be warmed: so that if we allow one-tenth of an inch of the surface of the Sea to be raised every day in vapour, it may not be an improbable conjecture.

Upon this supposition, every 10 square inches of the surface of the water yields in vapour daily a cube inch of water; and each square foot half a wine pint; every space of four feet square, a gallon; a mile square, 6914 tons; a square degree, suppose of 69 English miles, will evaporate 33 millions of tons.

And if the Mediterranean be estimated at 40 degrees long, and four broad, allowances being made for the inequalities, there will be 160 square degrees of Sea; and, consequently, the whole Mediterranean must lose in vapour in a summer's day, at least 5280 millions of tons. And this quantity of vapour, though very great, is as little as can be concluded from the experiment produced. And yet there remains another cause, which cannot be reduced to rule, namely, the Winds, whereby the surface of the water is skimmed off sometimes faster than by the heat of the sun.

O f W I N D S.

IT is well known that Wind is nothing else but the stream of the air, together with such vapours as the air carries along with it. But there are a great many properties of Winds, the reasons and grounds of which are not easily discovered. However, we will first consider the Winds in general, as they are constant or variable. Secondly, we will particularly examine their various appearances; and Lastly, say something of their origin.

The Winds may be divided into constant and variable: the former are always, at certain times of the year, and in certain parts of the world; but the latter vary so much, that they cannot be reduced to any rule. Now since it is easier to find out the cause of one regular effect, than of many irregular, let us, in the first place, treat of constant winds. And here we must take notice, that the Winds are constant and periodical only in the open seas. Now the universal Ocean may most properly be divided into three parts. 1. The Atlantic and Ethiopic Ocean. 2. The Indian Ocean. 3. The great South-Sea, or Pacific Ocean; and though these seas do all communicate by the south, yet as to our present purpose of the Periodical Winds, they are sufficiently separated by the interposition of great tracts of land; the first lying between Africa and America; the second between Africa and India; and the last between China, Japan, and the coast of America.

In the Atlantic and Ethiopic Seas between the Tropics, there is a general easterly Wind all the year, excepting that it is subject to vary and deflect some few points towards the north or south, according to the position of the place. The observations which have been made of these deflections are as follow: that near the coast of Africa, as soon as you pass the Canary Isles, you are sure to meet a fresh gale of north-east Wind, about the latitude of 28 degrees north, which seldom comes to the eastward of east-north-east, or passes the north-north-east. This wind accompanies those bound to the southward, to the latitude of ten north, and about 100 leagues from the Guinea Coast, where, till the fourth degree of north latitude, they fall into calms and tornadoes.

Those who are bound to the Caribbe Isles find, as they approach the American side, that the aforesaid north-east wind becomes still more and more easterly, so as sometimes to be east, sometimes east by south, but yet most commonly to the northward of the east, a point or two, not more. It is likewise observed, that the strength of these Winds gradually decreases as you sail westward.

The limits of the constant and variable Winds in this ocean are farther extended on the American side than the African: for whereas you meet not with this certain Wind till you have passed the latitude of 28 degrees on this side; on the American side it commonly holds to 30, 31, or 32 degrees of latitude; and this is verified likewise to the southward of the Equator: for near the Cape of Good Hope the limits of the Trade Winds are three or four degrees nearer the line, than on the coast of Brazil.

From the latitude of four degrees north, to the aforesaid limits on the south of the Equator, the Winds are perpetually between the south and east, and most commonly between the south-east and east; observing always this rule, that on the African side they are more southerly, on the Brazilian more easterly, so as to become almost due east, the little deflection they have being still to the south. In this part of the ocean the Wind has been nicely observed, for a full year together, to keep constantly about the south-east, the most usual point south-east by east. When it is easterly it generally blows hard, with gloomy, dark, and sometimes rainy weather.

The season of the year has some small effect on these constant winds; for when the sun is to the north of the Equator, the south-east Winds, especially between Brazil and the coast of Guinea, vary a point or two to the south, and the north-east become more easterly; and, on the contrary, when the

the sun is towards the Tropic of Capricorn, the south-easterly Winds become more easterly; and the north-easterly Winds, on this side the line, vere more northward.

As there is no rule without some exception, so there is in this ocean a tract of sea, wherein the southerly and south-west Winds are perpetual, and that is all along the coast of Guinea, for above 500 leagues together, from Sierra Leona to the Ile of St. Thomas; for the south-east Trade Wind having passed the line, and approaching the coast of Guinea within 80 or 100 leagues, inclines towards the shore, and becomes south-south-east; and by degrees, as you come nearer, it veres about to south, south-south-west, and in with the land south-west, and sometimes west-south-west, as is seen in the map of the Trade Winds.

To the northward of the line, between four and ten degrees of latitude, and between the Meridians of Cape Verd, and of the easternmost islands that bear that name, there is a tract of sea, wherein it were improper to say there is any Trade Wind, or yet any variable; for it seems condemned to perpetual calms, attended with terrible thunder and lightning, and rains so frequent, that our navigators from thence call this part of the sea *The Rains*: the little Winds that are, consist only of some sudden uncertain gusts, of very little continuance, and less extent.

All who use the West-India trade, even those bound to Virginia, count it their best course to get as soon as they can to the southward, that they may be sure of a fair fresh gale to run before it to the westward; and for the same reason, those homeward bound from America endeavour to gain the latitude of 30 degrees as soon as possible, where they first find the Winds to be variable, though the most ordinary Winds in the north part of the Atlantic Ocean come from between the south and west.

What is here said is to be understood of the Sea Winds at some distance from land; for upon and near shore, the land and sea-breezes are almost every where sensible; and the great variety which happens in their periods, force, and direction, from the situation of the mountains, vallies, and woods, and from the various texture of the soil, more or less capable of retaining and reflecting heat, and of exhaling or condensing vapours, is such, that it were endless to endeavour to account for them.

In the Indian Ocean the Winds are partly general, as in the Ethiopic Ocean partly periodical; that is, half the year they blow one way, and the other half near upon the opposite points; and these points, and times of shifting, are different in different parts of this Ocean; the limits of each tract of sea, subject to the same change, or monsoon, (as the natives call it) are certainly very hard to determine; but the diligence I have used (says Dr. Halley) to be rightly informed, and the care I have taken therein, has, in a great measure, surmounted that difficulty; and I am persuaded, that the following particulars may be relied on:

That between the latitudes of 10 and 30 degrees south, between Madagascar and New-Holland, the general Trade Wind about the south-east by east is found to blow all the year long, to all intents and purposes, after the same manner as in the same latitudes in the Ethiopic Ocean.

The aforesaid south-east Winds extend to within two degrees of the Equator, during the months of June, July, and to November; at which time, between the south latitude of three and 10 degrees, being near the Meridian of the north-end of Madagascar, and between two and 12 south latitude, being near Sumatra and Java, the contrary winds from the north-west, or between the north and west, set in and blow for half the year; that is, from the beginning of December till May; and this monsoon is observed as far as the Molucca Isles.

To the northward of three degrees south latitude, over the whole Arabian or Indian Sea, and Gulph of Bengal, from Sumatra to the coast of Africa, there is another monsoon blowing from October to April upon the north-east points; but in the other half year, from April to October, upon the opposite points of south-west and west-south-west, and that with rather more force than the other, accompanied with dark rainy weather; whereas the north-east blows clear. And the Winds are not so constant, either in strength or point, in the Gulph of Bengal, as they are in the Indian Sea, where a certain and steady gale scarce ever fails. It is also remarkable, that the south-west Winds in these seas are generally more southerly on the African side, and more westerly on the Indian.

To the eastward of Sumatra and Malacca, to the northward of the line, and along the coast of Camboya and China, the monsoons blow north and south; that is to say, the north-east Winds are much northerly, and the south-west much southerly. This constitution reaches to the eastward of the Philippine Isles, and as far north as Japan; the northern monsoon setting in here in October or November, and the southern in May, blowing all the summer months. The points of the compass, from whence the Wind comes in these parts of the world, are not so fixed as in those lately described; for the southerly will often pass a point or two to the eastward of the south, and the northerly as much to the westward of the north, which seems occasioned by the great quantity of land which is interspersed in these seas.

In the same Meridians, but southward of the Equator, being that tract lying between Sumatra and Java to the west, and New-Guinea to the east, the same northerly monsoons are observed; but with this difference, that the inclination of the northerly is towards the north-west, and of the southerly towards the south-east.

These contrary Winds do not shift all at once, but in some places the time of the change is attended with calms, in others with variable Winds; and it is particularly remarkable, that the end of the westerly monsoon, on the coast of Coromandel, and the two last months of the southerly monsoon in the seas of China, are very subject to be tempestuous: the violence of these storms is such, that they seem to be of the nature of the West-Indian hurricanes, and render the navigation of these parts very unsafe about that time of the year. These tempests are by our seamen usually termed, *The breaking up of the Monsoons*.

By reason of the shifting of these Winds, all those that sail in these seas are obliged to observe the seasons proper for their voyages; and by so doing, they sail not of a fair Wind, and speedy passage; but if they chance to outstay their time till the contrary monsoon sets in, as it frequently happens, they are forced to give over the hopes of accomplishing their intended voyage, and put into some other harbour, there to remain till the Winds come favourable.

The third Ocean, called the Great Pacific, whose extent is equal to that of the other two, (it being from the west coast of America to the Philippine Islands, not less than 150 degrees of longitude) is that which is least known to all nations. The chief navigation is by the Spaniards, who go yearly from New-Spain to the Manillas by one beaten track; so that we cannot be particular here, as in the other two. What the Spanish authors say of the Winds they find in their courses, and what is confirmed by the old accounts of Drake and Cavendish, and since by Schooten, is, that there is a great conformity between the Winds of this sea, and those of the Atlantic and Ethiopic; that to the northward of the Equator the predominant Wind is between the east and north-east, and to the southward thereof there is a constant steady gale between the east and south-east, and that on both sides the line with so much constancy, that they scarce ever need to attend the sails; and so much strength, that it is rare to fail of crossing this vast Ocean in 10 weeks time, which is about 150 British miles a day.

This is to be understood of the Pacific Sea at a great distance from land; for about the shores are various Winds; and when the south-east or south-west blows, this sea is rough and dangerous, for the least Wind raises it very high; but when the Wind ceases, though it blowed very strong just before, there is an immediate calm, as if there had been no Wind for a long time; whereas, on the contrary, the Atlantic Sea rolls for several days after the Wind is laid, and is generally smooth on the coast, and tempestuous out on the main.

The limits also of these general Winds are much the same as in the Atlantic Sea, that is, about the thirtieth degree of latitude on both sides; for the Spaniards, home-bound from Manilla, always take the advantage of the fourth monsoon, blowing there in the summer months, and run up to the north of that latitude as high as Japan, before they meet with variable Winds to shape their course eastward. Also Schooten and others, who have gone by the Magellan Straits, have found the limits of the south-east Winds much about the same latitude to the southward; and a farther analogy between the Winds of this Ocean and the Ethiopic, appears in that upon the coast of Peru; they are always much southerly, as they are near the shores of Angola.

As for the Variable Winds, they are felt most by land, and in such parts of the sea as are without the limits of the constant Winds to the north and south; that is, in the colder parts of the Ocean, and all over its outmost bays, the principal of which are the Mediterranean and Baltic: some are common to all countries; others are more peculiar to some particular parts. Of this latter sort the most famous are the hurricanes, which chiefly infect the Caribbees, but are not anniverfary, nor equally frequent. Their fury is so great, that they throw down all before them, tear up trees, overturn houses, toss ships prodigiously, and blow about things of vast weight. They are not even, but blow in gusts, which suddenly come and go; neither do they extend very wide, but are sometimes confined to a narrow compass, and at other times take a larger scope. As for their duration it is but for a few days, and sometimes only a few hours. They are more common in America than any where, though Europe and Asia are not altogether without them.

It may be observed of all Winds, whether constant or variable, that some are drying, others are moist; some gather clouds, others disperse them; some are warm, others cold. But their influence is not one and the same in all places; for such Winds as are cold and dry in one country, are warm and wet in another.

These are the principal observations concerning Winds; for to examine every thing belonging to this subject would be the work of a large volume, as no reasons can be given for several things, before the truth of them is better ascertained. Wherefore we shall, at present, confine ourselves to account for the causes of constant Winds.

Wind is most properly defined to be the stream, or current of the air; and where such a current is perpetual, and fixed in its course, it is necessary that it proceeds from a permanent, unintermitting cause. Wherefore some have been inclined to propose the diurnal rotation of the earth upon the axis, by which, as the Globe turns east, the loose and fluid particles of the air, being too exceeding light, are left behind; so that in respect of the earth's surface, they move westward, and become a constant easterly Wind. This opinion seems confirmed, for that these Winds are found only near the Equinoctial, in those parallels of latitude where the diurnal motion is swiftest. And we should readily assent to it, if the constant calms in the Atlantic Sea near the Equator, the westerly Winds near the coast of Guinea, and the periodical westerly monsoons under the Equator in the Indian Seas, did not declare the insufficiency of that hypothesis. Besides, the air being kept to the earth by the principle of gravity, would require the same degree of velocity that the surface of the earth moves with, as well in respect of the diurnal rotation, as of the annual about the sun, which is 30 times faster.

It remains therefore to find some other cause, capable of producing a like constant effect, agreeable to the known properties of the elements of air and water, and the laws of the motion of fluid bodies. Such a one is, we conceive, the action of the sun-beams upon the air and water, as he passes every day over the Oceans, considered together with the nature of the soil, and situation of the adjoining continents: therefore First, according to the laws of statics, the air which is less rarified, or expanded by heat, and consequently more ponderous, must have a motion towards those parts thereof, which are more rarified and less ponderous, to bring it to an equilibrium: and Secondly, the presence of the sun continually shining to the westward, that part toward which the air tends, by reason of the rarefaction made by his great meridian heat, is with him carried westward,

westward, and consequently the tendency of the whole body of the lower air is that way. Thus a general easterly wind is formed, which being impressed upon all the air of a vast Ocean, the parts impel one another, and so keep moving till the next return of the sun, whereby so much of the motion as was lost is again restored; and thus the westerly wind is made perpetual.

From the same principle it follows, that the easterly Wind should, on the north side of the Equator, be to the northward of the east, and in south latitudes, to the southward thereof; for near the line the air is much more rarified than at a greater distance from it, because of the sun being twice in a year vertical, and at no time distant above 23 degrees and a half; at which distance the heat, being as the sine of the angle of incidence, is but little short of that of the perpendicular ray. Whereas under the Tropics, though the sun continues long vertical, yet he is as long 47 degrees off; which is a kind of winter, wherein the air so cools, as that the summer heat cannot warm it to the same degree with that under the Equator: wherefore the air to the northward and southward being less rarified than that in the middle, it follows, that from both sides it ought to tend toward the Equator: this motion, compounded with the former easterly Wind, answers all the phenomena of the general Trade Winds; which, if the whole were sea, would undoubtedly blow all round the world, as they are found to do in the Atlantic and Ecliptic Oceans.

But seeing that so great continents do interpose and break the continuity of the Oceans, regard must be had to the nature of the soil, and the position of the high mountains; which may be supposed the two principal causes of the several variations of the winds from the former general rule: for if a country lying near the sun proves to be flat, sandy, low land, such as the deserts of Libya are usually reported to be, the heat occasioned by the reflexion of the sun-beams, and the retention thereof in the sand, is incredible to those who have not felt it, whereby the air being exceedingly rarified, it is necessary that the cooler and more dense air should run thitherwards to restore the equilibrium: this is most likely to be the cause, why near the coast of Guinea the Wind always sets in upon the land, blowing westerly instead of easterly.

There is sufficient reason to believe that the inland parts of Africa are prodigious hot, since the northern borders thereof were so intemperate, as to give the ancients cause to conclude, that all beyond the Tropic was uninhabitable by excess of heat. From the same cause it happens, that there are such constant calms in that part of the Ocean, called the Rains; for this tract being placed in the middle, between the westerly Winds blowing on the coast of Guinea; and the easterly Trade Winds blowing to the west thereof, the tendency of the air here is indifferent to either; and so stands in equilibrio between both; and the weight of the incumbent atmosphere being diminished by the continual contrary Winds blowing from hence, is the reason that the air here holds not the copious vapour it receives, but lets it fall into frequent rains.

But as the cool and dense air, by reason of its greater gravity, presses upon the hot and rarified, it is demonstrative, that this latter must ascend in a continued stream as fast as it rarifies; and that being ascended, it must disperse itself to preserve the equilibrium, that is, the upper air must move by a contrary current from those parts where the greatest heat is: so, by a kind of circulation, the north-east Trade Wind below will be attended with a south-westerly above, and the south-easterly with a north-west Wind above: that this is more than a bare conjecture, the almost instantaneous change of the Wind to the opposite point, which is frequently found in passing the limits of the Trade Winds, seems to assure us; but that which above all confirms this hypothesis, is the phenomenon of the monsoons, by this means most easily solved, and without it hardly explicable.

If the causes of tempests and hurricanes be demanded, they are hardly to be accounted for in all particulars. However, it may in the first place be noted, that the ratio of all liquids is much the same, and therefore an extraordinary motion may be excited in the air, by the same way as it is in the water. Now if water falls from a high place, or if there be a confluence of several streams together, this gives it a violent motion, and causes many whirlings and eddies in it: this is apparent in the torrents falling down from rocks, and the confluences of rivers. If, therefore, something analogous to this may happen in the air, there must needs be furious tempests of Wind raised in it. And such a thing may happen, if an extraordinary quantity of vapours be driven by the Wind upon a certain place, which they cannot easily get over by reason of mountains, or contrary Winds, that oppose them. For example, suppose a Wind from some point between north and east carries a vast collection of vapours out of Africa to the Caribbees, this Wind lights upon the continent of America; now it is possible that not only the mountains and woods of Panama may resist the current of this Wind, and crowd the vapours together; but a contrary Wind, from a point between south and west, may blow at the same time on the western shore of America, which shall force the vapours back again. When such a rencounter happens, there must be a wild uproar in the air about the Caribbee Isles, and in all that tract between South and North-America; and the vapours in this circular motion must be furious on all sides, just as it is in water. For we see at the confluence of two rivers, if their currents be rapid at the place where they fall in, they cause violent eddies, which whirl about things that are cast into them, swallowing them for a time, and then throwing them up again.

This shews us the reason why heavy bodies are often tossed in the air by the whirling of hurricanes, and then dashed to the ground again. For the air being in a circular motion, is with great fury tossed backwards and forwards between the ground and the clouds. And as the waters of the rolling sea do not run to the shores in an even stream, but in such waves as dash by fits and turns, so the course of a violent Wind is broken and distinct blasts.

To come now to the common phenomena of Winds, the dry ones are such as carry few vapours along with them, and therefore draw off the moist particles from bodies over which they pass. Thus

in Holland the north and east Winds, with the intermediate points, are drying, because the cold northern sea yields but few vapours, in comparison of those which come from warmer parts of the Ocean: and from thence towards the east are vast tracts of land, where the heat at Midsummer is but very small. But the other Winds, especially the westerly, are moist, because they issue from warm and vaporous parts. The Western Ocean seldom fails to send us rainy Winds; however, this property varies according to the various situation of countries.

Such Winds gather clouds as blow from the quarters where the vapours arise, which, in conjunction with the vapours of our own region, fill the air. On the other side, those Winds make fair weather, which bring little vapour along with them, and bear away that which hangs over us.

Winds are warm or cold, as the countries are from whence they blow; and, therefore, when a brisk Wind blows from a cold quarter, it allays the heat of summer, which is very tiresome in still weather. Thus a quick blast of a pair of bellows will put out a flame, which a gentle blowing increases; for the quick blast drives all the flame to one side, where it is stifled by the force of the incumbent air, except it meet with more fuel on that side; but a gentle Wind augments the motion of the flame every way, and makes it seize on more parts of the fuel.

Now, because all the heat or cold of Wind proceeds from the heat or cold of the country whence it blows, therefore the same Winds are hot or cold every where. Beyond the line they are just the reverse of what they are with us; for their cold Winds are from the south, as ours are from the north; and as our south Winds are warm, for no other reason but because they bring us an air heated by the sun, for the very same reason the north Winds are warm to our Antipodes.

From what has been said it is sufficiently manifest, that the sun is the principal cause of Wind, and motion the cause of Vapours. But if we except those constant and periodical Winds which blow in some seas, the limits of the rest cannot be determined, nor can we say when they will begin, or when they will end. For instance, we cannot give a reason why an east Wind shall generally blow one summer, and a west Wind another. Possibly it might be discovered, if for several years together a nice observation was made of the Winds, and their shiftings in several countries; for that which seems inconstant and irregular to us, might perhaps be found to follow certain courses; at least we should know how far a raised Wind would continue its blast: but, till such experiments are made, we must be satisfied with what knowledge we have.



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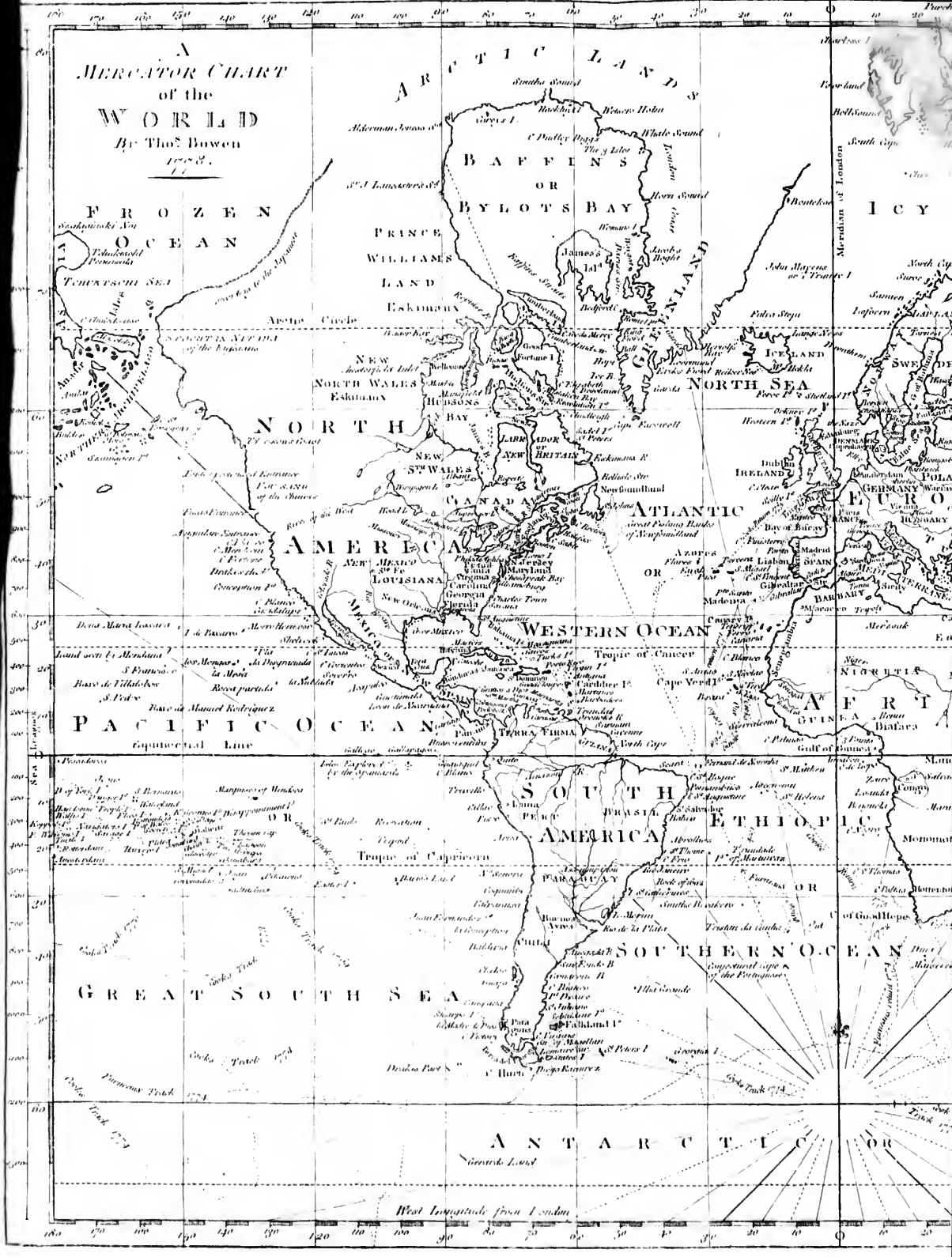
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A MERCATOR CHART of the WORLD

By Tho: Bowen 1780 &c.





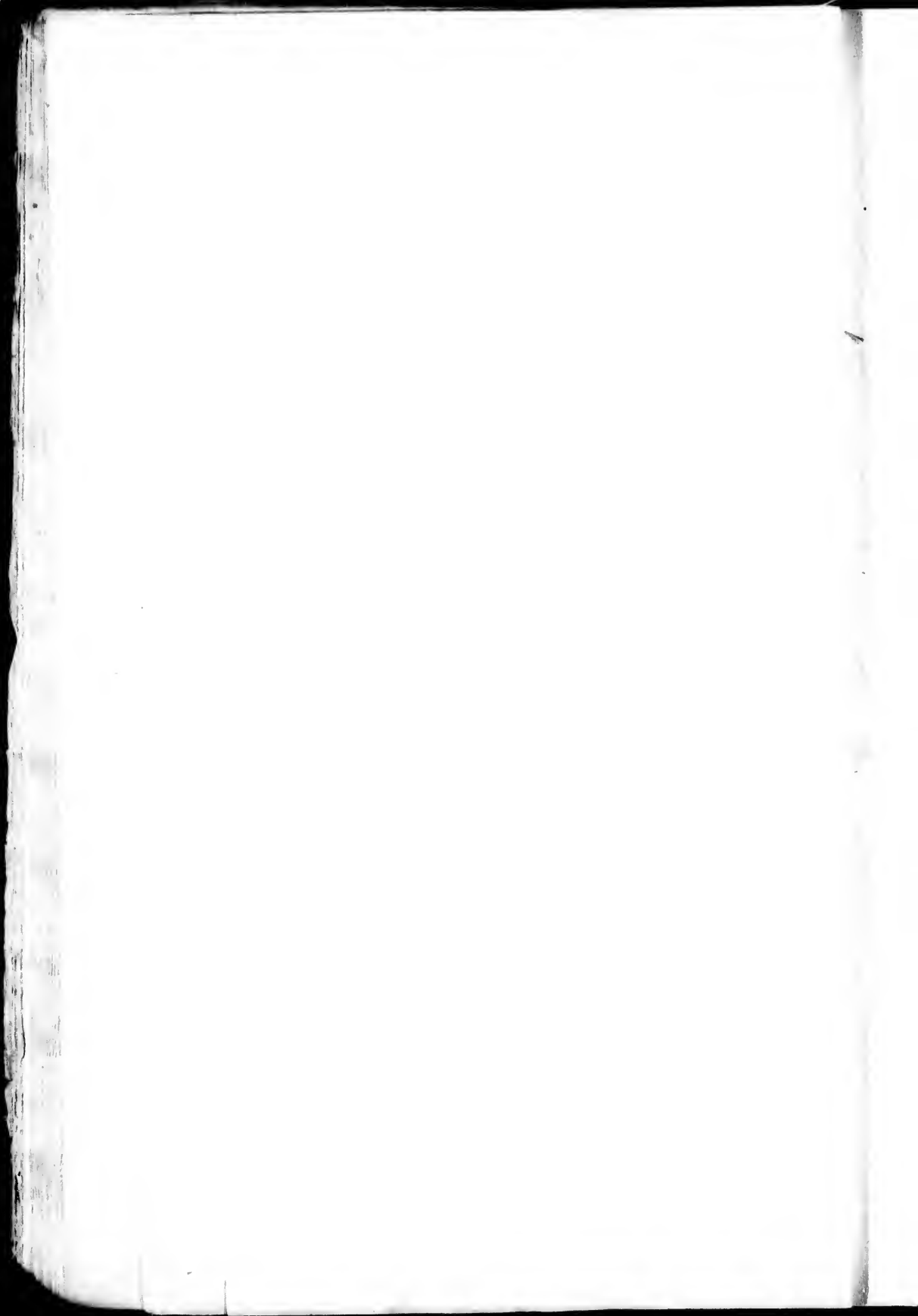
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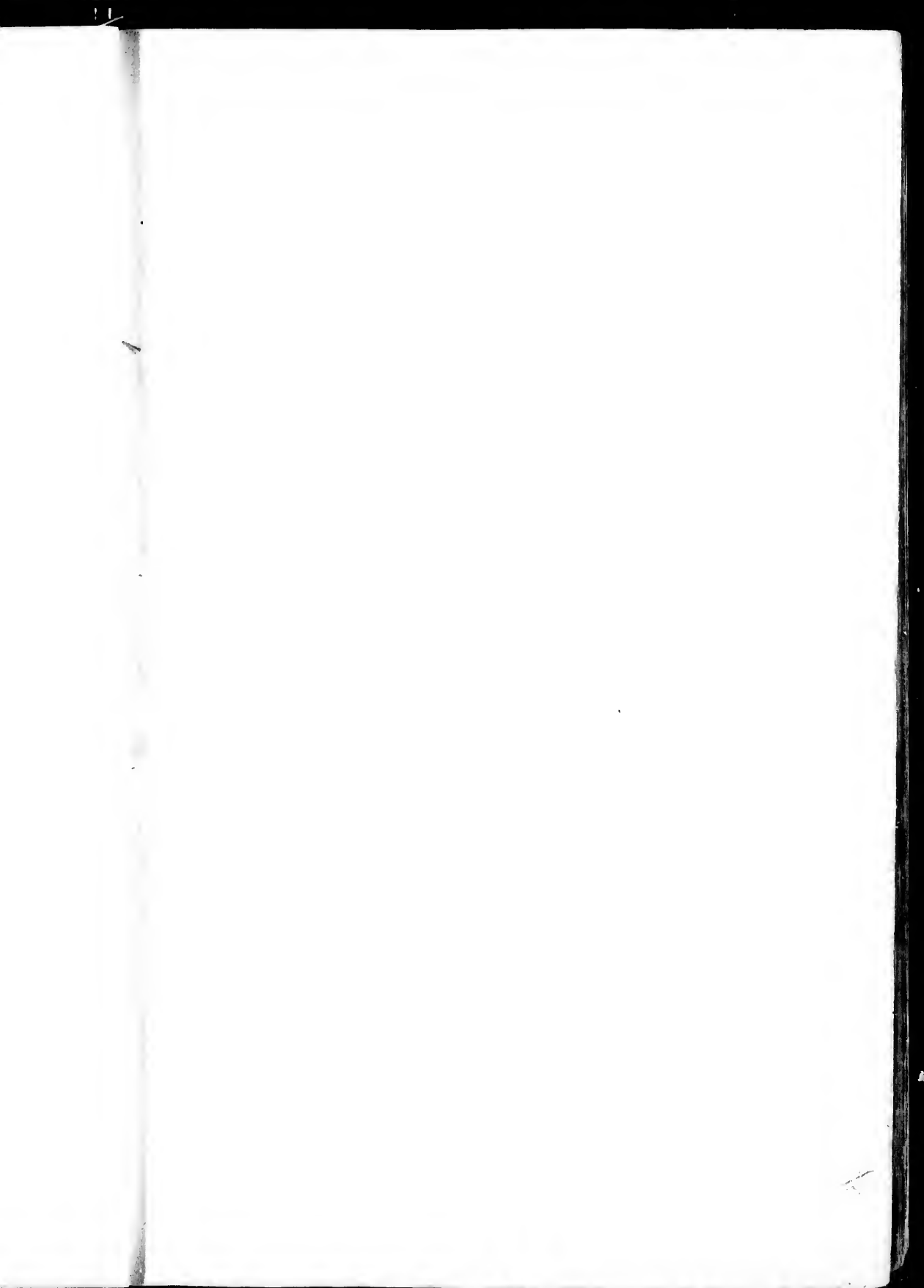
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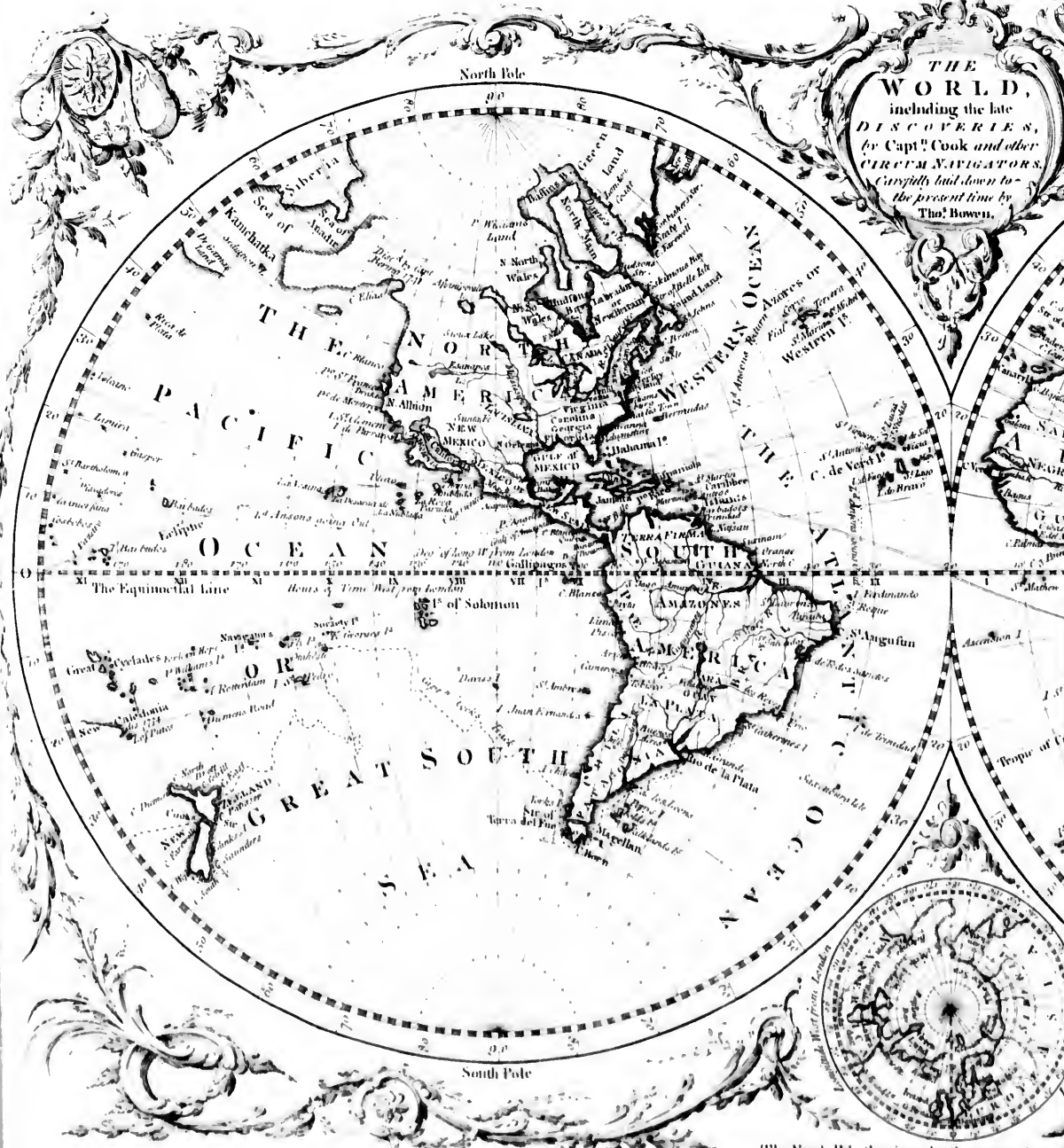
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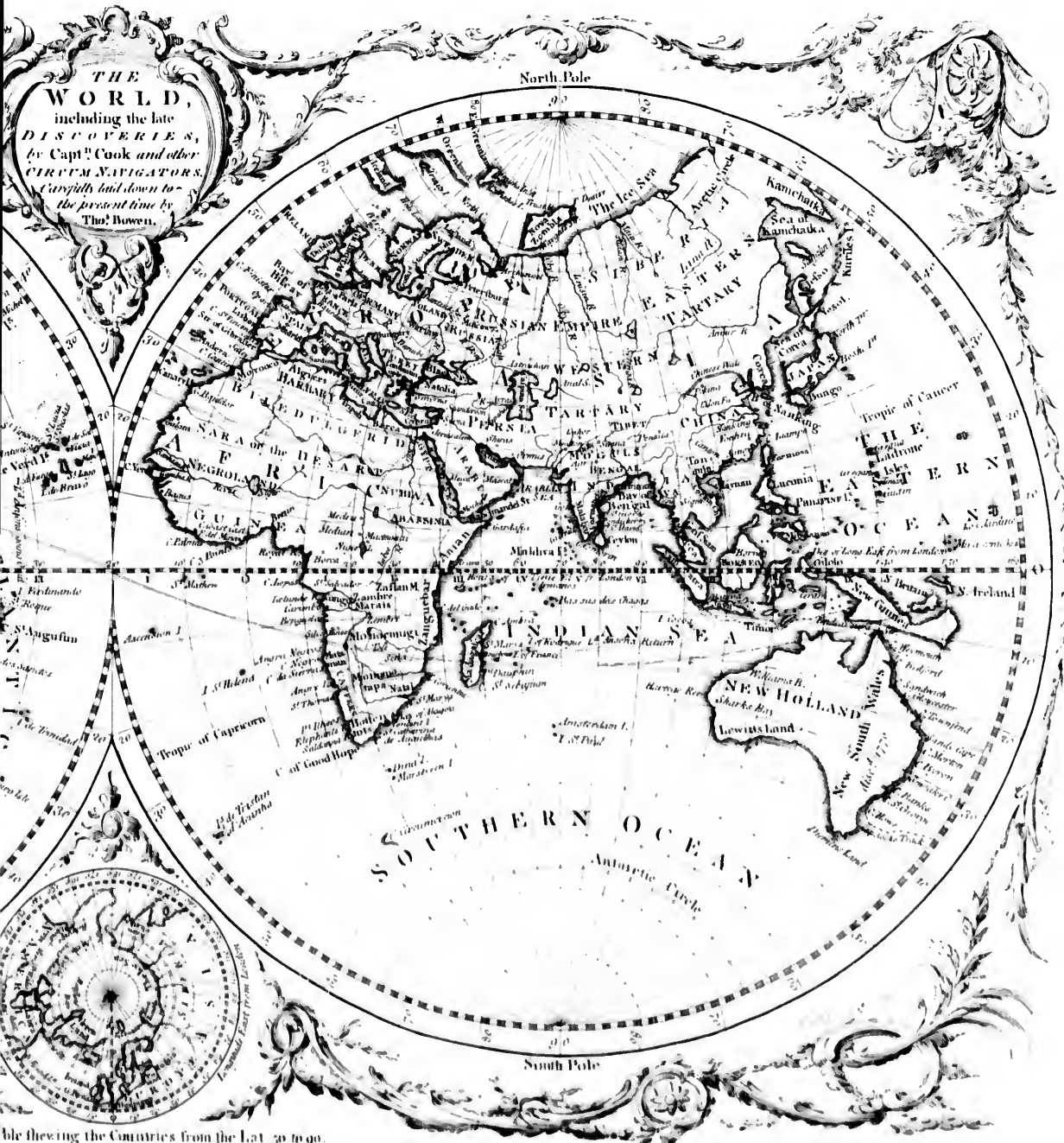


THE WORLD,
 including the late
DISCOVERIES,
 by Capt. Cook and other
CIRCUM-NAVIGATORS,
 carefully laid down to
 the present time by
 Tho: Bowen.



The South Pole showing the Countries from the

THE WORLD,
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FIRMS NAVIGATORS.
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the present time by
Tho: Bowen.



ble shewing the Countries from the Lat. 50 to 90.



A NEW AND COMPLETE
 S Y S T E M
 O F
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B O O K I.

A S I A.

THIS grand division of the globe, which in the extent of its territories exceeds Europe and Africa, and which was formerly governed by the Assyrians, the Medes, the Persians, and the Greeks, comprehends four vast empires, viz. the Chinese, Japanese, Mogol, and Persian, besides the countries possessed by the Turks and Russians. Upon these four empires depend in general the numerous lesser sovereignties and kingdoms of the Asiatic regions.

The continent of Asia is situated between 25 and 180 degrees of east longitude, and between the equator and 80 degrees of north latitude. From the Dardanelles on the west, to the eastern shore of Tartary, it is in length 4740 miles; and from the most southern part of Malacca to the most northern cape of Nova Zembla, it is 4380 miles broad. The Frozen Ocean bounds it on the north; it is on the west separated from Africa by the Red Sea, and from Europe by the Levant, the Archipelago, the Hellespont, the sea of Maronora, the Bosphorus, the Black Sea, the river Don, and a line leading from it to the river Tobol, and from thence to another river, called the Oby, which discharges itself into the Frozen Ocean. The Pacific Ocean bounds this vast continent on the east, and separates it from America; and on the south it is bounded by the Indian Ocean.

The principal regions which divide this country are, Russian, Chinese, and Independant Tartary; China, Japan, the peninsula of India beyond the Ganges, containing Cochinchina, Tonquin, Pegu, and Siam; the peninsula on this side the Ganges, containing the Decan, Goleonda, Bijnagar, and Malabar; Indollan, or the Mogol's Empire; Persia; Asiatic Turkey, divided into eastern and western.

Asia, as we have observed above, is not only more extensive than Europe and Africa, but is superior to them in its fine serene air, and rich fertile soil. Every convenience, and every luxury of life, are here unboundedly enjoyed. Here are citrons, olives, oranges, lemons, melons, pine-apples, tamarinds, and other delicious fruits; with wine, oil, and honey; silk,

cotton, and corn; rich metals, and precious stones; gums, spices, sugars, and the most fragrant and balsamic herbs. With these various blessings of nature, how could a people in the early ages fail to be opulent and powerful! yet such is the instability of human enjoyments, this most charming scene became a picture of horror and desolation.

Upon the decline of the Indian and Chinese empires, and after a great part of Asia had submitted to the arms of Rome, the Sarcens, or successors of Mahomet, in the middle ages, founded a still more extensive empire in Asia, Africa, and Europe, than even that of the Romans when in their plenitude of power. The Turks, the avowed foes of freedom and the liberal arts, possessed themselves of the center regions of Asia, laying waste a most delightful country, and converting its fruitfulest spots into barren wildernesses. The other parts of the Asiatic territories continue in much the same situation as formerly.

The present mode of government in Asia, is absolute monarchy; and as to religion, we cannot say that Christianity is by any means established there; however, they have a toleration of sects in many parts, but these are much persecuted by the Turks. The Arabians, Turks, and Persians, profess Mahometanism, as do the natives of part of India and part of Tartary; nearly all the rest are overwhelmed with heathenism, and idolatry. Many popish missionaries, at the hazard of their lives, have visited the remoter parts of Asia, endeavouring to convert the idolaters, but to no kind of effect. The most considerable of them are those who pay adoration to Brahma and Poo: there are also the worshippers of Confucius, and others who worship the fire. These last, who do reverence to the symbol of fire, are of a very ancient sect; they acknowledge only one supreme ruler of the universe; and as this the only true God is the essence of purity and perfection, they adore him under the emblem of fire, because fire they esteem the most clear and pure symbol of the all-wise and all-just Deity.

There are Jews to be met with in every part of Asia; and indeed these people inhabited the remoter regions of



India some centuries before the discovery thereof by the Portuguese.

As to the languages spoken in Asia, almost every country or island hath a tongue of its own; the principal, however, are, the Turkish, modern Greek, Chinese, Japanese, Russian, Tartarian, Persian, Indellan, Malayan, and Arabic.

The islands of Asia, (Cyprus excepted, which is in the Levant) lie in the Pacific Ocean, and the Indian Seas; the principal of which are, 1. The Japanese isles, forming the great empire of Japan. 2. The La-

ndones. 3. Formosa. 4. The Philippines. 5. The Molucca or Clove isles, and the Banda or Nutmeg isles. 6. Amboyna, Celebes, Gilolo, &c. which surround the Molucca and Banda isles. 7. The Sunda isles, viz. Borneo, Sumatra, Java, Bally, Lambo, Banca, &c. 8. The Andaman and Nicobar isles. 9. Ceylon. 10. The Maldivia isles. 11. The Kurile isles, and those in the sea of Kamtschatka. 12. Bombay.

We shall begin with a description of the finest country in the world, viz. the rich and flourishing empire of China.

CHAP. I.

EMPIRE of CHINA.

SECT. I.

Its Situation, Names, Divisions, and Extent; its Climate, Soil, and Produce; its Rivers, Lakes, and Canals: a general View of the Empire, in a Description of the Boundaries and Situations of the fifteen Provinces of which it is composed.

THE extensive and opulent empire of China, which is situated on the eastern borders of Asia, is bounded by Chinese Tartary on the north; by the Pacific ocean, which divides it from North America, on the east; by the Chinese sea and the kingdom of Tonquin on the south; and on the west by Tibet, from which it is separated by mountains and deserts. It is included between 20 and 42 degrees of north latitude, and between 98 and 123 degrees of east longitude, from London: it is upwards of 1440 miles in length, and in breadth about 1260.

China is called by the natives Tchong-koué; by the people of Indostan it is named Catay; the Italians call it Cina; the Germans, Tschina; the English and Spaniards, China; and the French call it Chine. Whether the names given to it in Europe are derived from the first emperor, Tsin, or whether they are derived from a Chinese word, signifying the centre, from an idea the Chinese entertained, that their country was situated in the centre of the globe, it is difficult to determine.

According to the authors of the Universal History, this empire is divided into fifteen provinces, (exclusive of Lyau-tong, which is situated without the great wall, though under the same dominion) each of which, in point of extensiveness, of populousness, produce, and opulence, might pass for so many kingdoms. Besides these, which are the proper bounds of the empire, a great part of Tartary is subject to the emperor, as are the islands of Tson-ming, Hai-nan, and part of Formosa; with others less considerable.

As China extends about twenty degrees from north to south, the constitution of the air, the nature of the seasons, the maturity and kinds of fruits, with other effects depending on the influences of the material heavens, vary in different parts of it. The air, in the centre of the empire, is temperate, healthful, and serene; in the south, which lies under the tropic of Cancer, it is in summer intensely hot; and the north is very cold, owing to the height of the neighbouring mountains, which are in general covered with snow, and which greatly affect the air.

This country differs very much also with respect to the surface of its ground, and qualities of its soil: some

provinces abound chiefly in dry, stony, uneven land, very ill adapted to the purposes of husbandry; though a few fertile spots may be found in them, even the finest and most fruitful provinces are in some parts sterile.

Agriculture is esteemed an honourable employment in China; and the emperor himself, one day in the year, puts his hand to the plough to open a furrow: this ceremony, which is attended with a great deal of pomp and solemnity, is kept up in conformity to ancient custom; for the Chinese pretend, that their first emperors used personally to exercise themselves in agriculture.

China produces chiefly the four following sorts of grain: rice, wheat, oats, and millet; also pease, beans, pulse, shrubs, medicinal plants, and a profusion of the richest fruits; inasmuch that nature seems to have endowed this country with a larger share of her blessings than any other.

It is principally in the culture of the hills that the inhabitants are most skilful and industrious; for these they cultivate from bottom to top, after having cut them into a kind of flat terraced walks, in the manner of stairs, and flanked them on the sides with a wall of loose stones to keep them compact; they likewise form reservoirs to preserve both the rain and spring water; and in dry seasons they supply these with water from the rivers, by means of engines constructed for the purpose; and indeed these hydraulic machines are in common use with the farmers.

The mountains produce fossils and minerals of every kind in great abundance; and in certain mines there is found a metal which the natives call pe-tong, or white copper, and on which several experiments have been made, to try if it owed its whiteness to any mixture; but it was found that it did not, and that all mixtures, silver excepted, diminished its beauty. It hath all the whiteness of silver, and if it was not more brittle, and consequently less malleable, there would scarcely be a possibility of distinguishing it from that valuable metal.

Here are great quantities of pit-coal, which, as fire-wood is pretty scarce, is used on most occasions: but of all the mines that abound here, those of the stone-coal are the most common and useful, as they supply the greatest part of fuel both for town and country.

Leadstones are found in almost every province; and of these the inhabitants make great use in pharmacy.

In the western parts of China there are several salt-mines, which are of infinite utility to such provinces as are at a remote distance from the sea: here are not only found salt-pits, but in many places whole acres of a greyish earth, from which are extracted prodigious quantities of salt.

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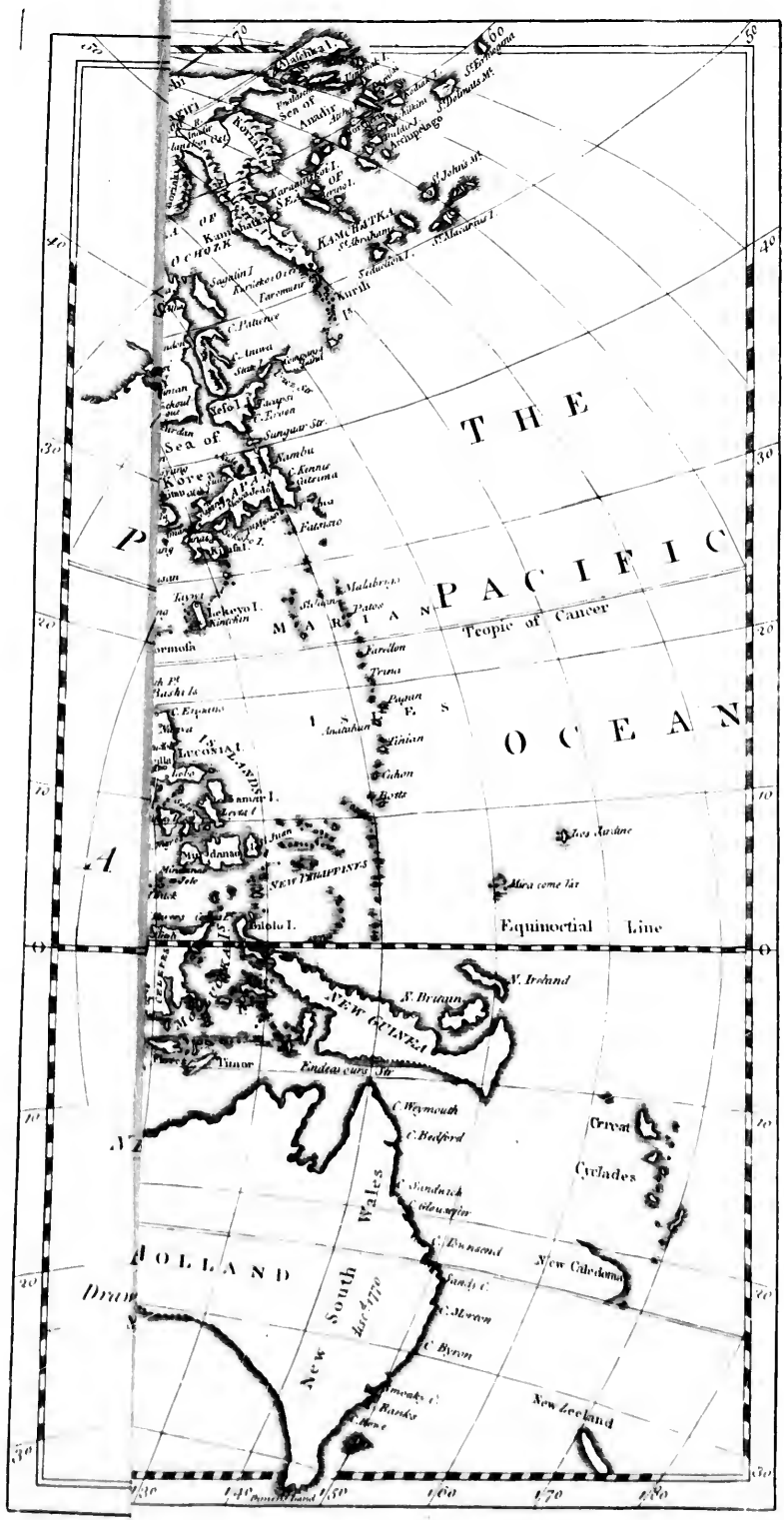
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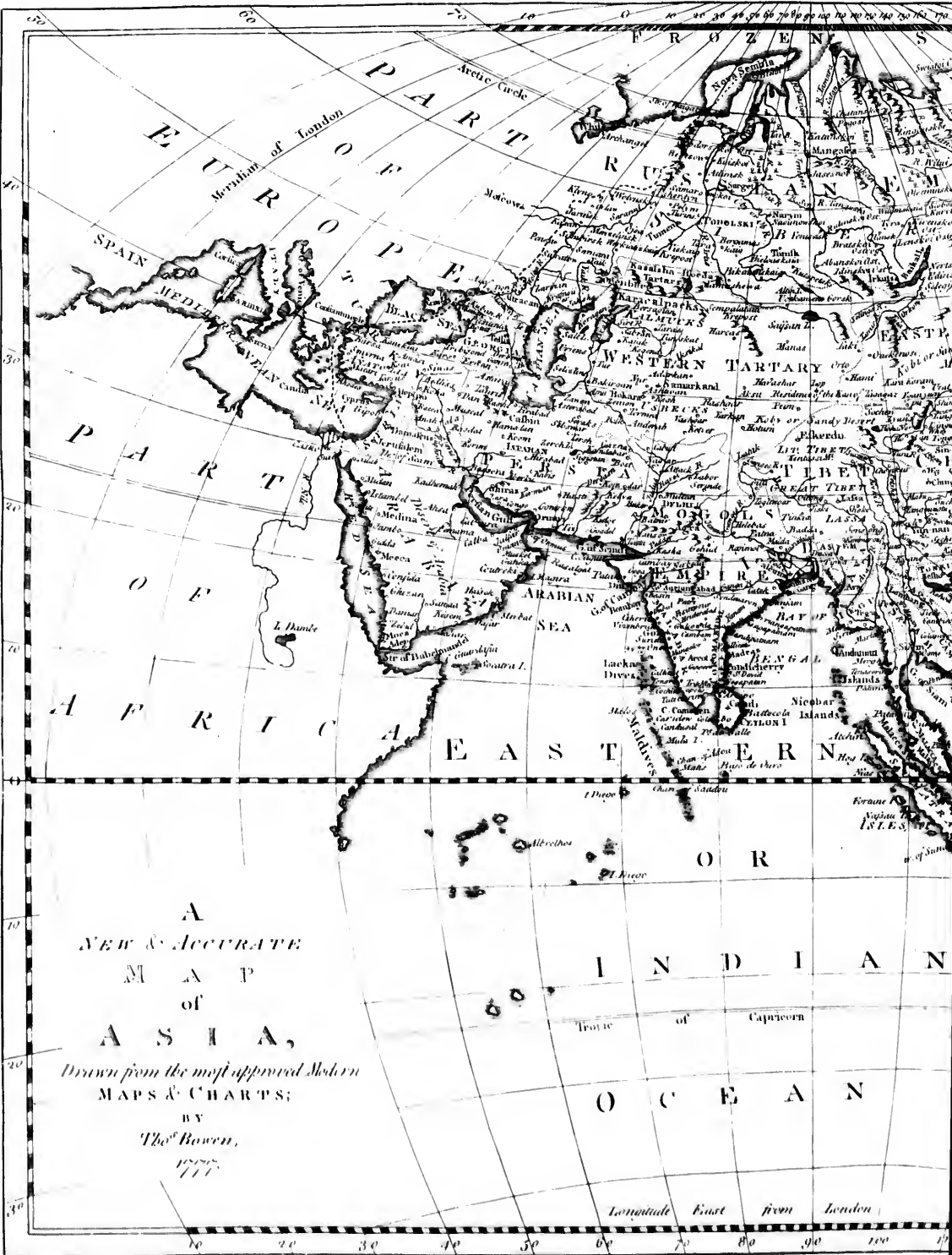
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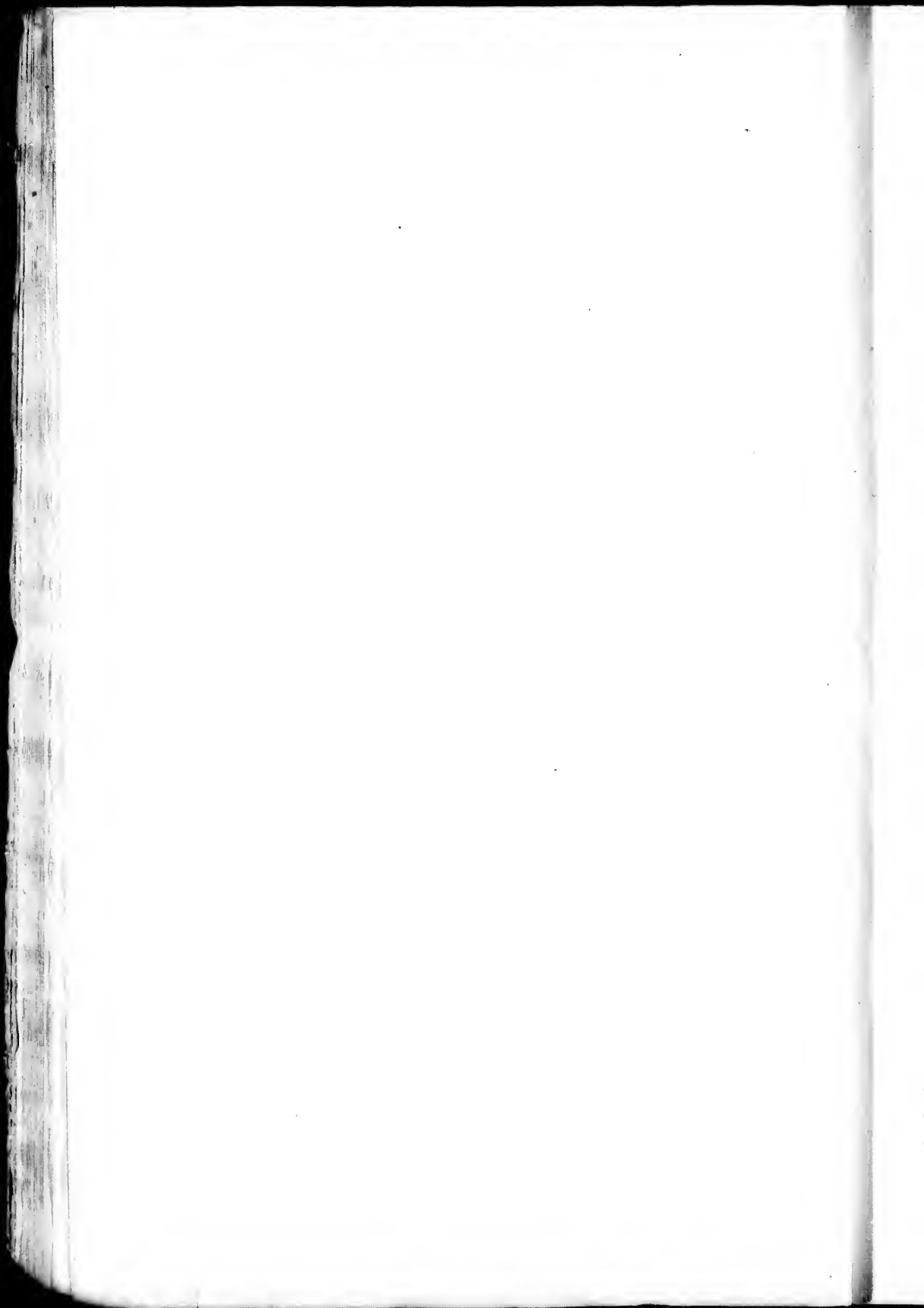
A
NEW & ACCURATE
MAP
of
ASIA,

Drawn from the most approved Modern
MAPS & CHARTS;

BY
The Bowen,
1827
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Longitude East from London





There are several navigable rivers in China; the most considerable is the Kiam, which rises in the province of Yun-nan, crosses three other provinces, and taking a winding course of 1200 miles, loses itself in the eastern ocean. This river is not only very broad, but also of a remarkable depth, inasmuch, that it is a common saying amongst the Chinese, "The sea hath no banks, and the Kiam no bottom;" and they pretend that in some places it absolutely has no bottom.

Another is called the Yellow River, which rises at the extremity of the mountains which bound the province of Se-tchuen in the west; from thence it throws itself into Tartary, where flowing for some time on the outside of the great wall, it re-enters China between Chan-fi and Chen-fi provinces; it then washes Ho-nan, runs across one part of Nan-king, and, after having flowed about 600 leagues, empties into the eastern ocean: it has the name of the Yellow River, because the earth it carries away with it, (particularly when there are heavy rains,) gives it a yellow colour.

There are great numbers of other rivers, less famous, though far more commodious for commerce: there are, besides, several lakes, some very extensive, and producing a variety of fish. In short, it is computed, that China contains no less than one thousand four hundred and seventy-two rivers and lakes.

Canals are cut through most of the provinces, which have a clear smooth water gliding between two banks built with flat coarse marble; over which, at proper distances, are bridges, consisting for the most part of several arches, and the central one high enough for burks to pass under without lowering their masts: these are in different places sluiced out into lesser canals, which are subdivided into still smaller streams, terminating at some great town or village, or else discharging into some lake that waters the adjacent country: and these fine streams, flowing through fruitful plains, render the face of the country beautiful beyond description. And, indeed, China far surpasses all other countries, whether considered in the fertility of its provinces, in the multitude of its inhabitants, cities and great towns; in the wisdom of its morals; the excellency of its laws, or the industry and politeness that are conspicuous throughout all the provinces: which are,

I. *Pe-tche-li*, the most northern part of the empire, situated on the frontiers of Tartary: it is about one hundred and forty leagues in length, and hath a most temperate, serene air; notwithstanding, however, this mildness of climate, the rivers are generally frozen over for near six months in the year, viz. from the latter end of November till the middle of March. This province contains about one hundred and forty cities, and is bound with every kind of grain except rice.

II. *Ciang-tong*, which is bounded on the north and west by Pe-tche-li, and by the sea on the east; it contains about one hundred and twenty cities or large walled towns. Here the soil produces every kind of grain, as well as of fruits; and the rivers and sea coasts abound with fish. But what most distinguishes this province, is the wild silk-worm, which produces a valuable white silk, the threads of which the worm (resembling a caterpillar) fattens on bushes and shrubs.

III. *Chan-fi*. This province is bounded on the north by Tartary, and borders to the east upon Pe-tche-li. It contains one hundred large towns, and produces every sort of grain except rice. The mountains here, which are numerous, are for the most part cultivated, and cut into terraces up to their very summits. Here are mines yielding a plenty of coal, iron, and other minerals.

IV. The province of *Chen-fi*, bounded by Chinese Tartary on the north and west, and on the east by Quang-fi, contains one hundred and fourteen large towns, and yields great quantities of wheat and millet, though but little rice. Here are supposed to be very rich gold mines; but these are neglected by government, from motives of policy: too great a conflux of opulence might endanger the public weal, by rendering the people inattentive to agriculture. Individuals, however, are allowed to look for the grains of gold in the sands of rivers and brooks, which yield them a sufficient supply.

V. *Ho-nan* is the most delightful province in all China, and is situated near the centre of the empire, to the south of Chan-fi and Pe-tche-li. It contains upwards of an hundred large towns, is very fertile, and appears one entire garden, except to the western part, where there is a range of mountains covered with forests.

VI. *Kian-nan* is the richest and most flourishing province in the whole empire: it borders upon Ho-nan to the west, and the sea to the east: it contains upwards of an hundred large towns, of which Nan-king is the capital, and pays thirty-two millions of taels annually to the revenue, which, according to P. Du Halde, amount to one hundred and sixty millions of French livres.

VII. *Hou-quang* is situated near the centre of the empire, as well as Ho-nan, to which, on the north side, it is adjacent. This province, which is nearly as extensive as the whole kingdom of France, abounds with every kind of grain; and produces also a plenty of fruits, fowl and cattle. It contains one hundred and twenty-nine fortified towns; and its capital, Vou-tchang, is as large and populous as Paris.

VIII. The province of *Se-tchuen* is as extensive as Spain and Portugal; it has ninety-eight large towns, and is bounded on the north by Chen-fi, on the west by occidental Tartary, and on the east by Hou-quang. It produces great quantities of silk, tin, iron, lapis lazuli, lead, cinnabar, vitriol and alum, sugar-canes, cloves, nutmegs, musk, and the very best rhubarb in all China.

IX. *Tche-kiang* is famous for its fine and beautiful silks: it is one of the smallest provinces in China, but in its commerce excels most of them. It is bounded on the north and west by Kiang-nan, and on the east by the sea; it has eighty-eight walled towns, and a considerable number of others.

X. *Kiang-fi* is celebrated for its manufactures of stuffs and porcelain-ware, and produces grain of every sort, particularly rice; its inhabitants, however, are so numerous, that there is scarce a sufficiency to supply their wants. It is bounded by Kiang-nan and Ho-nan to the north, Hou-quang to the west, and a part of Tche-kiang to the east; it has eighty-four considerable towns, and abounds with gold and silver mines, as well as those of tin and iron.

XI. *Fo-kien* is a small province, and contains only sixty-nine towns; its foreign commerce, however, greatly enriches it: it is situated between Tche-kiang and Kiang-fi, and it lying open to the sea in almost every other extremity, has great advantage with respect to its trade with the Philippine islands, as well as with Japan, Java, Siam, Cambaya, and other countries; and its mountains, which are covered with forests, furnish wood proper for ship-building. This province produces, in great plenty, all sorts of grain, as well as silk, cotton, iron, tin, and quicksilver. The finest rock-crystal is got here; and the artificers who live near the mountains where it is produced, are skillful in cutting, engraving upon it, and making it into seals, buttons, the figures of animals, and such devices. The mountains of this province also produce porphyry, and quarries of fine marble of various sorts, which, if properly polished, would equal the best to be found in Europe; little use of it, however, is made in the public buildings of the Chinese.

XII. *Quang-tong*, which is divided into ten districts, equals, either in extent or fertility, the fine country of Italy; and, like Italy, it resembles a boot; at the lower end of which there is an island called Hai-nan, of an oval figure. It is situated at the southern extremity of the empire, and is bounded by Fo-kien on the north-east, Kiang-fi on the north, and on the west by Quang-fi. It contains more than ninety great towns, the most considerable and wealthy of which is Canton, as called by the Europeans, but which the natives call Quang-tcheou. Besides every kind of grain, this province produces bananas, ananas, and other rich fruits; also silk, cotton, pearls, gold, precious stones, sugar, quicksilver, copper, tin, iron, steel, salt-petre, ebony, eagle-wood, and several kinds of sweet-scented wood. The soil here is said to be so fertile, as to yield two crops of grain in a year.

XIII. and XIV. *Quang-fi* and *Koci-tcheu* join each other, and are situated to the south; they are by no means equal to any of the provinces of China either in opulence or extent: *Quang-fi* is mountainous and barren, except in the eastern and southern parts, which produce a good deal of rice. *Koci-tcheu* is so poor and sterile, that a great part of its inhabitants subsist in general at the charge of the public.

XV. *Tien-nan* is a very fertile province, producing every necessary of life; which is in a great measure owing to its rivers and lakes, with which it abounds. It is, to the north and the east of its frontiers, bounded by *Setchuen*, *Koci-tcheu* and *Quang-fi*, and to the south and the west by the kingdoms of *Tong-king*, *Pegu*, *Ava*, and *Tibet*. It has seventy-six large towns, and produces amber, musk, frankincense, precious stones, and other valuable articles.

The above will serve to convey a grand idea of the extent and riches of this vast and flourishing empire: We shall therefore now proceed to an accurate and comprehensive description of every curiosity, whether natural or artificial, worthy the attention of our readers.

S E C T. II.

Trees, Fruits, flowering and other Shrubs, and medicinal Plants, and roots.

IN China are seen most of the kinds of fruit-trees that we have in Europe; the fruit, however, in general, is not equal in goodness to ours; for the Chinese know not how to graft or cultivate their trees in the manner we do. Oranges are very common in China; they have trees of this fruit of several kinds, bearing in general very plentifully: one in particular, of a small size and thin smooth rind, hath a most rich flavour; and the province of *Fo-ki-n* produces a larger kind that is equally delicious, the rind of which is of a bright red, and smooth: but the Canton oranges are still superior to those of *Fo-ki-n* in point of size, and are extremely pleasant to the taste; they are of a yellow colour, and are esteemed medicinal: there are others of them of a quick sharpish taste. Lemons and citrons grow in the southern provinces in the greatest plenty; but of these the inhabitants make no other use than piling them up, by way of shew, in their vases of porcelain, merely to gratify the eye. There are two sorts of melons in China, the one small, and the other large; the meat of the former is of a yellow colour, and that of the latter white and red: this latter melon is what they call in Italy and other countries the water melon.

The Chinese have a most delicious fruit, which they call *Li-tchi*; it is about the size of a date; the stone is long, hard, and covered with a soft, moist pulp, of a most rich flavour; over the whole is a thin but rough skin; and it resembles an egg in shape. This fruit, however, when dried, loses much of its flavour, and becomes black and wrinkled like a prune.

There is the mango, with a yellow coat, of a sharp taste and exquisite smell; the long-yen, with a white coat; and the ya-ta, resembling a pine-apple. These are delicate fruits, little known in Europe. The *tie-tie* is another fine fruit; it grows in almost every part of China, and is of several kinds: those in the southern provinces taste much like figs, and dissolve in the mouth; their rind is clear, smooth, transparent, and of a beautiful red when ripe. Some are of the shape of an egg, but in general bigger. This fruit, when dried, is covered with a figured mealy coat, like our figs.

The largest fruit in China, and perhaps in the world, is the *po-lo-mie*: some of these weigh not less than an hundred pounds. This fruit, however, is not confined to the soil of China; for it grows in India, *Luconia*, and other parts. It contains a great quantity of nuts of a deep yellow, and the kernel hath a most pleasant taste when roasted: the Indians dress it in the milk of the cocoa-nut, and make a very excellent dish of it. The *po-lo-mie* does not hang on its branches like other fruit, for these could not support it; it grows out immediately from the tree's trunk.

These several kinds of fruit grow naturally in China, and almost without any assistance from art; for the

Chinese, as hath been already observed, are strangers to the art of grafting.

One of the most remarkable of their trees is that which produces pease; for the shape, colour and taste are very much like those of the European pea. In *Quang-fi* there are trees, which, instead of pith, have a soft pulp, of which pretty good flour is made. The double tree is a very remarkable one, being partly cypress and partly juniper; the trunk, which is about a foot and a half in circumference, puts forth its branches very near the ground; and as these branches are very thick, they give the tree the appearance of a bush: its leaves and branches, which are half cypress and half juniper, grow as follow: those of the cypress grow towards the top of the tree, and are broader as well as thicker than the others; and what is still more singular, the cypress leaves are sometimes seen growing at the end of a tuft of juniper, and sometimes a tuft of juniper at the end of a branch of cypress. The juniper leaves are long, flat, pointed, and ranged in regular rows, resembling plumes of different rays, and chiefly on the lower branches. This tree bears a small round berry, scarce larger than that of a juniper, which suspends by long stalks from its branches, and contains two reddish seeds, in the form of a heart, of a very hard substance: the wood is of a reddish colour, and of much the nature of juniper, and contains some turpentine.

Among other trees peculiar to China, there is a kind of pepper-tree, the fruit of which is a sort of berry about the size of a pea, and is of a greyish colour, with small red streaks. When the berries are ripe, they open of themselves, and shew a little black stone, which hath so powerful a smell, that it even affects the brain: upon which account the gatherers of these berries are under a necessity of plucking them only at intervals. After the berries are dried in the sun, the stones are thrown away, and the rind is only made use of; which, though not so agreeable as the pepper from India, is good in sauces.

There are two sorts of Varnish Trees, the one called *Tsi-chu*, and the other *Tong-chu*. The *Tsi-chu* produces the subtilness of that beautiful Chinese varnish so much admired by the Europeans; a secret the farther removed out of the reach of imitation, as it is a production of nature, and no composition of art. It is of a small size, with a whitish bark, and a leaf like that of the wild cherry-tree: the gum, which distills drop by drop, is of a reddish colour. In order to extract it, incisions are made, one above another, round the tree up to the top; the fruit round of incisions begins about seven inches from the ground: in each incision a shell is stuck for the reception of the gum, which oozes through the wound. Though the varnish is not equal to that produced in Japan, it is held in the very highest estimation: it takes all colours alike, and, if properly managed, neither loses its lustre by the change of the air, nor the age of the wood to which it is applied. The Varnish-Tree distils only in the night, and the gum is always extracted in the hottest season of the year. The Chinese are well satisfied, if the produce of a thousand trees in one night amounts to twenty pounds weight of varnish. The tree rarely rises above fifteen feet high, and its common circumference is two and a half. The gum is a strong poison; so that these who collect it are forced to make use of several preservatives against its malignancy.

The other tree, or *Tong-chu*, very nearly resembles our walnut-tree, and bears a kind of nut, from which they press a thick oil by boiling it with lard. It is used frequently to varnish the ceilings, pillars, or floors of the houses of the great.

The *Kou-chu*, resembling the European fig-tree, is a very remarkable tree; it yielding a milk, which the Chinese use as lize in gilding with leaf gold. And the tallow-tree, which is as high as a large cherry-tree, is equally remarkable: its branches are crooked, and its leaves, which are in the form of an heart, have a most lively red: the fruit is inclosed within a rind divided into three segments, which open when it is ripe, and discover three white kernels. This mixture of white and red hath a very beautiful appearance; and the kernels have all the qualities of tallow; they have the consistency,

ffice, the colours, and the smell of it. They are made into candles, mixing only a little oil in melting to render them more pliant; but these candles do not give so clear a light as ours, which probably may be owing to the wick; for instead of cotton, of which they have great plenty, they use a small stick of a dry light wood, wrapped round with the inner part of a rush. The figure of these candles, as they burn them, is that of an inverted cone; they burn with a yellowish flame, sending forth a thicker smoke as well as stronger smell than ours do.

But amongst the curious productions of China, I do not omit to make mention of the Pe-la-chu, or White-wax tree, which in the proper seasons is covered with swarms of insects, that lay on its branches thin films or threads of wax, smaller and finer than those produced by bees, though far superior in whiteness and lustre. The tree is not so high as the tallow-tree, and differs from it in the shape of its leaves, which are longer than they are broad.

As to the garden-flowers of the Chinese, they are very inferior to the European, except their pinks, which have a beautiful colour and agreeable smell: but with regard to flowering shrubs, China surpasses Europe: these would be a most charming ornament to gardens, were they disposed of with judgement; some of these bear flowers of the most lively fresh colour, others different kinds of tulips, lilies, and jessamins; and in some of the southern provinces there are even large trees thus elegantly and gloriously adorned. Of this sort is the Quey-wha, which sometimes rises to the height of the tallest oaks; its flowers are small, of various colours, and breathe a most fragrant smell; the leaves are like those of the laurel. This tree blossoms four times in the year, at least some sorts of them do, for there are various kinds; and their beautiful flowers exhibit a most delightful picture. There is also the Tchak-ou, a fine ever green, of four kinds, that bear flowers, all of which resemble the Spanish laurel: when the stalks of its leaves join the branches, buds of the size, form and colour of a hazel nut, shoot forth, covered with a kind of delicate white hair; and these buds, opening in December, produce double flowers like small roses, joined immediately to the branches without any stalks. The trees of the second sort are very high, and flowers red and large, which, mixed with the green leaves, have a most pleasing aspect. The flowers of the two other kinds are small and whitish, and the middle of them is filled with small ligaments, and have each a flat yellow top as in common roses, with a round pistil in the centre.

Besides the banana-tree, the betel, the mango, the cotton, the cassia-sittula, and other trees, they have almost every kind of tree that Europe furnishes; but that most in esteem is the nan-mon, which is of so hard a nature, that the Chinese say whatever is formed of it will last to eternity: the gates, pillars and beams of the ancient palaces of the emperors are of this wood. But in point of beauty the Tset-am is inferior to none: it is of a dark red, and full of fine veins, which appear as if painted: it is proper for cabinets, and the very finest sort of joiners work.

For strength, firmness, and durability, the iron wood produced in China is equal to any: the tree hath a slender trunk, and grows as high as an oak; its wood is so heavy, that it sinks if put into water. The anchors of ships of war are made of this wood; and the officers of the emperor vainly boast, that these anchors of wood are better than real iron ones.

We shall now treat of the cane commonly called a bamboo, which is of the most extensive utility; the stem of it is hollow, (except at the knots that separate the joints) and equals, in both thickness and height, the trunk of a common sized tree; the pith of it, when young, has an exquisite taste, and the bud is a very fine fruit. This sort of cane is found in marshy grounds, and its shoots, in process of time, become hard enough to support a considerable weight; wherefore in some places it is made use of in building, as well as for pipes to convey water, and several other purposes. As it will admit of being separated into splinters, the

Chinese makes baskets and other things of it; and after all, when it gets rotten, and breaks, the natives boil it in water, till it becomes reduced to a sort of paste, that serves to make paper of different kinds. But of all the different sorts of wood used in China for building with, the Nan-mu is in highest estimation, and is generally used in making columns, window-frames, doors, and joists for superb edifices.

In the province of Quang-tong there is a reed of a very peculiar nature; the stem of it is not thicker than one's finger; it creeps upon the ground, and puts forth shoots of a considerable length, divided into fibres or strings, of which is made all sorts of cordage: the stem is cut also into threads, and thereof made baskets, seats, the pannels of sedan chairs, and those fine mats so much admired in England and other parts.

As the Chinese drink tea for their common liquor, it is now necessary to speak of the Tea-tree, which is of the shrub kind. This shrub we will distinguish into two principal sorts; the first, called Song-co tcha, is the same which we call green tea: it grows in common from five to six feet, and sometimes considerably higher; its root is like that of a peach-tree, and its flower resembles that of the wild white rose; several stems, each about an inch thick, rise and entwine from the root to the height of the tree, where they separate into different collections, and form a bushy head like a myrtle. Although the assemblage of stems which compose the trunk of the tree have a dry and withered appearance, they notwithstanding yield branches and leaves of a very beautiful green, which latter are generally from one to two inches long, and are indented at the edges. This shrub, which is an evergreen, flowers from October to January; it is usually planted in rows, and is kept pruned to prevent its growing too high: in some provinces where it is suffered to grow to its full height, it will reach to ten or twelve feet; therefore when the branches are young and tender, the people cause them to hang downward, that the leaves may be gathered with the greater facility: it must be planted anew every four or five years, else the leaf becomes thick, hard, and rough. Another kind of tea-shrub, called Veu-y, or bohea, is produced in Fo-kien, and takes its name from a famous mountain; and the only difference between the tea that grows here and the former is, that its leaves are rounder and shorter, inclining to a black colour, and yielding a tincture of a deeper yellow. As it hath an agreeable taste, and the decoction will not hurt the most weak stomach, it is used throughout China. Of this kind there are three sorts; the first is the tender leaf when scarcely opened, which is esteemed the best, and called imperial tea, it being chiefly destined for the emperor and his family; and this is gathered about the beginning of March. The second consists of leaves stronger and more plentiful, and which are esteemed a very good sort, though not of so fine a flavour as the former: these are gathered in April. The third and last gathering is in May, when the leaves are at the largest. There are several other kinds of tea, little different from the two principal, except what is owing to the quality of the soil in which the shrubs are planted. The method of cultivating the shrub, which is most commonly planted at the feet of mountains, and lying open to the south, is as follows: holes being made of about four or five inches in depth, they drop eight or ten seeds into each; the reason why they sow several grains together is, because of four or five dropt in a hole, they often miss of a single shoot: the want of knowing this may be one reason why Europeans have not succeeded in their attempts to raise this shrub. As the plant comes on, it is necessary to dung it well once in twelve months at least: at the age of three years it bears, in plenty, good leaves; and, at the age of seven, rises five or six feet in height, though yielding fewer branches and leaves; wherefore they lop the tree close to its stem, which occasions fresh shoots and leaves to come forth from it the next year. They do not, in gathering-time, pluck the leaves by handfuls, but a single leaf at a time; and however tedious this method may seem, a dextrous gatherer will, in the course of a day, pluck not less than ten or a dozen pounds.

It has been already observed, that the Chinese make use of tea as their common liquor: it may not therefore be unnecessary to mention how long it is kept before the natives use it: they at least keep it a whole year; for if it were drunk when new, it would greatly endanger the head and nerves. It is apprehended, that there is no plant in the habitable world, which, taken in the same quantity with tea, either in decoction or infusion, that is so light upon the stomach, or more effectually revives and enlivens the spirits of a Chinese; and it would in all human probability have the same effect upon an European, did it not lose, in its long passage, a considerable part of its volatile and medicinal virtues.

Amongst the various other shrubs which grow in China, those in the lakes are remarkable for their beautiful flowers; and the waters, thus elegantly decorated, form a most agreeable and pleasing spectacle. These flowers are also preserved in little ponds, or in vessels filled with mud and water in the gardens of the great. The Lien-hoa, whose long leaves swim upon the surface of the water, and communicate with the root by long strings, greatly resembles a tulip; its colour is either violet or white, or part white and part red, and has a most grateful smell: it rises to a considerable height above the water's surface, and bears fruit as big as a walnut, the kernel of which is white and of an agreeable taste. The root of this shrub is very salubrious, and much eaten.

But of all the shrubs growing in this country, the cotton shrub is looked upon as the most useful. As soon as the harvest is got in, the peasants sow cotton in the fields, and raising the earth over the seeds, there soon springs up a shrub about two feet high, the flowers of which are in general yellow, but sometimes red: a small button, about as big as a nut, and opening in three places, succeeds the flower, and, on the fortieth day after the flower's appearance, discovers three or four wrappings of white cotton, this being fastened to the bottom pod, contains seed for the year ensuing. As all the fibres of the cotton are fastened strongly to the seeds they inclose, the people separate them with an engine. The cotton is afterwards carded, spun, woven, and converted into calico.

It must be naturally supposed, that in so extensive a country medicinal plants and roots must be numerous. Amongst these is the sou-ling, or China root, the admirable virtues of which are well known in Europe. Rhubarb grows plentifully in several parts, the leaves of which are long, broad, and rough to the touch; the flowers resemble tufts in the shape of a bell, but are jagged at the edge; and the root, while fresh, is whitish within; but when dried, it assumes the colour it has when brought to us. The tho-ang is the root of a very beautiful plant, and is much used as a gradual restorative of decayed strength. The fant-li is a most valuable medicine, and hath a variety of virtues. But of all the medicinal plants, none are held in such general estimation as the gin-feng; though this cannot be styled a natural production of the country, being chiefly imported from Chinese Tartary. Among the many excellent virtues of this plant, it is efficacious in fortifying the stomach and purifying the blood; the stem of it is covered with a rough shaggy tunicle, whilst the other parts are smooth and round: it is of a deep red colour, except towards the bottom of the stem, where it appears rather white: it grows to the height of about eighteen inches, and puts forth its branches towards the top, bearing small oblong leaves, of a woolly substance, and at the edges indented: the upper part of the leaf is of a dark green, and the under part of a light and lucid green. The root of this plant is reported to resemble the hands, feet, and even the visage of a man.

There are many plantations of tobacco in all parts of China, and the natives are much given to smoking.

SECT. III.

Quadrupeds, Birds, Insects, Reptiles, and Fishes; methods of shaling Ponds for Fish; Ways of catching these Aquatics; curious Method of catching the Wild-duck.

MOST of the animals known in Europe are to be found in China, which abounds with rich pasture-

grounds. One of the most remarkable animals is a kind of camel, not higher than a common horse; it has two bunches on its back, covered with long hair, forming a kind of saddle: its legs are pretty well proportioned, and not so long as those of common camels; and its neck, which is thicker and shorter, is covered with a thick hair. Some of these animals are of a dun colour, and others are inclining to red, and of an ash colour in some places.

The tyger, buffalo, rhinoceros, and wild boar, are all natives of China; but the lion is not found here; nor are elephants common in this country. Stags and hares are to be seen in great abundance.

The Chinese tyger exceeds most others both in size and fierceness; and in the winter, the inhabitants of such villages as are not well fenced are forced to retire into their houses before the dusk of the evening, and fallen wall their doors, to secure themselves against this devouring creature.

The hiang-tchang-tse, or musk roe-buck, is an extraordinary animal: it is a species of deer, without horns, and hath dark hair. The bladder or bag that grows beneath its belly, exhibits, when opened, grains of musk sticking to the inner coats of the bag. The flesh of serpents is said to be the common food of this animal; and though these serpents are of an enormous size, the roe-buck easily destroys them; for they are so overpowered and stupified with the scent of the musk, as to become motionless.

In the province of Chang-tong there is a species of bears, which some say walk upon their hind legs, and have a face somewhat resembling the human, with a beard like that of a goat: they are reported to climb up trees, and to feed upon the fruit.

In Yun-nan province there is an animal not less curious, though less frightful than the foregoing; this is a particular kind of stag, no larger than a common dog, and which is kept in the gardens of the gentry.

The horses here are very fleet, but small. The black hogs, which are very numerous, are fine food, and much eaten by the natives; who are fond also of the flesh of dogs and wild horses, which are dressed in a variety of ways.

Of the feathered tribe, the Golden Pheasant claims our first notice, whether we consider the beauty of its plumes, or the delicacy of its flesh as food, which far surpasses that of the European pheasant. A lively shining red, joined with the finest yellow, paint the feathers of the cock pheasant, with a beautiful gradation and variety of shades; a yellow soft, bright as burnished gold, forms its crest, whilst a diversity of other colours adorns the plumage of its back, wings, and tail.

The hait-sing is also a very beautiful bird: it only inhabits the province of Chen-li, and some parts of Tartary. It is equal in beauty, and superior in size, to the finest falcon; whence it may be justly styled the king of the birds of prey in China and Tartary.

There are in China parrots of all sorts; likewise wild and tame peacocks, fowls of every kind, and most of the birds to be met with in Great Britain; together with bats of a prodigious size.

Among the insects, the silk-worms hold the first rank, whether their number or their utility be considered: there is the greatest plenty of them in the southern provinces.

In the province of Quang-tong there is a kind of butterfly of an uncommon size as well as beauty; it is particularly admired for the variety of its colours; and is easily taken, being altogether motionless in the day-time. In the evening it begins to flutter about like our bat, and is nearly as big. The finest and beautifullest of these insects are sent to court, for the imperial family.

The fields of China, particularly in dry summers succeeding wet ones, swarm with locusts; they sometimes appear in such multitudes as even to darken the skies, and commit the most dreadful devastations on land bearing grain.

What is most worthy of notice in the reptile kind is a sort of lizard, called by some Wall-dragons, because they

they are found creeping upon walls, they are by others called Guard-ladies, from their having, as pretended, the amazing virtue of both proving and preserving female chastity.

There are all kinds of fish in the different rivers, lakes, and canals, besides those from the sea-coasts. In a river in the province of Hou-quang, great numbers of different-sized tortoises are taken. The armour-fish is much esteemed; it is so called, from its being cased in a coat of hard scales, placed one over another, like tiles on the roof of a house; it weighs about forty pounds, and is white and delicate within. One of the best kinds of fish is that resembling a sea-beam, which weighs about six pounds. The meal-fish is very delicate food: The black circles of the eyes of this fish are surrounded with two circles resembling rings of bright silver. They are found in such shoals, that a single drag of a net will secure not less than four hundred weight. The yellow-fish, found in the river Yang-tse-ki-ang, and which are to be caught only at certain seasons, are fine food, and of an extraordinary size; some of them weigh not less than seven or eight hundred pound.

Persons of distinction keep in their courts, houses, or gardens, the Kin-yu, or gold fish, which are in length from three to eight inches, and extremely beautiful. The male, from the middle of its body to its head, is of a bright red, and from thence downwards of a glittering gold colour. They are put in deep vessels, at the bottom of which is placed an oblong vase, bottom upwards, and pierced full of holes, to shelter the fish from the extreme heat of the sun, or any thing else that may be offensive to them, they being so delicately tender in their nature, that unless great care is taken of them, they will be subject to many accidents.

The method the Chinese use to stock their ponds with fish, is as follows: In May they place mats and hurdles across the river Yang-tse-ki-ang, leaving room only for the passage of boats: these hurdles stop the spawn, which, with the water, they convey into proper vessels.

The Chinese not only make use of lines and nets for fishing, as we do, but practise also methods of a singular invention. In some of their provinces they train up a species of birds of the cormorant kind to this exercise, which being taught to follow the fishermen to their boats, as obediently as so many dogs, begin their work at day-break, in the following manner: at a signal given by striking the water with an oar, the birds take their flight, and dispersing over the river, watch their prey, and suddenly diving, seize the fish by the middle, and then rising, carry it to the boat. The fisherman takes up the bird, and holding its head downward, passes his hand along its neck, to make it discharge the fish; for the fish is prevented from entering the gullet by a ring put on the lower part of the neck. When a fish happens to be too large for a single bird, two birds join together, both in the attack and the conveyance of it; one takes the head, the other the tail, and thus fly away with it to the boat.

In some other parts the fishermen make use of long narrow boats, to each side of which they fix a plank that is as long as the boat, and about two feet broad. These planks are painted white, and overlaid with a shining varnish, and reach sloping down to the water's surface. The fishermen go out in these boats in the night-time, when the moon shines bright, which heightens the splendor of the varnish; so that the fish, playing about the boats, and mistaking the brightness of the plank for that of their element, leap into the boats and are secured.

In some places they shoot fish with small arrows, fastened to the bow with pack-thread, which serves both to save the arrow, and also to draw in the fish when shot. They sometimes catch fish by diving; and in places where there are great numbers in the mud, men stand up to their waists in water, and pierce them with a kind of barbed trident.

Wild-duck hunting is a very common practice amongst the Chinese: they scoop a calabash, or large gourd, and fit it to their heads, leaving proper apertures for sight and respiration; they then go naked into the water up to their chins, that nothing may appear above water but

the calabash, which the duck being accustomed to see floating, soon approaches, and pecking at it, the duck-hunter seizes him by the feet and secures him.

S E C T. IV.

Origin of the Chinese Empire; Persons of the Natives, their Dresses, Manners, Customs, and National Prejudices.

THE founder of the Chinese Empire, according to both Asiatic and European historians, was Fo-hi, who is recorded in the annals of China to have reigned about three thousand years before Christ, or six hundred before the deluge, according to the vulgar scripture chronology. The Chinese annals inform us too, that Fo-hi being the first who civilized the natives, they, for this reason, elected him their king: hence we discover that the country could not at this period be thin of inhabitants, and consequently that the origin of this people must be still more ancient than the reign of Fo-hi: indeed some Chinese historians have asserted, that their countrymen were settled here even several thousand years before Fo-hi held the imperial sceptre. Such have been the ambitious and extravagant pretensions of these men to the honours of antiquity. Agreeably, however, to the regular history of China, in which the literati seem unanimously to concur, that country hath had its kings upwards of two thousand years. It is not improbable that some of the great grand-children of Noah descended themselves through the Asiatic regions; and reached in process of time the most westerly parts of China. Indeed Dr. Shackford, a warm advocate for the antiquity of the Chinese, asserts that they are the immediate descendants of Noah: he supposes the ark was left by the waters of the deluge upon a ridge of mountains, bordering on the frontiers of China; and that Noah and his sons settled and took up their residence here. He further thinks that Noah and Fo-hi were one and the same person.

The most general opinion is, that this country was first peopled within a century or two after the deluge, at the time of the dispersion which followed the confusion of tongues, when a scattered Babylonian colony founded the empire of China, and elected Fo-hi their prince, on account of the great abilities and virtues which distinguished him.

Whoever or whatever instituted this empire, certain it is, that the people in those early ages applied themselves chiefly to agriculture, and the education of their children; they were judicious, frugal, and industrious: the governors or head people were wise, prudent, penetrating, and in their public decisions equitable. Their governors or princes gained the hearts of the people by their patriotic and virtuous public conduct; their whole happiness centered in the welfare and felicity of their subjects. Thus the Chinese required such reputation, that they were admired and revered by all the countries round them; and hence they vainly gave it out, that they were placed by heaven in the middle of the globe to administer laws to the rest of mankind.

As to the persons of the natives, a woman in this country is deemed handsome who is somewhat under the common size, has little eyes, large ears hanging low, a short nose, red lips, black hair, florid complexion, and a middle sized mouth: and such men are admired by the women, who have broad faces, high foreheads, flat noses, wide nostrils, thick legs, and round shoulders.

In the southern parts of the empire, where the sun hath great influence, the natives are of an olive colour; but in the northern parts they have as good complexions as any Europeans: the young people in particular, are comely, graceful, and handsome.

The women of this country are remarkable for the smallness of their feet, which, in the state of infancy, are cramped and bound up so hard, that they never grow to the size prescribed by nature; but whatever pain infants endure by this, they never complain what they have suffered when they grow up; they rather pride themselves in this violence offered to nature, and affect

always to shew their feet as they walk, or rather as they hobble and tutter along the streets.

It is common for a young woman in China, of about twenty years of age, to have feet no bigger than those of a sucking child with us.

Some attribute this pernicious and abominable custom to an act of policy among the ancient Chinese, who are said to have invented it to keep their wives from gadding abroad: though it is affirmed by others, that it was first brought into vogue by the emperors Ta-kiä, who having remarkably small feet, affected the wearing of bandages, in order to make them still less; thus seeking to cover a real deformity with the pretence of a beauty.

The men shave their heads, except in one part of the crown, where a lock of hair is suffered to grow, which they braid and twist. This custom they have observed ever since the edict issued by the Tartarian emperors in the last century, for the Chinese to cut off their hair. In the summer they wear a small cap, made of cane or rattan: the cap, which is in the form of a funnel, only covers the top of the head, it is lined with satin, and at the top of it is a tuft of bright red cow-hair, spreading over it to the very edges. But the doctors and other learned men wear a paste-board cap, which is both lined and covered with satin, and is embellished with a very gaudy tuft of rich red silk.

In the winter season a very warm cap is worn; it is bordered with sable or ermine, and covered with red silk falling round it to the edges; this makes a very fine appearance, and flutters in the air as the wearer of it walks along: the border of ermine is broad and very handsome; and when a mandarin appears full dressed, he adorns his cap with a diamond or some other valuable stone.

The other parts of the dress of the men differs in form but little from that of the women; their vest or under garment reaches almost to the ground, and over it they wear another something shorter, with large sleeves and without a collar: they tie round them a silk sash, with the ends hanging down to their knees; and in this sash they have a convenience for putting several small things, such as a purse, a knife, an ivory fork, &c. they wear large drawers, buskins, and a kind of slippers without heels. As the whole body-dress of a Chinese is wide, and his sole upon him, he can form no idea of what an European finds a genteel shape.

Their hats are made of different sorts of cloth, and are very wide, but short. In summer they go with their necks quite bare, but cover them in the winter with satin, sable, or fox skin; and in this season they line their vests with sheep-skins. Persons of distinction line them entirely with ermine, or fine fox-skin with an ermine border; and, when they make a visit of any consequence, wear a long silk gown over the vest: this gown is in general blue, and over it is either a black or one violet-colored cloak reaching to their knees. They appear also in their buskins, with a scymeter by their side, and a fan in their hand.

There are some persons of a particular rank in life who must never presume to go abroad without their buskins: even though they walk on foot, or are carried in a sedan, still they are constrained to wear them. When on a formal visit, if the persons they go to see happen not to have their buskins on, no words are exchanged or ceremony passes till they have put them on. These buskins are made of silk, and the hose under them of a pink stuff lined with cotton.

The Chinese, who affect a very grave aspect, suffer their heads to grow after they have lived to the age of about thirty, having a particular veneration for a long beard: the beard however is never very thick; for the young men in general pluck it out with nippers, till they arrive at that period, when they think it necessary to nourish and promote the growth of it, as an honourable mark of their riper years.

The doctors and other literati, especially if they have a respectable ancestry to boast, suffer the nail of their little fingers to grow very long, which they scrape and polish with great care; this being a distinguishing mark of a gentleman, and shews they have never been used to any laborious or mechanical employment.

The ladies of China, who are as vain as those of any

country, wear for their upper garment a robe reaching to their heels, with large sleeves, and a collar of white fatia round their necks: underneath this robe they wear another with tight sleeves, and of the same length: they wear likewise silk drawers, reaching half way down their legs; and, below these, short stockings made of the same: their flippers are peaked, with square heels, turned up at the toes, and embroidered with gold, silver, or silk.

The robes of youthful ladies are of blue, or green, or any other colour; but those worn by ladies advanced in years, are either violet or black.

A Chinese lady, though kept in the most recluse manner, will spend three or four hours in a morning in setting off her head-dress, which consists of a great many curls or ringlets, interspersed with small tufts of gold and silver flowers, and is sometimes crowned with the figure of a bird gilt with silver, its extended wings embracing the lady's temples, its spreading tail forming a plume on the middle of her head, and its neck, which is curiously jointed, moving with the gentlest motion of the head. Ladies of high rank have several of these birds united and formed in a kind of crown, with which they make a grand appearance. Many ladies wear a paste-board cap covered with silk, the fore part rising above the forehead in a point, decorated with the richest ornaments, such as diamonds or pearls: the upper part of their heads they embellish with natural or artificial flowers, mixed with small folkens stuck with jewels. But women in years, especially the wives of tradesmen, wrap only a piece of silk round their heads.

The subjects of China are not allowed to wear all colours indiscriminately: for instance, none must wear yellow robes and girdles but the emperor and the royal family.

There is a strange custom prevails among the Chinese women, which is that of chewing betel continually, which greatly blackens their teeth.

The disposition of the Chinese is in general affable, mild, and obliging; there are no people who equal them in civility and good-breeding: they do not, however, consider ceremony merely as an exchange of compliments and civilities, but as the cement of society, and the great preserver of decorum and subordination among men: accordingly they have a great number of treatises on this subject, laying down instructions on the most minute particulars of behaviour, as touching the manner of saluting, visiting, making presents, writing letters, entertaining at table, &c. and these customs have to far acquired the force of law, that none are permitted to dispense with them: even among the very lowest class of people there is a degree of ceremony observed; and there is never to be seen that rude behaviour practised by the vulgar of other countries. The Chinese are, however, mercenary, cowardly, treacherous, and vindictive. In some parts of China they will sell or mortgage their estates in the support of a law suit, in order to ruin an adversary. Interest is the master-spring of all their actions; they will cheat one another as much as possible; and as to strangers, these they always endeavour to defraud, and boast of it. The lower sort of people have innumerable schemes and tricks to adulterate or disguise what they offer to sale. If a stranger purchases singly and of himself, he is sure to be cheated; and there is no way of preventing it, except by employing an honest native (if any can be found) who is well acquainted with all the tricks practised by his countrymen. It is dangerous to lend them any thing without securities; for there is no relying upon a single word they say. Some of them have been known to borrow small sums of money, with the promise of returning it with an high interest, which they very punctually performed; but afterwards requesting the loan of a trifle and larger sum, with this have gone off, and have never after been heard of.

Among their several tricks, there have been instances of their opening the breasts of fowls, taking out the substance, filling up the skin, and then so dexterously closing it, as to obviate all discovery or suspicion till it comes to be eaten.

Amongst such a dishonest set of people, it must naturally

turally be concluded, that there are great numbers of such as we may stile professed thieves: they will break through the thickest walls, and burn down doors or gates with an engine that fires the wood without creating any flame. They penetrate, unceasingly, into the most private places, and will strip rooms without leaving the least appearance of a footprint or other mark.

These are the sentiments of the generality of authors; but in order to be as impartial as possible, it is necessary to observe with a late writer, "that the empire of China, from the distance and policy of the government, is extremely difficult to be known. Nobody has permission to penetrate into it beyond the sea-ports, unless it was formerly the jesuits, upon whose accounts, though sometimes very curious, we cannot always depend.

Travellers that have touched at Canton agree very well in their accounts: they all assert the Chinese to be a faithless, deceiving, cowardly, thievish, paltry set of rascals, mandarines and all; but allow that the people, in general, are the pictures of unremitting industry, and from these accounts we form our ideas of that immense empire. But it should be remembered, that these authors have formed their ideas merely from a part, and that the trading part of a nation, which contains scarcely three trading ports: we ought not to suppose that all China is peopled with such beings; on the contrary, we have the greatest reason to believe, that the better part of the nation are as respectable as any other under the sun, and this is not from partial accounts, but greatly from the reason of the thing."

The Chinese usually sit upon their feet for want of chairs. When they meet one another they lift up their hands, but touch neither hat or cap, and do not move their feet, but bow a little, saying, "how, how;" that is, "good, good." When two friends meet after a very long absence, they both kneel down, and then prostrate themselves; after this they rise up, and repeat the same ceremony two or three times.

With respect to social converse, the Chinese always use the most submissive and respectful terms, and generally speak in the third person; thus, instead of saying, "I am sensible of the favour you have conferred on me," they say, "the favour which the Lord has vouchsafed to the meanest of his servants gives him great joy;" and again, instead of saying, "I take the freedom to present you with this curiosity," they say, "the servant takes the freedom to offer to his Lord this poor present;" and the answer is, "every thing that comes from the hands of such a good servant is of inestimable value.

Previous to a visit made to any person of quality, a Billet is always presented to the porter, setting forth the name and rank of life of the visitant; and if he be of equal rank with the person whom he visits, he is received at the hall door by the latter, two of his domestics holding before him a large fan, which is removed upon the visitant entering the hall: it is then the ceremony begins, with many bendings of the knee, and bowings of the body, on both sides; complimenting each other with their respectful titles, and taking the right and left side of each other by turns. These ceremonies over, the guest is conducted to a chair, and when seated declares the occasion of his visit. After a short conversation tea is brought; and when that is over, they make their obeisance to each other, and take leave with much bowing on both sides.

Upon the birth-day of a considerable mandarin, people of the first quality assemble, and proceed in bodies to his palace, taking sweetmeats and other presents with them. Upon entering the hall they stand in rows, and make a most profound reverence: one of them then taking a cup of liquor, presents it to the mandarin, saying, "Behold the liquor which gives joy;" another with sweetmeats say, "Behold the sugars of long life;" and then others of the company repeat the same ceremonies.

A mandarin, who has rendered himself particularly eminent by his public services, hath still greater honour thrown him. Doctors, and others of the literati, cause a garment of various colours to be made for him, and on his birth-day carry it to his palace, accompanied with music. When they enter the hall of his palace,

they present him with this fine garment, and request he will put it on; but the mandarin excuses himself, by alledging that he is by no means worthy of so great a honour, till persuaded by repeated solicitations, he at length suffers them to take off his upper garment, and clothe him with that which they have brought along with them: the garment is afterwards put carefully by as a mark of great honour and distinction.

When a mandarin of inferior rank meets his superior, he instantly stops his sedan, and makes a most profound reverence; and if two of equal rank meet, they salute each other in their sedans, by crossing their hands, and raising them to their heads, which they repeat till they are entirely out of each other's sight.

When a man of quality gives an entertainment, there are as many tables introduced as there are guests invited, unless the great number of visitants render it necessary to place two at a table: these tables stand in a line on each side of the great hall, which is adorned with pictures, flower pots, and china-ware; the tables being placed directly opposite to each other, the guests face one another as they sit: there are neither table-cloths nor napkins, but the fore part of each table is embellished with embroidered silk, and the whole of it handsomely japanned. On the tables are large dishes of meat ready carved, piled pyramidically, with flowers and citrons at the top of the table.

Previous to the company being seated, the master of the feast salutes them separately by crossing his hands and bowing; he then calls for a cup of liquor brewed from rice and wheat, and holding it up, makes a low bow to his chief guest, and walks out of the hall, followed by all his company; when in the court, he turns his face towards the south, and lifting his eyes to heaven, pours the liquor upon the ground, to shew that all his possessions flow from the Lord who reigns above. He and his company then return to the hall, and every one takes his seat as the master of the feast appoints.

The entertainment begins with presenting to each of his guests a cup filled with the above-mentioned liquor, which they take with both their hands, and lifting it up to their mouths, invite each other with a motion with the head to drink first: this ceremony concludes with their drinking altogether at the same time. Liquor is served two or three times, and in the interim dishes of meat are brought on the tables; for those before-mentioned, piled in pyramids, are merely for ornament. The meat, which is in dishes, is cut into pieces before it is brought to table: they have neither forks nor spoons, but eat with little ivory sticks. The master of the feast, on his knee, inviting the company to eat, they accordingly put some of the meat on their plates; and at every fresh dish they are requested, with equal ceremony, to eat, and at the same time they are obliged to drink, though only just as much as is agreeable to them. After several dishes have been served, basins of soup are brought, attended with very small leaves, which they break and put into the soup: then tea is brought, and afterwards fruit; but before the fruit is served, the lord of the house takes his guests into the garden, or some other place; in the mean while the servants are employed, some in carrying water for the guests to wash their hands, others in clearing the tables, and others of them in preparing the desert, which consists of the richest fruits, sweetmeats, &c.

During these feasts it is very common for players to introduce themselves, who, having several times to the very ground, present the principal guest at the entertainment with a book, in which are written, in golden letters, the titles of several plays; but the head guest refers the choice to a second, the second to a third, the third to a fourth, and so on; but all refusing, he at length chooses a play that he imagines will best please the company.

The ladies are seated in another apartment, where, through a silk netting, they see the performance without being themselves seen. Between the acts the company are entertained with music, both vocal and instrumental: of the latter kind are basons made of copper, drums which they beat with flat sticks, and flutes of different sorts. About the middle of the play one of the actors quits the stage, or rather floor, covered

with a capet, and collects money of the company: and at all these ceremonious feasts, the servants of the house make a collection likewise for the maffer's use, to reimburse him in part for the expences of the entertainment.

These entertainments sometimes continue till midnight, when the respective guests depart with great ceremony, and their servants walk before their sedans, carrying large lanterns of oiled paper. The following morning cards are sent from every guest, acknowledging, in the politest terms, the favours they received the preceding evening.

The power of fathers over their children in this country is absolute, no age nor office exempting them from this jurisdiction; nor is the power of the mother less.

Hence the respect shewn by children to their parents. They speak little, and generally stand in their presence: on their birth-day and other occasions they salute them on their knees, and with their foreheads touch the very ground. This duty of filial respect is held in such high honour, that an emperor once having banished his own mother for some improper gallantries, was compelled by his subjects to recall her from exile, and to restore her to the rank of empress, from which he had degraded her.

If a father cites his son to appear before a mandarin, his own testimony is allowed sufficient for the conviction of the accused, without any corroborating circumstances.

If a son attempts the life of his father or mother, his body is cut to pieces and burnt: if he leaves any house or dwelling-place behind him, it is razed to the ground, and a monument erected in the place to perpetuate his infamy: even the house or houses adjoining to it are also levelled with the earth.

Next to the duty of filial obedience, there is nothing held more sacred in China than that of the subject to his prince: in short, these two important duties being considered as having so near a relation with each other as to admit hardly of any distinction, rebellion is punished with the same degree of severity, and in the same manner as parricide.

It is customary for the Chinese to give their magistrates the title of father, and it is the pride of the emperor to be styled the great father, or guardian of his people. This noble and laudable prejudice is grafted in the hearts of the Chinese, and is become one of the grand pillars of their constitution.

No people on earth are prouder of their pretended grandeur than the Chinese: even the meanest amongst them have a contempt for other countries; and before they were visited by the European missionaries, they looked upon themselves so superior to the rest of mankind, that they treated all other nations as barbarians. They had conceived the most extravagant ideas of their own country, as to its extent; for supposing the globe to be in the form of a square, they imagined they possessed all the centre, and other nations only the four corners. It was with astonishment they found that beyond the seas, there were nations skilled in all the sciences, and even in many arts, to which they were themselves entire strangers.

When P. Chavagnac shewed them a map of the globe, they desired him to explain it to them, for they were totally ignorant of the delineation of it. "This," says the father, is Europe, this Africa, and here is Asia: in Asia you see Persia, the Indies, and Tartary." "But where is China?" said they. "Here it is," replied the priest. "don't you see it? 'tis in this little corner of the map." Upon which, overwhelmed with amazement, and looking at each other, they said, "it was little indeed." But they were still more surprised when some European artists shewed them clocks, watches, and mathematical instruments; and they then acknowledged that the Europeans were not that barbarous people they had always thought them.

But though the Chinese have been underrived in their most flagrant errors, they have, even at this time, their big and violent prejudices, there is not any nation more vain and intoxicated with the conceited preference due to their own country, or their superiority over others: they will not allow any thing to be excellent

that is not of their own produce. Though they might reap improvement from our artificers, yet they think it beneath them to imitate the Europeans in any thing; nor have we yet been able to prevail upon them to change the awkward structure of their vessels, though they have models continually before them.

It is an established maxim among the Chinese, that a king should possess the same tenderness for his subjects, as a father does, or at least ought to do, for his children; and that the father of a family should, in his own house, exercise the authority of a king.

Though gaming is strictly forbid in China, the natives play till they sometimes lose their houses, estates, and even their children and wives: and there is one most shocking custom here; when a man has more children than he thinks he can well provide for, the midwife receives orders to drown the next infant, or throw it into the streets.

When the missionaries were in China, visiting some of the populous cities, they sent their catechists out every morning, to baptize the infants as they lay expiring in the streets.

In the same manner as intriguing is carried on in other countries, courtship is conducted in China: there are certain women fixed upon for the business of procuring husbands for maidens; for as the latter are kept confined in their apartments, and the young men who are to be their husbands are not allowed to see them till the day of marriage, they are under a necessity of relying entirely upon those women, or confidants. The young people are never suffered to treat upon the subject of their nuptials; the parents settle every thing themselves; and though in other countries it is the custom for women to bring portions to their husbands, here husbands pay a sum of money to the parents of the bride, which is generally laid out in cloaths, &c. for her: then follow certain ceremonies, the chief of which consist in the relations on both sides sending to demand the name of the intended bridegroom and bride, and in making them presents. The relations of the bride, who determine the day of the nuptials, frequently consult the calendar for a fortunate day: mean while the man sends his intended bride some jewels, pendants, and so like. At least this is the custom with wealthy people.

Next to the articles of marriage settled, than the portions each repair separately to a private chapel, where the sacred table-book there deposited, containing the names of the family to the fourth generation, and making a profound obeisance to it, the father of the family burns incense, and invokes the souls of his ancestors, which, according to the superstitious belief of these people, hover continually about this sacred book. He now imparts to his family the intended nuptials, reading the articles proposed and agreed upon, which are on a sheet of paper in letters of gold; after which he throws the paper into a pan of burning incense; and when it is consumed, he takes leave of his ancestors, and puts aside the sacred table-book.

When the wedding-day arrives, the bride is put into a sedan magnificently adorned, and her baggage of cloaths, ornaments, and trinkets, are carried after her in chests, by the domestic servants, and other persons hired on purpose, who also carry lighted flambeaux in their hands, though it be noon day. The grand sedan is preceded by music, and followed by the relations and friends of the bride. The nearest of kin carries in his hand the key of the sedan (for the windows of it are grated up and locked) and gives it to the bridegroom as soon as the procession reaches his house, who waits at his own door, dressed, in order to receive her; and as this is the first interview between him and the young lady, it is easy to conceive with what eager curiosity he unlocks the door of the sedan. Some, dissatisfied with their lot, immediately shut the door again, and send the poor girl back with her relations, rather than to lose the money they have given, than be united with a person they do not like; this, however, is rarely the case.

As soon as the bride steps out of her chair, the bridegroom presents his hand to her, and leads her into a hall, where a table is brought for them in particular, the rest of the company sitting at other tables, the men

in one apartment of the hall, and the ladies in another; but before the bride and bridegroom sit down, they make four reverences to T'ien, a supposed spirit presiding in heaven; they also wash their hands with their backs to each other, so that one faces the north and the other the south; after which the bride makes four reverences to the bridegroom, and he returns two to her. When seated at table, they pour wine on the ground before they begin to eat, and set apart some of the provisions for their household gods.

The moment each of them tastes of the viands on table, the bridegroom rises up and invites his lady to drink: upon which she rises also, and returns him the compliment; then two cups of wine are brought, of which they drink part, and pour the residue into another cup, out of which they both afterwards drink alternately; and this last part of the ceremonial ratifies their nuptials. The bride then goes among the ladies, and spends the day with them, while the bridegroom treats his friends in a separate apartment; and at night the couple repair to bed.

According to the Chinese law, no man, except the emperor, can marry more than one wife; he, however, has the privilege of taking as many concubines into his house as he pleases; but these must be obedient to the wife, and treat her as their mistress; though their children are not deemed bastards, but share the father's estate or fortune in common with those of the lawful wife, who permits them to stile her mother, and uses them as she does her own children. The emperor has three wives; and the number of his concubines is estimated at about three thousand, who are called *Con-ngo*, or ladies of the palace.

If a wife elopes from her husband, she is sentenced to be whipped, and the husband may dispose of her as a slave; if she marries another man, the first husband can cause her to be strangled. If a man quits his wife and family, the wife, after an absence of three years, has the privilege of presenting a petition to a mandarin, laying open her situation; and the mandarin, in such case, can authorize her to take another husband; she, however, would be very severely punished, were she to marry without this previous mode of application. In certain cases a man may put away his wife: thus for instance, divorcing a wife is allowed of, not only for adultery, but for a bad temper, a clamorous tongue, disobedience, theft, barrenness, or indeed for any contagious disorder: but though the law on these occasions authorise a divorce, it is seldom put in force amongst persons of condition; there are indeed examples of it among the lower orders of the people. Some of the men are so cruelly jealous, that they will scarce suffer their wives to speak in private, even to any of their near relations of the male kind.

As to the funeral ceremonies of these people, a great personage is always buried with a peculiar solemnity and pomp: they first wash the corpse, and after embalming it, dress it in the richest robes, and then expose it to view in a raised alcove, before which the wives, children, relations and friends, prostrate themselves; near the coffin stands an image of the deceased, or else some carved work, with his name in large characters, and surrounded with flowers, perfumes, and flambeaux.

The coffin is made of precious wood, varnished and gilt: and here it is necessary to remark, that the Chinese like to have their coffins made in their life-time: even the poorest among them will find means to be at this expense.

Before the corpse is put into a coffin, a quantity of lime is strewed at the bottom of it; and when it is closed up, they throw a white pall over it, and place it on a kind of altar in an apartment hung with white, where sometimes it remains many months, and incense is from time to time burnt upon the altar.

The sons of some of the great men, to shew their regard for the memory of their deceased fathers, will keep their bodies in their houses unburied even two or three years; and this sacred filial veneration proceeds from the extensive and absolute authority which the father had exercised over the son; for the father is not only master of his son's estate, but also of his concubines and children, who, whenever they offend him, he may

sell and enslave. The son, therefore, from a motive of policy, if not altogether from affection, may perhaps pay this peculiar tribute of esteem; for he may have a son of his own, and then the example is well judged.

On the day appointed for interment, the relations and friends of the deceased all meet at the house, and attend the corpse to its burial-place. The procession begins with a great number of persons carrying little palisade figures, representing slaves, tigers, eunuchs, camels, horses, &c. then follow a number of people, walking two and two, some bearing an altar, some playing doleful airs on musical instruments, and others tinkling little bells, or carrying perfume-pans, or pans of burning coals; in some parts of the procession the picture of the deceased person is held up, under which are written in golden letters his name and titles. At length comes the coffin under a grand canopy, made of violet-coloured silk, with tufts of white silk at four corners of a litter that bears it. The litter is borne by forty or fifty men; and the sons of the deceased walk with wands in their hands, with their bodies bending forward, as if ready to drop to the earth with their load of sorrow. Then come the sisters of the young gentlemen, and the wife and concubines of the deceased; but these are in sedans; and though they are not seen, they are sufficiently heard, for they cause the air to resound with their lamentations.

The burial-place is always out of the town in a sort of grotto built on purpose; for they are prohibited from interring their dead within the walls of cities or towns. The grotto consists generally of three rooms, each with a door, and a roof raised sloping back at the four corners. These grottos or sepulchres are built, if possible, upon eminences, or else on terraces raised on purpose, and are surrounded with little groves of pines or cypresses.

Upon the arrival of the procession at the sepulchre, the coffin is placed in a vault, and perfumes are burnt; the figures of palisade are all burnt, and libations and meat-offerings made to the deceased; for these people have an idea, that the spirits in the other world receive the offerings thus made, and that the different representations of the palisade figures become realized for their use and enjoyment.

The mourning of the Chinese is white, which is worn three years for a parent; wives mourn three years for their husbands, but husbands only one year for their wives. Children, mourning for their parents, wear coarse white cloth the first year, a better sort the second year, and the third year white silk if they please. The first hundred days are spent in solitude, lamentation, and abstinence: and during the whole period of their mourning, they are forced to refrain from sitting or holding any public employment: even a mandarin, on such occasions, quits all public business.

These people are so bigotted to a superstitious veneration for the dead, that they despise foreigners for abandoning the sepulchres of their ancestors, and exposing themselves to the hazard of dying in a remote country, without having relations with them to pay them the last tribute of affection.

As to public festivals or rejoicings in China, the two principal are celebrated, once in the beginning and the other about the middle of January. The former is kept in visiting, feasting, making presents, &c. That of the middle of the month is called the feast of the lanterns, when every family, both of city and country, on the sea-coast, or on the rivers, light up large painted lanterns stuck full of wax candles or small lamps, representing cavalcades, ships under sail, armies engaging, horses galloping, speeches, mimics, and other objects; these representations or pictures are set in motion by persons concealed, by means of strings or pulleys that at a distance cannot be perceived.

According to P. le Comte, these lanterns consist in general of six panes or sides, each making an oblong square four feet high, and one and a half broad; they are made of wood very neatly varnished and gilded; on each square is spread a fine transparent silk, painted with flowers, shrubs, rocks, and other objects, which are executed with so much judgment, and in such a diversity of colours, that they exhibit a most curious and

striking

striking appearance. Sculptured figures form the crown of the work, from whence suspend silken streamers of various colours, contrived to fall on the sides of the lanterns so as not to intercept any of the light, nor to hide the painting; for the candles or lamps within hide are very numerous, and diffuse a most agreeable splendor. Some of these lanterns measure twenty-five or thirty feet in diameter, and contain illuminated dragons from sixteen to twenty or more feet long.

Some Chinese doctors have asserted, that this feast of the lanterns originated from the hanging up lanterns in the ruins of the palace of Ki emperor of China. This prince had extraordinary talents; he was courageous, learned, polite, and affable, and had withal such extraordinary strength, that he could separate bars of iron with his hands; he, however, grew shamefully dissipated and effeminate, and spent prodigious sums of money in ridiculously erecting a tower, adorned with gems, to the memory of one of his concubines. These and other excesses alarming his courtiers, they most humbly remonstrated to him on his misconduct; for which he caused them to be put to death. One day, however, reflecting on the shortness of the period of man's life, and addressing himself to his queen, of whom he was passionately fond, he said to her, "There is nothing in this life that could so highly, so completely delight me, as the capability of rendering thee eternally happy; but, alas, in a short, far too short a time, our pleasures must end, and we be for ever separated. The dreadful thought, that my whole imperial power cannot give thee a longer life than even my meanest vassals hope to enjoy, strikes daggers to my soul, and makes me wretched amidst all the splendours of my reign. Why have not I power to make thee live for ever? Why cannot I immortalize my queen? While there are stars in heaven which never cease to shine, must thou be snatched away by death? Must all thy beauty and delicacy be laid low in the earth?"

"Live then, my liege," replied the queen,—"live as if thou wert never to die. Forget that life is short: lose all thought of it. What are the sun, the moon, and other planets to thee, or to me? We have no need of them to measure the duration of life. Erect and enlighten an heaven of thine own! raise a stately palace, and shut it for ever from the sun! Let not a single beam ever dart into it! not a glimmering of nature's light let there be ever seen in it! No; hang up magnificent lanterns that shall outline the sun, and every star in heaven!—We will revel in this new creation of our own!—we will forget the succession of day and night!—we shall have one eternal day!—Be thou ever passionate and constant to thy queen!—her happiness will then be unchangeable, and will appear to thine eyes as lasting to eternity."

The emperor built the palace, and adorning it as the queen advised, both of them lived the shameful life they had proposed; when the populace, enraged at their folly, conspired against him, by inviting a neighbouring prince to depose him.

The emperor, however, aware of the conspiracy, came forth from his illuminated palace, and headed an army, to oppose the designs of his adversary; but soon finding himself abandoned by his people, he took to flight, and wandered from province to province, under continued apprehensions of being discovered and taken into captivity. In the mean time the magnificent palace was pulled to the ground, and lanterns were hung up in every part of the city to perpetuate the event.

Others, however, have given it out that this grand anniversary festival has its origin from the following circumstance. A certain mandarin, in former times, who was greatly cared for by his people, having an only daughter drowned by falling into a river, he looked for her a whole night by the light of lanterns, all the inhabitants of the district following him with lanterns and torches to assist in searching for the lady.

The particular affection which the people had for their mandarin, or else the singularity of the adventure, set them to work with their lanterns the same night of the year following; and this custom gradually spreading, occasioned in time a public festival throughout the empire.

S E C T. IV.

Chinese Agriculture, Husbandry, &c.

IN China there is a festival for the encouragement of agriculture, at which the emperor himself presides. Every spring, after the example of his ancestors, this prince goes in great pomp and solemnity into a field, and ploughs up a few ridges of land, by the way of encouraging and animating his peasants in the business of agriculture; and the mandarins go through this same ceremony in their respective provinces.

As soon as the emperor is in the field, he makes an offering to the god Chang-ti, and implores him to prosper the fruits of the earth. When this is done, his Imperial Highness, with the princes and great men of his court, proceed towards the plough; some of the grandees carrying a rich chest containing the grain to be sown, while profound silence is observed. The emperor laying hold of the plough, and using it for some little time, resigns it to one of the princes, who also ploughs, as do others after them. As soon as several places have been ploughed, the emperor sows the grain, consisting of rice, wheat, millet, beans, &c. and the next day the proper husbandmen finish the field, whom the emperor honours with a present of four pieces of dyed cotton for apparel. And, as a further encouragement to agriculture, the farmer who most distinguishes himself in cultivation, is constituted a mandarin of the eighth order, and accordingly wears the habit of a mandarin; he has also the privilege of paying a visit to the mandarin of a city, and to sit down in his presence; and when he dies, great honour is paid to his obsequies.

There is another festival, the chief ceremony of which consists in carrying about the country a monstrous cow with gilded horns: this cow is formed of clay; and behind it walks a little child, with one foot bare, beating the cow with a rod, as if to make her go on. This festival is celebrated by country people and labourers, who carry or drag after them their several implements of husbandry. A company of comedians attend them, playing all kinds of antics. Thus they proceed to the palace of the mandarin or governor of the district, where they break the cow in pieces, and take out of her belly a great number of little cows formed also of clay, which they distribute to the multitude; and the ceremony concludes with a speech in praise of agriculture, pronounced by a mandarin himself. Some of these cows, which are considered as emblems of labour and industry, are so large and heavy, that forty men can scarce support them.

As to the proficiency of the Chinese in agriculture, they bestow great pains in manuring their lands, and collect together the hair of hogs, or any other kind of hair they think will manure and strengthen the ground. Barbers are careful to preserve human hair, which they sell to the farmers.

The cultivation of rice is the principal object of the husbandmen: they at first sow their grain indiscriminately; but as soon as it has risen to the height of about a foot, they root it up, and plant it in proper order. But before this they smooth the earth with a wooden machine, and give the fields a most agreeable aspect.

Rice indeed is the daily bread of the Chinese, and grows in such plenty here, that both Europeans and others provide themselves with it at a very cheap rate. If there is a famine, the people run by thousands to Canton, where they can get their livelihood better, and may live upon rice grits for one penny a day.

A Swedish gentleman, who lately visited this country, observes; "Of the empire of China we may justly say that it can exist by itself; its situation is so happy that its northern parts are no more incommoded by the cold, than the southern ones are by the heat; both are temperate, and produce all kinds of plants. The southern parts bordering upon the sea, are low, wet, and suitable for rice, which is the principal food of the inhabitants. I have been told, that the farther you go north, the more you find the culture of rice decreases, and that rice, barley, wheat, beans, &c. are cultivated instead of it. Every twelfth year the tide is upon the land near Canton, and leaves behind it a
slime

slime which makes the soil fruitful. The ebbing tide retires at first slowly, consequently the saline slime settles itself, and becomes manure to the fields as soon as the water has left it. In order to get manure, the poor gather the excrements of men and beasts in the streets, and about the houses: they sell to dealers, who again sell it to the husbandmen; and, for the same use, they collect urine in proper vessels. Millions of Chinese live by economy and industry, reducing the hills into plains, or at least making use of them as plains by terraces, whose height and breadth are adapted to the declivity. The terraces, which are sometimes four or five feet above each other, they plant with several trees, whose roots, twining together, keep up the borders; and the trees themselves shelter the plants from winds."

The Swedish gentleman, from whom the above quotation is taken, brought a tea-shrub to Sweden, on the 3d of October 1763, which was the first that ever came late to Europe.

S E C T. V.

Of Porcelain and Silk; Natural History of the Silk-worm; Paper and Ink Manufactories; Method of Printing, &c.

Porcelain, or china ware, is made of the Pe-tun-tse and Kao-lin, the former of which is a fine white earth, and the latter an earthy kind of stone with bright particles like those of silver. After they have washed and purged the stone from its sandy and foul matter, they break it into pieces with hammers in mortars, and with stone pelles reduce it to a fine powder. These pelles, which are capped with iron, are worked perpetually, either by man's labour, or by means of water, in the same manner as the hammers of paper-mills. The powder is put into a vessel, and briskly stirred about; when, after it has rested a few minutes, a thick cream rises on the surface, which they take off and pour it into a second vessel of water; this cream is not less than four or five inches thick. The gross part of the powder that remains in the first vessel they take out and pound afresh. With regard to what is put into the second vessel, they wait till it has formed a kind of paste at the bottom; and when the water is clear, they pour it gently off, and cast the paste into large moulds, in which it is dried. It is remarkable, that neither the Pe-tun-tse nor Kao-lin are to be got in the neighbourhood of King-te-ching; they are obliged to fetch them from the province of Chan-hi, twenty or thirty leagues off, where the inhabitants know not how to use them: of these are made cups and vases of various kinds, sizes, and colours; some red, some yellow, some grey, some blue, and others white, but none of a perfectly black ground: red and sky blue are the most common colours. They use all colours in painting their china ware; some quite red with small spots, others entirely blue, others streaked or chequed with squares, like mosaic work, which is reckoned amongst the most beautiful. Some of their china is mixed with various colours, like jasper; and some is adorned with flowers, landscapes, dragons, and frequently human figures. These figures are often reliefs, which is thus effected: they first delineate the figure with a pencil, and then pare down the contiguous ground, so that it appears raised or embossed on the superficies. They make every kind of representation in this sort of ware, as idols, animals, &c. Many of these figures known in Europe, by the name of Chinese baboons are images of the gods they worship.

One kind of earth they make use of in the composition of their china ware, is a sort of chalk, of a somewhat glutinous and soapy nature: it is washed well, in order to take off a yellow earth sticking to its surface. It is prepared in the same manner as the other; and the most valuable and beautiful china is made by properly embodying eight parts of this chalky substance with two of the other earth; after which the vessel is turned on a wheel, placed on a round board, which is set in motion by another wheel under it, turned by the foot. Large pieces, such as urns, &c. are made at twice, one part being raised on the wheel by two or three men, in order to receive its proper form; and the other half,

when formed and nearly dry, is incorporated with it by the same matter it is made of, moistened with water. When the pieces united are dry, the places where they are joined are scraped and polished with a knife, both on the inside and outside. Spouts, handles, &c. are fixed by the same means. Grottesque figures, busts, idols, &c. are made in moulds, and then joined together. Flowers, and such ornaments, are formed on the china by stamps and moulds; and reliefs, ready prepared, are stuck on. When they have the model of a piece of porcelain that is bespoken, and which they cannot imitate by the wheel only, they use a sort of yellow fat clay, which they knead and apply to the model; and as soon as the impression is taken off, they separate the mould from the model in several pieces, and very gently dry it. When they intend to use the model, they place it some time before the fire; then they add it to a proper thickness, pressing it all over with the hand; after which they again place it a short time before the fire, whereby the mould is loosened by the moisture being dried up that before cemented the one to the other. The several pieces, thus separately made, are again united in the same manner as the large china vessels; and the figure becoming hard, it is afterwards completed.

The whole process of painting the porcelain is long and laborious, and employs a great number of hands: it is the business of one to make the coloured circle near the edge; another traces the flowers, which are painted by a third; a fourth is employed in the formation of birds and other animals; a fifth forms rivers, rocks, &c. and a sixth is engaged in the figures of men and women.

It is a pity their workmen do not understand the art of designing a little better; for though they acquire themselves tolerably well in drawing flowers, and in some other imitations, yet their representations of animals are, for the most part, very awkward figures: this must be either the effect of ignorance in the rules of symmetry and proportion, or must proceed from an affectation of the grotesque.

P. le Comte says, the Chinese disgrace their country by the absurd portraits which they give of themselves; since an European, who never saw them, would imagine that they resemble those apish figures which are drawn upon their screens and china ware.

It has been the opinion of the best authors skilled in oriental antiquities, that silk-worms and silk originated in China; from thence they passed to the Persians, from the Persians to the Greeks, and from the Greeks to the Romans. Certain it is that silk is so common in China, that none but the meanest of the natives appear in any thing else. The silks most esteemed either for richness or beauty, are the nan-king damasks of various colours, satins, taffeties, brocades, gauzes, &c. These, when quite new, have a very fine and handsome appearance; but their beauty soon fades. A strong durable satin called Touan-tse is much esteemed; it is sometimes plain, and sometimes figured with representations of birds, trees, flowers, and particularly dragons; for the figure of a dragon is a very favourite representation with the Chinese, on account of the peculiar veneration they have for the memory of a celebrated dragon, which, agreeable to their fabulous antiquity, inspired their great legislator Fo-hi. These figures are not raised upon the silk after the European manner; the texture is even throughout, the figures being distinguishable by difference of colour, and not by their projecting from the ground of the silks, after the manner of basso relievo: these colours consist of the juices of herbs and flowers, which so effectually penetrate the silks, that the stain always remains in it; and so admirable is the deception, that the figures appear as if actually projecting from the ground of the silk.

Having thus far treated of the silks, we shall now say something of the silk-worm. The worm, when it leaves its egg, is no bigger than the head of a common pin; it feeds upon the mulberry leaf, and grows to the size of a caterpillar, after which it no longer eats, but prepares for its dissolution: it wraps itself in a kind of silken ball spun from its own bowels, and its head separating from its body, the insect now no way resembles its original form; it hath apparently neither life nor motion; however, after remaining in this

rate some time, it awakes to a new being, and appears a different kind of insect. It resembles a large moth or butterfly; and in this last stage, the female propagates the species by laying a prodigious number of eggs, after which she dies.

This valuable worm is composed of several elastic springs; from one extremity to the other it has a kind of little nerve, which we will call the spine; this spine, placed in the centre of its body, and continued through its whole length, sustains two other nerves or strings; one of these is the heart, which is composed of many oval vessels; the other, which is the lungs, is double, and appears to be an assemblage of several tubes extending towards the two sides of the insect, and between which are certain orifices that correspond with those distributed along the exterior sides. It is through these apertures that the air flows to the lungs, and by its rising and expansion promotes the circulation of the chyle or humour which nourishes the insect.

It is necessary to add, that the worm is perfectly black when it first comes out of the egg. In a few days it begins to assume a whitish hue, or all grey; after this its coat shines, and becomes ragged; at which time the insect casts it off, and appears in a new habit. It increases in bulk, and becomes more white, though a little inclining to a bluish cast; then dwelling itself of its skin, it appears in its third habit; when its colour, head, and whole form are so metamorphosed, that it appears quite another insect. In a few days it becomes changed to a bright yellow; so that, from the time of its leaving the egg, it hath swelled itself of three different coverings. It continues feeding a short time longer, and then renouncing all society, wraps itself in its little silken ball as already mentioned.

The gum, of which this curious insect makes or spins its silk, is separated from the other juices which nourish the creature: it at first seems to labour without design, and forms only a sort of flue or down; this is its first day's employment; on the second it begins to form the outside of the cone or ball, in the midst of the loose silk or flue made the day before; and on the third day it is entirely obscured. In the space of a week the cone is completed, and the worm changes to a chrysalis, wrapped in its little silken tomb, without feet, head, or any distinct part. The cone is like a pigeon's egg, and is more pointed at one end than the other. A female silk worm sometimes lays five hundred eggs.

The Chinese have two methods of bringing up their silk worms; they either suffer them to range on the mulberry-trees, or keep them in rooms, but the latter method is productive of the finest silk.

According to the Chinese chronology, the introduction of paper into that empire was about the second century of the Christian era, which pretty well agrees with the time of its use being first known in Europe. Prior to this useful invention, or at least the introduction of it, the Chinese used to express their sentiments by the means of carved letters, or rather hieroglyphics, which were cut into blocks of wood; and these boards, or wooden leaves, being fastened together, formed books. Some of these we are informed, with the characters printed on them, are to be found at this time in China, but they are deemed valuable reliques by the Chinese antiquaries.

A mode of writing of this kind could not however be distinguished from its tediousness, on which account the Chinese had adopted another method upon pieces of silk and linen, cut into different forms, according to the size of the book or volume intended; till at length one Ho-lun, an ingenious mandarin, invented a paper made of the bark of trees. The trees principally chosen were the mulberry, bamboo, elm, and cotton; but they use only the second skin of the bark, which is soft and white; this is steeped in the mud of some standing water, then washed clean, and spread in a dry ditch, where it is covered with lime; and lastly, to finish the bleaching part, it is separated into threads, and dried in the sun. It is then boiled in a cauldron, and afterwards reduced to a pulp by a machine. Then they take some water, in which the branches of the Ko-ting, a shrub, hath been soaked, in order to make it soft; and mix it with the matter the paper is made with.

The whole then becoming a clammy liquid, and being poured into large reservoirs, they, with their proper moulds, take up the surface of the liquor, which in an instant almost becomes paper. The moulds are long and broad, and the bottom made of threads of bamboo, so that there are sheets ten, twelve, or perhaps thirteen feet in length. They afterwards dip every sheet of paper into alum-water, when it has the denomination of fan-paper; for in the Chinese language, the word fan signifies alum. The ink is prevented from sinking in the paper by the alum, which besides gives it an agreeable lustre. The paper is in general full as white, and is finer, and much softer than any we have in Europe, but it is more apt to crack, as well as to become damp and worm-eaten; and, if not very carefully preserved, it is less durable. That made from the bamboo is more subject to crack than any; though perhaps the dipping it in alum-water may in general occasion this defect. The paper made from the cotton-tree is the most delicate, and most generally used, for it is as durable as any European paper.

Chinese, or what is commonly called Indian Ink, is the composition of a great number of ingredients, and there are several methods of preparing it. Some of the ingredients which they make use of are, oil, fust, hog's-grease, lamp-black, &c. qualified with a mixture of amber, musk, and other perfumes. When these ingredients are all properly mixed together, and formed into a paste, they are put into wooden moulds, made so as to form masses of different figures; and are in the shape of a book, and others resemble animals; though generally they are fashioned into sticks of different lengths, marked with Chinese characters, and often embellished with blue, green, and other coloured flowers. The shining black is the most esteemed ink, and is made from the best oil.

Ink-making is reckoned a very reputable employment in China; it is even ranked among the liberal arts, on account, undoubtedly, of its utility to the sciences. In the city of Haei-tchem, famous for the finest ink, the ink makers have several small apartments illuminated all both day and night with lamps.

The Chinese do not write with a reed like the Arabians, or with a crayon like the Siamese, or with a pen like the Europeans, but with an hair pencil. They make use of a piece of polished marble, hollowed at one end to hold water, wherein they dip their stick of ink, and then gently rubbing it, make in a few moments produced a fluid ink. They do not hold their pencils sloping as we do our pens, but perpendicular to the paper; they write from top to bottom in columns, and begin their books where ours end; that is, they begin at the right hand side of the paper, and proceed to the left, like the Hebrews; but their paper being very thin, it will not bear writing on both sides of it.

Their method of printing is not at all like ours. They lay claim to the invention of this art, at least four hundred years before it was practised by the Europeans.

As we have but twenty-four letters, and those are capable of composing whole volumes, it is not necessary that the compositor have more than a quantity of these characters sufficient for one complete body or frame (or form, as it is called in a printing-office,) because when a proper number is printed, he distributes his types into their respective boxes, and with the same letters composes a fresh form or frame; so that a very large book may be printed with a moderate number of characters. But the Chinese, who do not practise this most useful and admirable method, are under a necessity of using a prodigious number of characters, as they have properly no letters, but different marks for all the different words in their language. Instead of types, they cut their characters on wooden blocks. When an author is about to print his manuscript, he gets it fairly transcribed on fine transparent paper; then the engraver glues each leaf upon a smooth block, with the face of the type to the wood, and then cuts away the wood, leaving only the types; which is effected with such a degree of nicety, that, when printed off, they so exactly resemble the original, as to render it difficult to distinguish the print from the hand-writing. This method of doing business, if it be allowed, is subject to great inconveniences, on account of the necessity of multiplying

multiplying the number of blocks of wood, and the length of time taken up in engraving; and, as the pages are separately worked off, it must be a long time before a volume can be completed. But then, on the other hand, it is to be considered, that the Chinese engraver works his characters almost as fast as the European printer composes his. This could not, however, be supposed to be done, without considering that the Chinese characters are a sort of short-hand, some of which not only express words, but whole sentences. Moreover, when the whole copy is engraved, the author can order to be printed only just such a number of books as he thinks he shall have occasion for; by which means he consequently avoids that loss which European authors and book-sellers sustain from the number of superfluous printed copies.

On some occasions, particularly in the printing a public ordinance, the Chinese make use of moveable characters; and sometimes, for greater expedition, they spread a coat of wax on a wooden frame, and to cut the characters with their graving tool.

They have no press as we have in Europe; for their paper would not bear the weight and pressure of those machines; but when once the blocks are got ready, and the paper prepared, a single man with a brush can print a great quantity of sheets in the course of a day; nor is it their custom to wet their sheets, but they spread them on dry frames, and to take off the impression. They have a couple of brushes, one harder than the other; they dip one a little in the ink, and then rub the surface of the block with it, so as to wet it neither too much or too little; for were it too wet, the character would of consequence be blotted, and if not sufficiently so, no impression could be made. When they have thus properly inked the characters, they lay the sheet upon the block, and then gently pass the other brush over the paper, pressing it so as to imbrue the ink.

As the Chinese can only write, so can they only print, on one side of their paper; for otherwise, on account of the thinness and transparency of the paper, the characters would run one into another, and confuse the whole. In order to obscure the blemishes occasioned by the sinking of the characters on the reverse of the paper, each sheet is double, and stitched by the binder on that side where the leaves open, and not on the folding edge. Their books are in general bound either in silk, stuff, or in pasteboard.

The printing ink is made of lamp-black, well beaten and exposed to the sun, and then sifted through a fine sieve: afterwards it is tempered with aqua-vitæ, and mixed with water, till it becomes of a proper consistence. To every ten ounces of ink is added about an ounce of glue, which is dissolved over the fire, and mixed with the lamp-black and aqua-vitæ before it is tempered with the water.

The Chinese are extremely ingenious in their performances in amber, ivory, coral, chony, shells, &c. and their public buildings are another testimony of their elegant taste: in short, they discover great abilities in every art that tends to promote the public welfare.

SECT. VI.

Sciences of the Chinese, their Medical and Medical Knowledge, Dramatic Entertainments, &c.

THERE are but few of the Chinese who apply themselves to any of the speculative sciences; moral philosophy hath always been their primary study, and this they reduce to two principal heads, viz. the reciprocal duties between parents and children, and between prince and people. Between polity and morality they make no distinction; the art to govern well, and the art to live well, are with them one and the same principle.

The sages of China have produced the most excellent moral books, and have suited their stile and tenets to the most ordinary capacities; studying more to instruct the uninformed, than to acquire applause to themselves. Learning is there the only path to preferment, and none but the literati are governors of cities and provinces.

The libraries of China are numerous, elegantly

built, superbly ornamented, and enriched with grand collections. It is by the study of morality, of history, and of the laws of their country, that the degree of doctor is obtained, which is soon followed by the acquisition of a government.

Above three thousand years passed from the Mosiacal account of the creation before the Chinese had any commerce with the polite or learned nations of the globe, or at least such as choose to give themselves that appellation, for the Chinese are very little behind ourselves in the most capital degrees of refinement. But without our assistance they were in possession of most arts and sciences; great therefore, consequently, must ever have been the genius of these people. Since the period of the decline of the Grecian empire, the liberal arts have been transmitted but slowly to the Italians, French, English, and other polite countries; but the Chinese were acquainted with them so early, that the sciences may be deemed natives of their country, they being far from standing indebted to Greece for them, that they are entire strangers to the learned languages, and have not the smallest historical traces of the Greeks and Romans. However, on the other hand, we must consider what little progress the Chinese have made in these arts and sciences, and to what a degree of perfection the Europeans have carried them during the last three centuries.

The Chinese have applied themselves with great diligence to astronomy. Their Chu-king, a canonical book of great antiquity, sets forth, that in the reign of the emperor Yu, which was more than two thousand years before Christ, there lived Hi and Ho, two noted astronomers, who, however, were in very great disgrace for not prognosticating an eclipse of the sun which happened in their life-time. In the same book mention is made of another eclipse of the sun that happened two thousand one hundred and fifty-five years before the Christian era; the truth of which stands confirmed by the calculation of the jesuit P. Schall. Gauthier the jesuit has observed, that from above an hundred and twenty years before the same era, they have given the number and extent of their constellations, what stars answered the solstices and equinoxes, the declination of the stars, the distance of the tropics and the two poles. He adds, they were acquainted with the motion of the sun and moon, and also of the planets and fixed stars, though they did not determine the motion of the latter till four hundred years after Christ.

Confucius, who wrote the history of his country two thousand years ago, takes notice of thirty-six eclipses of the sun, all of which, according to the calculations of the jesuits, have been found to answer to the period assigned them by that learned historian, except four, two of which are false, and the other two doubtful: and the Chinese are at this very day possessed of several astronomical books, which they assert were composed under the dynasty of Ho, who reigned before the birth of Christ; by which it appears that these people, for upwards of two thousand years past, have been acquainted with the solar year as consisting of three hundred and sixty-five days and some hours; the apparent diurnal motions of the sun and moon from east to west; the meridional altitude of the sun by the shadow of gnomons; the right ascension of the stars, and the time of their passing through the meridian; as likewise the revolutions of Saturn, Jupiter, Mars, Venus, and Mercury: and their observations, in these particulars, have been pretty near the same with ours in point of exactness, though they have had no tables for the retrograde and stationary aspects of the planets. Ancient, however, as is their astronomy, they reason on this subject, according to Le Comte, as absurdly as the most ignorant; they imagine that the heavens are an enormous dragon, who is the professed enemy to the sun and moon, and ready at all times to devour them: as soon therefore as they perceive an eclipse, they make a most loud noise with drums and brass kettles, till the monster, affrighted, abandons his prey. Even the principal mandarins fall on their knees, and bow to the sun, striking the ground with their foreheads, by way of expressing their concern for the distresses of that poor planet; and, at the same time, implore the dragon not to deprive the world of so glorious a luminary. Thus doth custom prevail over the rational

tional faculties; and these ridiculous ceremonies are practised in all parts of the empire; though the learned know that the phenomenon of eclipses is the effect of natural causes.

At Pe-king there is a tribunal set apart for astronomical proceedings, consisting of numbers of mathematicians, five of whom are appointed to watch the motions of the heavenly bodies night and day, and to report to the emperor any new phenomenon they observe. A short time before an eclipse, the body of astronomers acquaint the emperor with it, mentioning the particular hour of its approach, as well as the degree and duration of it, and an account of it is stuck up in different parts of the city, by way of preparing the multitude for the awful appearance.

The astronomers compose annually a calendar, several thousands of which are printed, and an edict is issued from the emperor, prohibiting the printing and publishing any other whatever.

Their year commences from the conjunction of sun and moon, or from the nearest new moon to the fifteenth day of Aquarius, the sign which the sun passes through in January; and this is deemed by them the beginning of spring; the fifteenth degree of Taurus is the point determining the commencement of their summers; the fifteenth of Leo their autumn; and the fifteenth of Scorpio their winter.

Their year is divided into twelve lunar months, some of them consisting of twenty-nine, others of thirty days; and every five years they have an intercalary month to adjust the lunations with the sun's course. They reckon by weeks as we do, and in like manner give the name of a planet to each of the seven days, and according to the same order. Their astronomical day begins at midnight, which is divided into twelve equal parts, each answering to two of our hours.

The Chinese have not the art of making clocks; they have solar quadrants and other chronometers. Among other simple inventions in private use, for the purpose of measuring time, they have a little perfumed puff of a conic figure, which they burn in the night: this puff is marked, to shew the particular time it is made to burn, and hath generally five divisions, answering to the five watches of the night; so that those who wish to be waked at a particular time, hang a small metal ball by a string to the puff, which at the time burns the string, and the weight falling into a copper basin awakes the person sleeping.

The first pieces of clock-work that were ever seen in China, were taken thither by P. Ricci, who presented the emperor with a repeating-watch, and a clock with chimers.

The Chinese are but slender proficient in geometry, being confined to a small number of axioms, and their not reduced to any regular system.

When the jesuit missionaries visited these people, they gave the emperor Chang-ki (that he might have an insight into optics) a semi-cylinder, with a convex-glass in the middle of its axis; which, directed to any particular object, delineated the image within the tube to a very great nicety. The emperor was delighted, and an object glass of much greater diameter was afterwards placed in his gardens.

Grimaldi made, in the jesuits garden at Pe-king, four human figures upon four walls, each wall near fifty feet high, and the figures as high as the walls. As he had nicely kept to the rules of optics, nothing was seen but forests, woods, mountains, and objects of this kind; but at a particular point was seen the complete figure of a well-proportioned man. The emperor beheld these figures with the greatest admiration, and crowds of grandes came every day to see them; but what most excited their amazement was, to observe the figures so proportioned and regular upon walls, that in many places were particularly irregular.

The emperor was presented with many catoptric instruments, and among other things a tube in the form of a prism, with eight sides, which, placed parallel with the horizon, exhibited eight different scenes in the most striking and animated manner.

They presented him likewise with another, containing a polygon glass, which collected into one image several

parts of different objects. They also exhibited a magic lantern, which highly delighted the emperor and his ladies.

In the gardens of the jesuits, three paintings upon cloth were shewn, representing houses, roads, villas, &c. seeming to extend as far as the naked eye could reach, and so naturally, that the emperor and his company were at the first sight deceived. In flatics a machine was presented, by the help of which a child lifted with the greatest ease several thousand weight. Some pneumatic instruments likewise greatly excited the curiosity of the spectators.

As the skill of the Chinese in natural philosophy and anatomy is very superficial, it cannot be supposed they are acquainted much with physic; however, they pretend to have applied themselves closely to it even from the establishment of their empire: certain it is, they have some very excellent practical physicians, the greatest part of whose medicines consist of herbs, roots, fruits, seeds, &c. which are, for the most part, good stomachics and gentle purgatives. By the beating of the pulse they pretend to know the cause of any disorder, and in what part of the body it lies; and indeed, they have discovered pretty exactly, by this means, the symptoms of complaints. They say that the pulse of a man differs from that of a woman, and that it changes with the seasons of the year.

When they attend a sick person, they lay his arm upon a pillow, and then apply their fingers to the artery; at first they touch it gently, then a little closer, and lastly press it very hard: they take time to examine the beating, and distinguish the differences according as the motion is more or less quick, uniform or irregular; which they observe with the most attentive exactness: according to the variations, they pronounce what part of the body is affected, how long the disorder will hold, and whether the patient will get the better of it or not.

This sagacity of the Chinese physicians is truly extraordinary. They lay it down as a maxim, that a regular pulse beats four, or at most five times between every breathing or expiration of the air from the lungs; that if a pulse beats six in that time, it is irregular; if eight times, the disorder is dangerous; if more than eight, mortal. They take with them frequently a chest of various drawers, separated into about forty small compartments well supplied with roots, simples, &c. but seldom prescribe bleeding. Some physicians take no chest with them, but only prescribe, and leave the patient to purchase of the druggists, who are in almost every city or town in the empire. There are fairs for the sales of medicines only, and one province buys of another what it does not itself produce.

The Chinese pretend to be the inventors of music, and boast of their having once brought it to high perfection: their concerts have no dependance on a diversity of tones, or a difference of parts. They have no musical notes, nor any sign to denote the variations which constitute harmony: they learn the tunes by the ear, and when these are played on the instruments, or sung by a good voice, they are not disagreeable even to a European.

When the fathers Grimaldi and Pereira played upon the harpsichord before the emperor in 1679, his imperial highness was exceedingly delighted, and expressed his inclination to learn to play on the instrument himself; he was accordingly instructed; and as he was one day playing a Chinese air, Pereira took out his pocket-book, and pricking down the tune, played it immediately after him: at which the emperor, amazed, asked the father how he was capable of learning a tune in so short a time, when the very best of his own musicians could not become masters of one without practising it several times! The missionary replied, that the Europeans had learned the art of noting down sounds upon paper, through the means of certain characters used for that purpose. The emperor then, to be more fully convinced, sung several airs, which Pereira pricked down also in his book, and then repeated them with the greatest accuracy. This was so satisfactory and pleasing to the emperor, that he acknowledged the European music to be incomparable, and accordingly instituted a musical academy, making one of his own sons president.

These people have invented several kinds of musical instruments, some made of metal, others of stone; one hath some resemblance to our trumpet: they have some covered with skins, like our drums; they have wind instruments of two or three kinds, as flutes, and a sort of little organ, which yields an agreeable sound. They have likewise many sorts of stringed instruments, the strings of which are, for the most part, made of silk, few of them of gut; the generality of them consist only of three strings. They have one instrument with seven strings, which is in great esteem amongst them, and not disagreeable when played by a masterly hand.

As to the dramatic exhibitions in China, they have no public theatres; however, they have companies of comedians in almost all the principal towns, who travel about with a portable theatre and scenes, and attend the public entertainments given by the grandes. Their performances are commonly interlarded with songs and symphonies between the acts, with which the auditors are highly pleased. They generally present a list of thirty or forty plays, the shortest of which will take up three hours in performing.

S E C T. VII.

Of the Canals, Bridges, Roads, Temples, Triumphal Arches, Pagods, and great Wall of China.

THE most superb canal in China is the Yun-lean, or Royal Canal, which is a work far superior to any thing to be seen in any part of Europe, and divides China into two parts, north and south. Thus doth this celebrated canal open an uninterrupted communication between the two extremities of the empire; and all sorts of commodities may be conveyed with the utmost safety from Pe-king to Canton, about six hundred leagues distant.

Indeed, this and the other canals may justly be esteemed the noblest works in China, considering their extent, their clear and deep water, their being fenced on each side by banks lined with brick or marble, and their communications with different parts of the country; for over them are fine bridges, most of which have several arches, and that in the centre high enough for barks to pass under with their masts erect.

The bridges built over the rivers are of stone, and of very strong workmanship; some of them are very handsome structures, and of great length. Many are of a level ground, or instead of being built archwise, consist of large stones laid horizontally on single pillars; of this kind is the bridge of Suen-tcheou, in the province of Fo-Kien: it is built over an arm of the sea, and is supported by above three hundred pillars: its length is about two thousand five hundred feet, its breadth twenty; and the stone-work, from pier to pier, at the top, consists of large single massy stones.

In the province of Koeitchou there is a bridge called the Iron Bridge, which consists of chains of iron, reaching over a river extremely deep and rapid, though not very broad: on each bank are raised two massy piles of masonry, to which are fastened chains that cross to the opposite side, and on these are laid broad planks. In one province they fix poles of wood into the rocks, and on those lay broad boards; awkward, however, as these are, the country people pass over them without fearing any danger.

As to the high roads in China, the natives, by indefatigable toil and industry, have projected methods which the most scheming or adventurous Europeans could not have done: these roads are broad, commodious, well-paved, handsome, and secure. The high road in the province of Chen-si may be deemed a prodigy, it reaching over mountains and hideous precipices. Upwards of one hundred thousand men are reported to have been employed in the making this road, who levelled some of the mountains, formed communications by arches with others, and finished it with surpassing expedition. In some of the provinces the highways are bordered on each side with lofty trees, with resting-places at a convenient distance from each other; these resting-places are in the form of grottos, and afford shelter as well as rest. They are built by some old mandarins, who upon quitting their offices, and returning to their native provinces, recom-

mend themselves by works of this sort: and the convenience of these places is the greater, on account of their being but few inns upon the high roads, or indeed in the country; those, however, that are upon the high-ways, are in general handsome and commodious; but those on the lesser and more private roads are awkward and miserable places.

Amongst the most famous buildings of the Chinese are their triumphal arches, called by the natives Pys-leon. The most celebrated of these monuments have been erected in veneration of the memory of great princes and warriors.

These arches have commonly three gates, formed by columns, the bases of which are without moulding or embellishment; neither have they capitals or cornices; the frieze is high even to an absurdity, to admit space for inscriptions, as well as borders of ornaments, consisting of birds, flowers, human figures, &c.

Their pagods or temples, erected to their fabulous deities, are very numerous: they consist in general of one tower, terminating in a dome: some are built of brick, and others of hard tempered earth.

The celebrated Porcelain Tower stands at a small distance from Nan-king, and is looked upon as the handsomest and grandest building in all Asia.

To convey to our readers a competent idea of the magnificence of this structure, we present them with the following description of it, as given by P. le Comte.

This famous temple, which by the Chinese is styled the Temple of Gratitude, is built upon a massy foundation of a rock, which forms a grand person encircled by a high trade of rough marble, which is ascended by a flight of ten or twelve steps on every side.

The hall, which serves for the body of the temple, is an hundred feet in height, rising upon a basis of marble one foot thick, which extending beyond the wall,

forms a border or raised way two feet in breadth all round the tower. The front-piece is ornamented with a gallery and pillars, with a raised pediment, covered with green tiles of a very bright varnish. The cabinet within the temple, and which lies open to the light, is painted; it consists of a prodigious number

of pieces of timber, differently board, and let one into another, which is looked upon as an inconsiderable embellishment in Chinese architecture. It must

be acknowledged, that this labyrinth of beams, couples, girders, &c. has something in it striking and amazing, though in truth it is no better than a regular kind of

embarrassment and confusion, proceeding from the ill taste of this nation for architecture, who are entire strangers to that noble simplicity to which admirers in our best buildings.

The hall receives all its light through the doors, of which there are three towards the east: through these you enter into the tower, which makes part of the temple. This tower is an octagon,

forty feet wide, inclosed by an outward wall of the same figure, at six feet and a half distance, bearing a roof at a moderate height, which seems at a distance to project from the body of the tower, and serves for the floor of a handsome gallery.

The tower consists of nine stages or stories, each of which is adorned with a cornice three feet high, and distinguished by a corbel projecting just beneath the windows, like the gallery below, though not so far, as it hath no second

wall like that to support it; and they lessen in proportion to the increasing height, and narrowing of the tower. The wall of the tower is at least twelve feet

thick at the lower floor, and above eight and a half at the top. It is incrustured with squares of porcelain inlaid, but the wet and dust have very much impaired

the beauty of the casing; however, by what remains, one may judge what it has been. The stair-case within is narrow, and difficult of ascent, on account

of the height of the steps: each story is formed of large beams, crossing each other horizontally, bearing the floor of a chamber, the ceiling of which is embellished with different kinds of painting; and the walls

of the upper stories are filled with niches adorned with idols in basso relievo. The masonry is all gilt, and has the appearance of marble or wrought stone, though I believe it to be nothing more than bricks cast in

moulds, and neatly laid; for the Chinese are very ex-

pert at stamping all kinds of ornaments on their bricks, which being made of a fine earth, and well fitted, receive the impression of the mould much better than ours. The full floor is by much the highest; the rest are all of the same elevation. I counted the steps of the stair-case, and found them to be an hundred and ninety; and upon the most exact admeasurement I could take, the steps one with another appeared to be full ten inches high, which makes the height of the whole to amount to an hundred and fifty-eight feet. If we add to this the height of the raised foundation of brick-work, that of the ninth story, which has no steps, and the crown or summit of the building, the whole height of the tower from the ground will appear to be above two hundred feet: nor is the spire one of the least beauties of the tower; it is a kind of large mast, the lower end of which is locked into a socket in the floor of the eighth story: it rises more than sixty feet above the crown, and seems to stand in the middle of a volute or spiral twist of iron, at the distance of several feet from the mast, ending in a point: so that it resembles a hollow cone hanging in the air, pierced through in different places: and upon the apex of the cone is placed a gilded ball of a prodigious size. This is that famous structure which the Chinese call the Porcelain Tower; though at present it may more properly be called the Brick Tower, as there is no longer any appearance of porcelain on the tower, and as the incrustation on the outward wall below has much the resemblance of brick polished and varnished.

The grand piece of architecture, called the Great Wall, was begun about 2200 years ago. The Chinese erected it, by way of defending themselves against the Tartars: it is a matter-piece of industry, genius, and perseverance, exceeding every fortification attempted by the ancients.

It was in the time of the emperors of the fourth dynasty, according to historians, that the first and last stones of this famous wall were laid. In order to secure the foundation of it on the sea-coast, where it begins, they fenced and fortified it by sinking ships laden with stones and iron, and otherwise strengthened it by forts and bulwarks.

As China is separated from Tartary by a chain of mountains, this wall, which begins in the province of Chen-si, on the side of Tartary, is continued over mountains and valleys to the forty-second degree of north latitude, and then reaches southward as far back as to the thirty-ninth: it is principally built of brick, and bound with the strongest mortar, inasmuch that though it hath stood many centuries, it still continues firm. It is about five hundred leagues in length, including its many turnings and windings, and the intermediate spaces supplied by the mountains, which in several places are a natural fortification; and in many others there is a wide ditch only; to that of the real wall there are not more than one hundred leagues.

According to historians, this wall, during the reigns of the Chinese emperors, was guarded continually by a million of soldiers; however, since the conquest of the Chinese by the Tartars, they are satisfied with only guarding particular parts of it.

Travellers have greatly contradicted each other with regard to the height and thickness of this celebrated wall; we can, however, venture to affirm, from the best authority, that its greatest elevation exceeds not thirty feet, and its breadth is about sufficient for eight or ten men to stand a-breadth upon it.

The reason why some writers make this wall so much higher than others, arises from their taking the dimensions of such part or parts of it as are upon some high mountain; for it rises and sinks with the surface of the ground upon which it is built.

S E C T. VIII.

Of Chinese Architecture, Cities, Towns, Furniture, &c.

WITH respect to Chinese architecture, most of the cities and towns are built on a square model: two handsome streets, from east to west, and from north

to south, cross each other in the centre, and divide the town into quarters. Where these streets intersect each other, there is a large opening; from whence are seen the four great gates.

These cities and capital towns are enclosed by very high walls; and those towns to which the Chinese give the appellation of war-towns, have strong ramparts lined with thick walls, and flanked with towers; the whole encompassed with broad fosses. In some of the streets are the triumphal arches and pagods.

Their houses are erected upon stone pedestals, some sunk in the ground, and some on the surface; on these pedestals, at regular distances, are erected wooden pillars, whereon is laid the timber from which they spring the roof, which is almost flat, though nearly covered with tiles; as soon as the roof is laid, the walls are begun to be built, which are either of brick, wood, or tempered earth. The body of the building consists principally of a porch at the entrance, a hall facing the south, and three or four chambers, all on the ground-floor; the merchants indeed have frequently a story above, in which their goods are deposited, though for the most part they have only the same floor. The Chinese find great fault with our stories rising one above another; they express their surprise at our hazarding our necks in climbing up our stair cases. When the emperor Cang-hi was shewn some models of European houses, he said that Europe must certainly be a small and pitiful country, since, for want of room to build, the natives were forced to mount up into the air.

They never make any windows towards the streets, because they do not chuse to be seen by passers-by: at a small distance from the door of the house within is built a little wall breast-high, on which a screen is placed, to prevent those who enter from perceiving what is transacted there: behind the wall are several little winding passages, terminating in different courts; and it is looked upon as very ungentle not to have two or three of these. They never receive visitors in the inner rooms, but in a sort of anti-chamber, opening on all sides, and have no other kind of decoration than a row of varnished pillars supporting the carpentry of the roof, which lies open to the view, without any ceiling intervening. They have in their houses neither tapestry, mirrors, or wrought chairs; nor is gilding in vogue any where except in the emperor's apartments, or in those of the princes of the blood. They have indeed some pictures, varnished cabinets, tables, &c. and pieces of white satin, upon which are interlined sentences of morality. Porcelain vessels are the common embellishments as well as moveables of every house, for each apartment is full of them; their pictures have nothing curious in them, except the brightness of their colouring; for the natives have no idea of light and shade. They frequently hang up the pictures of their ancestors, and sometimes decorate their apartments with silken lanterns, painted in different colours, and suspended like our lustres. Their beds are their principal ornament, making use of the richest stuffs, not shown to strangers, it being looked upon as repugnant to the rules of good manners to lead people into a bed-chamber.

The Chinese know nothing of the art of glazing, but use the shells of oysters and other testaceous fish, ground thin even to a degree of transparency, or else square pieces of paper. It is necessary to remark, that the forms of their windows and doors are truly whimsical; some are round, some oval, and others square; some are in the form of a bird, a vase, a flower, a fan, or other figures.

The habitations of the mandarins and other persons of fashion, have a proportionable degree of simplicity with the other houses, and in substance the architecture is the same, the principal difference consisting only in their greater number of courts and gardens: and indeed, with regard to their habitations, 'tis entirely by custom and prejudice they are prevented from building them in a more elegant taste.

We are told by Le Comte, that while he was at Pe-king, a mandarin having built himself a house better than any other in the city, he was complained of to the emperor; upon which, dreading

the consequence of the offence, he immediately ordered it to be levelled with the ground.

S E C T. IX.

Description of the City of Pe-king, the Royal Palace, Gardens, &c.

THE city of Pe-king, the capital of the Chinese empire, like London, is composed of two cities; one is filled the city of the Tartars, and the other the Chinese city; the circuit of both, without the suburbs, measures about six leagues. The imperial palace is situated in the city of the Tartars; for it was here the houses were abandoned and delivered up to the victorious Tartars when the present family came to the throne; and these refusing to suffer the Chinese to inhabit them any longer, the latter were under a necessity of living without the walls, where they soon built them another city, which is much more extensive in length than in breadth.

Pe-king is in the fortieth degree of north latitude, in the fine province of Pe-tche-li, twenty leagues from the great wall.

The walls of Pe-king are an hundred and fifty feet in height, and broad enough for several horsemen to ride a-bread upon the top of them: at proper distances are large square towers; the ditch is dry, though very deep and wide; the gates are of an extraordinary elevation, and the architecture of them in tolerable good taste: at each gate are two great towers, one without and the other within; they consist of nine stories, each with port-holes, and at the bottom is a spacious hall, where the officers and soldiers retire who come off guard: before each gate on the town side is an open space of about three hundred and sixty feet, which serves for a parade, encompassed by a semi-circular wall, equal in breadth and height to that which incloses the city; and here five hundred soldiers may be drawn up in rank and file.

The Tartar city has nine gates, two facing the east, two the west, two the north, and three the south. The Chinese city has only seven, to each of which answers a suburb. The latter city is much the most populous.

Most of the streets in Pe-king are laid in a line; the grand street is an hundred and twenty feet wide, and a league in length. The shops, on each side of the street, furnished with a beautiful variety of porcelain, varnished ware, and the richest silks, exhibit a most pleasing picture. Every tradesman places before the door of his shop a board handsomely painted, and gilt at the corners and edges, containing in large characters an account of the different articles of trade that he has to dispose of. These boards or tablets being placed upon pedestals, each seven or eight feet high, and nearly equidistant in one continued range, have a most striking and agreeable appearance; the houses, however, are low, most of them having only a ground floor. Nor are the courts of justice finished in any higher taste than the generality of the houses: their temples are the most magnificent structures, being embellished with statues, and their roofs, consisting of green or yellow tiles, elegantly varnished, and decorated with projecting dragons.

The streets of Pe-king, though so long and spacious, are crowded with people passing; but not a single woman is ever seen among the multitude. There are such throngs, that those persons who ride in chairs are often under the necessity of having a person on horseback to go before them to clear the way. Several causes combine to produce these crowds; as for example, besides the vast number of peasants who repair hither from the neighbouring country places, with their camels, horses, mules, and other beasts of burden, the greatest part of the mechanics, instead of keeping to their shops, go about the town in quest of business, carrying with them the several implements of their respective professions. Barbers, for instance, go about ringing little bells, to get customers; they carry with them a stool, basin, towel, pot and fire; and when any person calls to them, they run up to him, and placing their stool in a convenient place in the street, they shave the head, clean the ears, put the eyebrows in order, and brush the shoulders, all for a half-

penny. Then they ring their bell again, and are ready for another customer. The tailors, who ply in the streets, go home to the houses of their customers, and do their work there: they do not use thumbs as ours do, but tie a rag upon their thumbs; nor do they sit down to their work, but stand, except when they grow tired; the work is upon a table, and they stand close to it.

Amongst the crowd in the streets are ballad-singers, fortune-tellers, quack-doctors, &c. the latter distributing their nostrums, and extolling their wonderful efficacy.

With various haste here several ways they run,
Some to undo, and some to be undone;
While luxury and wealth, and war and peace,
Are each the others ruin and increase,
As rivers lost in seas, some secret vein
Thence re-conveys, there to be lost again;
While different avocations each pursue,
All have their secret aims, and private views.
Whether they spread forth pleasure's silken sails,
Watch folly's winds, and catch her fleeting gales;
Or, full of business fly from street to street,
With looks important, and unvaried feet,
Or to the more ingenious arts inclin'd,
Make china-ware, or fans to catch the wind.
To seek, of each pursuit the current flows;
There all their wishes, all their labours close;
Yet private ends assist the empires aim,
For true self-love, and social are the same.

Whenever a person of distinction goes out, he is attended by a great number of his domestics: if he be a mandarin of the first rank, he is not only attended by these out also by his subordinate mandarins, who also, to increase the pomp of his retinue, are all in particular dresses, attended by their valets; so that the train of one of these mandarins is of itself sufficient to embarrass a street.

The streets are always so incommoded either with mud in the winter, or dust in the summer, that they are in both seasons very disagreeable. There is so much dust occasioned by the cattle, that the city is in a manner covered with it, which gets into the shops of the tradesmen, and greatly damages their goods. Indeed they sprinkle the streets, but this has no great effect.

It has been already observed, that no women are ever seen in the streets: hence it may be easily judged how populous Pe-king must be, when its streets can hardly contain one half of the people, who, according to the assertions of some authors, amount to six or seven millions. Du Halde, however, says there are only three, and Le Comte reckons them at two only.

Pe-king is divided into a great number of wards, every one of which is again divided among several officers, who are so many overlords, having each the inspection of ten houses, and are obliged to give an account to the mandarin of every thing that transpires in their respective divisions. Masters of families are equally answerable for the behaviour of their children and servants; the families in each district are not only constrained to assist and protect each other as necessity may require, but if any robbery or outrage be committed, all are equally responsible for it.

Lewd women are not suffered to live within the walls; their houses are of a particular kind, and many of them lodge together, generally under the inspection of a man, who is responsible for any disturbance they occasion. In some provinces, prostitutes are not tolerated at all.

Pe-king is guarded by soldiers both day and night, who patrol the streets not only with thin swords, but with whips in their hands, with which they lash indifferently all persons concerned in any riot or breach of the public peace. Indeed, there is always in this city a garrison of forty thousand men to preserve good order and peace. There are no clubs, balls, or other nocturnal meetings here; and the soldiers take into custody all persons whom they see in the streets in the night-time, if they do not give a good account of themselves. In the principal streets they found the watches of the night on a large bell, or else on a drum of extraordinary

mary size: a watch consists of two hours; the first commences at the approach of evening, when they give one stroke on the bell or drum, and at intervals repeat it during the night. When the second watch begins, they give a couple of strokes, and repeat the same as before, till the third begins, and so on. These bells, which are of the same metal as ours, are struck by large wooden hammers, which consequently in point of sound render them far inferior to the European. What they call the great bell of Pe-king, is, beyond all doubt, the largest in the universe, one excepted; it was cast near four hundred years ago, and weighs an hundred and twenty thousand pounds. That which we except, is the great bell of Mokow, weighing three hundred and twenty thousand pounds.

We shall now speak of that magnificent edifice, the Emperor's palace.

This noble structure is in an oblong square, about two English miles in length, and a mile broad. Within its walls are contained not only the house and gardens of the emperor, but likewise a great number of offices and lodges for his ministers and servants; in fine, there are dwelling-places for all the artificers employed in his service; these, however, are low ill-contrived buildings.

The palace is above three miles in circumference; the front of it shines with gilding and varnish: it has nine superb courts, communicating with each other through grand arched gates, each with lofty gilded turrets; the wings of the courts are lined with ranges of galleries.

The apartments of the emperor are at the head of the east court, with porticoes on each side of the entrance, supported by grand columns. Round the royal apartments is a white marble terrace, with a balustrade that has three openings answering to so many alcoves, one on each side, consisting of a flight of steps, and a gentle slope in the center of the front.

Among the apartments of the palace is the hall of audience, where the emperor receives foreign ambassadors: he is seated in a sort of alcove, with his legs across in the manner of the Tartars, surrounded by his ministers; and his throne is covered with the richest tapestry; he wears round his neck a chain of coral, and on his head a cap bordered with fable, from which hang peacocks' feathers and liken tassels.

The ceiling of the above-mentioned hall is of carved work, painted green, and embellished with gilded dragons: the columns that support the buildings within are six or seven feet in diameter at the base, ornamented with a fine red varnish on a ground of exquisite plaster; the walls are of a shining white, though without any tapestry, pictures, or mirrors.

The other apartments are far grander, in point of ornament, than this hall of audience; as, exclusive of the carved and gilded ceilings, they are furnished with paintings, tapestry, rich cabinets, and elegant carpets.

In China, gardeners are held in the highest estimation, and the art of gardening is ranked among the liberal arts.

The culture of the earth is deemed worthy of the utmost legislative attention, and consequently gardening hath been carried to a much higher degree of perfection in that country, than in any other part of the universe.

The royal gardens of Pe-king have justly challenged the admiration of the curious, and may be numbered among the wonders of the world. They are a kind of stupendous drama, in which the beauties and defects of nature and the works of art are admirably represented, in such a manner as to affect all the passions of the human soul.

To such a monarch as the emperor of China, such a garden seems absolutely necessary, for he is too much the slave of greatness to emerge from his palace but upon some extraordinary occasion, or to be seen in public but when state necessity requires it. His life therefore would be disagreeably insipid without the amusements which his gardens afford him, and his dignity would render him the most confined, and least amused person in his extensive dominions.

These gardens contain innumerable buildings, some regularly elegant, others rurally simple; some of a

grotesque nature, and others in imitation of ruins. Thus all the varieties of architecture are blended with the productions of nature. And the animal, vegetable, and mineral creation, are happily united to complete a most astonishing scene.

Every advantage hath been taken of every foot of ground; here nature hath been courted to display her beauties, there the scene is variegated by exhibiting her defects; in other places the heart has been compelled by art to perform that which of herself she could not have executed.

Plots laid out with the utmost regularity surround the regular buildings, and nothing is admitted either in the fabrics themselves, or the circumjacent plantations to affect the propriety or symmetry of the whole. But where the buildings are rustic, the scene about them is wild, and the rural taste is conspicuous in a kind of natural simplicity; other parts, to excite gloomy ideas, are laid out in a rude sublimity, and the most tremendous objects are called in to render the whole more awful; when the astonished spectator quits the melancholy prospect, and proceeding farther, is soon agreeably surpris'd by the gayest scenes of luxuriant nature. In these various parts a great number of bulls, statues, &c. are disposed, and always fitted to their situation with the most scrupulous propriety. These are designed to commemorate past transactions of a remarkable nature, to perpetuate the name of some singular character, to excite the various passions, divert the attention, or else they allude to some popular story. On these statues, as well as on fountains, ruins, &c. there are a variety of inscriptions, and verses, tending not only to amuse the mind, but to promote the cause of virtue and morality. Thus a Chinese gardener is a poet by nature, and his works are dramatic compositions, in which the most material objects of creation are selected and improved by art to embellish his labours.

In these gardens, the different scenes are adapted to the different times of the day, and likewise to the various seasons of the year; and as China produces all the vegetables and plants of Europe, as well as many others peculiar to that country only, there is a perpetual verdure in some part or other of the garden: so that the different seasons amuse the imagination in one hour; and varied nature appears to be here compacted for the entertainment of the emperor and his court.

Here is likewise a metropolis in miniature, in which, at certain times of the year, all that is transacted in Pe-king is repeated by the eunuchs of the seraglio, who personate various characters. Shops are opened in all businesses, and persons of all occupations are represented in a lively and natural manner, busy at their various employments.

Sham robberies are committed, all kinds of mimic frauds perpetrated, and pretended courts of justice held on the several delinquents who are seemingly apprehended.

A fine canal or river flows through this town, ships and barks arrive at the quays, goods are landed, brokers are employed, merchants purchase the commodities, which are placed in warehouses and shops, and retailed to others. In fine, all the amusements of a police, and the hurry of a commercial city, are here exhibited in such a manner as to excite the curiosity, and steal upon the imagination as realities. On the plain are flam fights, and all manner of military exercises; on the river rock engagements of a naval nature, and rowing matches. There are menageries, refreshing woods of ferocious animals, and tame ones run about several parts of the garden at their pleasure.

In those parts which are intended to excite gloomy ideas, are tombs, hermitages, and ruins, amidst dreary deserts and dismal woods. Here are seen dreadful precipices, barren rocks, dark caverns, impetuous cataracts, gibbets with criminals hanging on taem, terrible volcanoes made by the means of concealed lime-kilns. In dark passages the forms of dragons, turies, and other horrid objects, are placed in the most terrific attitude. The passenger is likewise shook by earthquakes, which are caused by electrical means, assailed by artificial thunder, lightning and rain, and surpris'd by the report of ordnance, and the sound of various warlike instruments. Many of the places are guarded by monstrous giants,

giants, terrible dogs, and frightful dwarfs. Upon the whole, this wonderful garden contains an assemblage of the most pleasing, luxuriant, melancholy, romantic, and surprizing scenes, and is calculated to excite all the human passions in their greatest varieties.

S E C T. X.

Description of the City of Nan-king, Sou-tcheou, and Canton; Account of the Chinese Marine and their Barks.

WE shall now present our readers with a description of the cities of Nan-king, Sou-tcheou, and Canton, after which we shall proceed to an account of the Chinese marine and barks.

The extensive and once splendid city of Nan-king, (a name signifying the court of the south, as Pe-king does the court of the north) is the capital of the province of Kiang-nan, and was for many ages the capital of the Chinese empire, as well as the residence of the emperors; whence it took its name. It is the largest city in China, and was originally surrounded with a triple wall, measuring about sixteen leagues in circumference: but the palace, once famous for its splendor and magnificence, hath been destroyed, as well as many grand monuments. The streets of this city are narrow, but well paved; the houses low, but handsome; the shops spacious, and most richly furnished with goods. Nan-king is celebrated for its great number of libraries; it excels likewise in printing, and in artificers of most kinds: here too reside the most eminent doctors of the empire, as well as the greater part of such mandarins as have been discharged from their governments.

The number of people resident in this ancient city, is estimated at about four millions, including those who live in barks upon the water; and indeed, whenever a city is situated on the banks of a canal or river, there is seen another large floating city of barks; so that the rivers and canals of China, are in proportion as populous as the land.

The present public buildings of Nan-king have rather a mean appearance, except a few temples, the city gates, and a tower above two hundred feet in height.

The commercial and beautiful city of Sou-tcheou, the second city of the province of Kiang-nan, may, in point of situation, be compared to Venice, though it far exceeds it in extent and populousness. It is four leagues in circumference, exclusive of the suburbs, which are very extensive: it abounds with canals of pure water, capable of bearing ships of heavy burthen; and here people are conveyed to almost any part of the city in gondolas elegantly painted. The commerce and riches of this city, the beauty of its situation, the fruitfulness of the country around, the continued appearance of the gondolas, the concourse of visitants, and the natural politeness of the inhabitants, render it, in the fullest sense of the term, the Paradise of China.

The large, wealthy, and populous city of Canton, called by the natives Quang-tcheou, and which is the capital of the province of Quang-tong, is about as large as Paris; the houses stand very thick; the streets are long, and rather narrow, almost all laid out by the line, and well paved, with triumphal arches in several of them; here are also some temples of tolerable good workmanship, in which the bonzes live.

As Canton is situated upon the banks of one of the finest rivers in China, deep enough for the largest ships, all the curiosities of the empire are brought hither. In going up the river, the eye is delighted with one of the most charming prospects in nature, being nearly encompassed with verdant fields, lawns, groves, and hills gently rising one above another. Both sides of the river are covered with barks, ranged on parallel lines, forming, as it were, streets and alleys; and in each of these barks reside a whole family: the poorer sort quit their bark in the morning, and repair to the fields or streets, to earn their livelihood, and return to their families in the evening.

A principal share of the opulence of Canton flows

from its commerce with the Europeans, who are not permitted to enter any other port in China.

According to a very exact computation, the whole fifteen provinces of the Chinese empire contain fourteen hundred and sixty-nine large towns, and two thousand large citadels or castles.

As to the Chinese marine, the natives boast that they were acquainted with the art of navigation, and the Indian seas, long before the birth of Christ. They are acquainted with the compass, and pretend to be the inventors of it; however, they have but small advantage of the invention: instead of suspending it on a pivot in a box, so as to keep its equinox, they place it upon a bed of fine sand, which does not prevent its being affected with the shocks of the vessel; and in rough weather the needle often loses its direction. The Chinese sailors are superstitious enough to worship their compass, and offer perfumes to it in sacrifice.

Their barks have generally two masts, and sometimes three: most of them, especially those used for merchandise, have flat bottoms, and are from head to stern of one and the same breadth. The Chinese usually build several chambers or cabins, though all in the vessel's centre; these are of a moderate height, particularly the middlemost, which is in general the highest; and sometimes they have only one large room erected on pillars, open at the sides, and covered with a roof sloping, on which is a dome decorated with silken streamers. The masts and sails have a very rude aspect, the former being of rough trees just as produced by nature, except that the twigs and branches are lopped off; the sails are of mat, strengthened with pieces of bamboo: the vessel is caulked with a sort of gum, mingled with lime and bamboo threads, and the anchor is of a hard wood pointed with iron. They have another sort of bark not unlike our galleys, and which they not only use in their rivers, but on the sea-coasts, as likewise to sail between the islands; they are painted at head and stern, have three masts, and in calms go with oars. The barks, which carry the mandarins to their respective provinces, are not only large, but elegant, being highly varnished, and decorated with dragons. They generally consist of two decks, several chambers, little cabins, a dining-room, apartments for servants, and other conveniences. When a large bark faces a high wind, or fierce current, it is drawn along by ropes; at other times large poles are used, and sometimes oars.

The dealers in salt and wood convey those articles in booths built on rafts. They bring the trunks of large trees to the river side, where they saw them into beams and planks; then boring a hole at each end of every piece, they fasten them together with oser bands, and so form their floats five feet high, and about ten broad: they have no fixed measure for their length; some extend half a league. At convenient distances they erect huts or booths; and as every length of timber is only fastened to the next by bands, the whole united raft moves easily any way, like the link of a chain, and is very conveniently managed in the windings of any river. In the huts, or booths, the people eat, drink, and sleep, and often sell them with their salt and wood. These rafts are sometimes thus conveyed five or six hundred leagues, and seen at a distance like so many little floating towns.

Though the Chinese know not how to navigate the seas like the mariners of Europe, yet upon rivers and canals they are peculiarly skilful. In the canals there are sluices for the retention of water, and these they ascend and descend with a matchless judgment. In rapid and rocky rivers, flowing with the utmost violence for perhaps 60 or 70 leagues, the sailors are for several days together in continual peril; and no European whatever could navigate a vessel here.

S E C T. XI.

Compendious, accurate, and interesting History of China.

IN the year 1729, Mr. Fouquet, titular bishop of Eleutheropolis, published a chronological table of the empire of China: this table, which was revised and corrected by a Tartar nobleman, named Nyen, fixes the commencement.

commencement of the real Chinese chronology in the reign of Yve-vang, the date of which answers to the year 434 before Christ. Farther than this the writers of the Kang-mu, or grand chronicle of China, go not, but very ingeniously acknowledge, that their chronologies before that period is not to be depended upon.

None of the literati seem to dispute the antiquity of the Chinese; but it is difficult to ascertain the first period of their true chronology.

Mr. Fouquet allows the Chinese nation to be near as old as the deluge; nor does Maigret, in his remarks on the obscurity of the reign of Fo-hi, deny the reality of it; Mr. Fourmont, and others of the learned, give it as their opinion, that the Chinese have been a nation near four thousand years. Even such as have treated with ridicule the pretensions of these people to antiquity, allow their monarchy to be at least as ancient as that of the Egyptians, Assyrians, or any other country recorded in history. Upon the whole, the antiquity of the Chinese is great beyond all dispute; but as to the exact period of their origin, that is a point the most sagacious cannot determine.

According to P. Du Halde, the first inhabitants of China settled in the province of Chen-si, from whence they spread themselves over the adjacent countries, Ho-nan, Pe-tche-li, and Chang-tong, which four provinces together formed a considerable kingdom, containing that large tract of country lying north of the river Yang-tse-kiang.

The fame of the first princes of this infant monarchy brought together great numbers of foreigners; wherefore, to extend the bounds of their kingdom, they drained a large tract of low country that lay under water, fencing the land against the incroachments of the sea with high banks, and by the same means confining the course of the rivers within deep and narrow channels: thus two fine provinces, Tche-kiang, and Kiang-nan, were added to the kingdom.

"Under the reign of the emperor Yu," says P. Du Halde, "which they place above two thousand years before Christ, they discovered a large tract of territory to the south, partly desolate of inhabitants: this large extent of country, Yu and his successors peopled with colonies at different periods, under the controul of princes of the blood, to whom they portioned out this new country, reserving to themselves only some acknowledgment. Thus were formed several little tributary kingdoms, which being afterwards united to the empire, rendered it very considerable. During the reign of Yu, the monarchy was divided into nine provinces, a particular delineation of which this emperor caused to be engraved on nine brazen vessels. In the year 2375, before Christ, several nations sent ambassadors to China, and submitted voluntarily to a yearly tribute. Towards the end of the second dynasty, about twelve hundred years before Christ, certain Chinese Colonies extended themselves to the eastern coast, and also took possession of several islands. Under the fifth dynasty, which commenced about the year 200 before Christ, the Chinese not only enlarged their borders to the north, after many signal victories obtained over the Tartars, but pushed their conquests even to the confines of India, viz. to Pegu, Siam, Cambaya, and Bengal. About six hundred years after Christ, Kao-tsou-venti, founder of the twelfth dynasty, added to the empire several of the northern provinces, situated beyond the river Yang-tse-kiang, and when at that time composed a particular kingdom subject to the Tartars: this went by the name of the Northern Empire for several ages. Lastly, the revolution, which happened in 1644, when China was conquered by the Tartars, only served to increase the power and extent of this great empire, by joining to its former possessions a considerable part of Great Tartary. Thus this vast monarchy attained to the summit of its greatness, by a gradual progress, not so much in the way of conquest like other empires, as by the wisdom of its laws, the reputation of its government, and at last by its disgrace."

The Chinese empire has been successively governed by twenty-two Imperial families: the order of the dynasties commenced with the family of Hia, the first of whom was distinguished by the title of Yu.

The three first families on the Imperial throne fill up the space of near two thousand years in the Chinese annals, whilst the reigns of the succeeding nineteen monarchs scarce measure an equal space of time.

The dynasty, or family of Yu, ended with the reign of Kie, a wretch of infamous memory, who is said to have drowned, in the space of one day, three thousand of his subjects, in a pit which he caused to be filled with wine. This and other enormities occasioned a revolt of his subjects, who placed upon the throne Tchin-tang, a tributary prince of China.

Tcheou, the last prince of the second dynasty, rendered himself abhorred by his subjects on account of his wicked and debauched life: his people therefore applied to Vou-vang, a prince of a small neighbouring state, and placed him on the throne. Vou-vang, however, in the beginning of his reign, committed a very capital fault, which in time was productive of great revolutions. In order to gratify certain families, and the princes of the blood royal in particular, he created for them several petty kingdoms, which were at first feulatory to the empire, but soon after declared for independence. Under the thirteenth emperor of this dynasty, all these petty princes were engaged in intestine wars, and distracted the whole empire. China became a scene of rapine for many ages; its authority was held in contempt, and the tributary princes contoured the emperors, enthroning and deposing them as their inclination or caprice dictated. Tcheou-kiun, the thirtieth and last emperor of this race, found a very powerful rival in Tcheou-siang, his vassal, the king of Lin, to whom he was forced to give up his crown; this rebel, however, happened to die suddenly, and his son, who succeeded him, also died soon after; so that his grandson was the first who enjoyed the advantages of this usurpation. This grandson was named Tcheou-siang-vang, and was the founder of the fourth dynasty, which gave four emperors to China, and lasted forty-three years only.

The fifth dynasty began with the reign of Lieou-pou, who was first a common soldier, and at the head of a gang of robbers; he obtained the Imperial throne by dint of violence, and yet proved himself capable of governing with a becoming dignity, judgment, penetration, and justice. This dynasty lasted four hundred and twenty-six years; and produced a great many very respectable characters; but the last monarchs of this race suffering themselves to be ruled by the court eunuchs, fell into disgrace, and became as odious as the eunuchs themselves. The people took up arms, and were enticed, which terminated in a division of the empire into four parts, under four distinct sovereigns; these, however, were reunited by Tcheou-lié-vang, founder of the sixth dynasty. This monarch, after the short reign of three years, died, and left Heou-ti, his son, who filled the throne forty-one years, and then most shamefully abdicated it in favour of the usurper Chu-tsou-youti, founder of the seventh dynasty.

The seventh race or dynasty subsisted one hundred and fifty-five years, giving fifteen emperors to China, most of whom, through their want of capacity to govern, discredited the elevated station of life in which fate had placed them. The last of these monarchs was put to death in the second year of his reign by one Lieou-you, who quitting the trade of a shoe-maker, commenced soldier, rose to the rank of general, and afterwards ascended the throne of the empire.

This eighth dynasty, with the ninth, tenth, and two following, only comprehend one hundred and ninety-eight years; in which space of time there were no less than twenty-four reigns. The Chinese annals of this period present us with scarce any thing but revolution, rapine, and destruction; weak, fruitless, and superstitious princes, contoured by their ministers, and some of them betrayed and even murdered by the very men in whom they had confided.

Under the first emperor of the thirteenth dynasty, the people enjoyed the blessings of peace, the happy effects of the prudent and constitutional administration of those emperors. The tranquility, which was in a more particular manner enjoyed during the reign of Tsai-tou, the second emperor of this family, is recorded to the immortal honour of that sovereign. Under Hien, the

sixth emperor, the tranquil state of the nation was disturbed with new commotions and seditions, which lasted in continual succession from his reign down to that of Tchao-sien, the twentieth and last emperor of this race.

These disturbances were occasioned by the arbitrary and oppressive conduct of the eunuchs, to whom the monarchs of this dynasty committed an unlimited exercise of regal jurisdiction. Tchou-ven, the captain of a gang of banditti, taking advantage of their unhappy broils, deposed Tchao-sien, murdered him, and founded, himself, the fourteenth dynasty.

This dynasty, with the four following, subsisted about fifty years; in which short interval no less than thirteen monarchs swayed the Imperial sceptre, most of whom suffered a violent death.

During these last dynasties it was, that the Tartars, who inhabited Leao-tong, one of the most northern provinces of China, began to render themselves powerful. This province was ceded to them by the last emperors of the thirteenth race; and Kao-tou, head of the sixteenth, who was indebted to them for his advancement to the throne, gave up to them sixteen more towns in the province of Pe-tche-li, exclusive of a tribute of three hundred thousand pieces of silk. These shameful compliances increased their power and pride, and were productive of wars for four hundred years, which nearly desolated the empire.

Under the nineteenth dynasty, the Chinese called to their assistance the Niu-tche, or eastern Tartars, in conjunction with whom they drove the northern Tartars from a country which they had possessed upwards of two centuries: the Chinese, however, were obliged to pay dearly for the aid of their allies, who not only constrained them to cede Leao-tong by way of compensation, but also took possession of Pe-tche-li, Chen-h, and Homan; and they some years afterwards invaded the very heart of the empire, took Nan-king the capital, burnt the royal palace to the ground, and forced the Chinese to accept of the most dishonourable terms of pacification.

Under this dynasty, another race of Tartars, called the Tan-yu Tartars, settled westward of China, entered into an alliance with the Chinese against their conquerors the Niu-tche Tartars, and after several engagements the Niu-tche victors were themselves conquered and driven from their possessions in Leao-tong and the other provinces, after an usurpation of an hundred and fifteen years. The Tan-yu heroes, however, in requital of their services, demanded a settlement in those provinces from whence they had exterminated the Niu-tche Barbarians; these were accordingly ceded to them; but not contented with such cession, they took possession of Yun-nan, Se-tchuen, and Hon-puang; and in less than half a century were masters of the whole empire.

This dynasty, the twentieth, took the name of Yuen, and had for its founder Chi-tou, fourth son of Li-tou, in whom commenced the third Tartarian usurpation. The Yuen family gave to China nine emperors, the former of whom, by their prudent administration, won the hearts of their subjects; but the succeeding monarchs, indulging in a life of indolence, luxury, and dissipation, perceived themselves excelled in the use of arms and natural courage by the very people whom they had conquered, who possessing the liveliest sentiments of freedom, and despising their dissipated victors, wrested conquest from their hands, and drove them back to their native country. This dynasty, which lasted only eighty-nine years, became extinct in the person of Chou-ti, a very worthless monarch, who was addicted to a variety of vices.

The twenty-first race or dynasty, of which Tai-tou was founder, subsisted two hundred and seventy-six years. The commotions that happened under this family produced gradually that grand revolution which a second time placed a Tartarian family on the throne of China. The progress of which was as follows:

When the Niu-tche or eastern Tartars were expelled from Leao-tong and the empire, they retreated into the ancient country bordering upon Leao-tong, separating themselves into seven distinct cantons, and fighting against each other, till at length they were united in

subjection to one sovereign. It happened that their merchants, trading in Leao-tong, having received some indignity from the merchants of China, exhibited a complaint to the mandarins, who, instead of attending to their complaint, augmented considerably the grievance, by craftily drawing their price into an ambuscade, and severing his head from his shoulders.

The Tartars, enraged at this cruel and iniquitous act, marched a numerous army into the very heart of Leao-tong, commanded by Tieu-ming, son of their murdered prince, who subdued Leao-tong and Pe-tche-li, but was soon obliged to abandon those provinces, which were, however, with the rest of the Chinese empire, reserved for his grandson T'iong-te, but who was cut off by sudden death in the moment of his great view of sovereignty. He had been brought up and educated in China, was master of the Chinese tongue, and perfectly acquainted with the disposition and genius of the people.

The empire was at this period very critically situated: the war with the Niu-tche Tartars continued, and as an addition to this national calamity, there was a great famine in the land. The then reigning monarch, too, Hoai-t'ong, was a man of mean abilities, suflering himself to be directed in every thing by his ministers and eunuchs, who greatly oppressed the people. A revolt was the consequence, and in a short space of time there were eight different factions under the same number of chiefs; these were, however, reduced afterwards to two, and at length to one, headed by a commander named Li, who invading and possessing himself of the provinces of Hu-nan and Chen-h, styled himself emperor of China.

In Ho-nan he committed the most dreadful ravages; in his attack of Cui-tong, its capital, that town was laid under water by a sudden breaking down of the dykes of the Yellow-River, and three hundred thousand persons perished in the inundation. He afterwards marched to Pe-king at the head of three hundred thousand troops, and entered the city without the least opposition; for he had privately conveyed into the city a number of his people in disguise, who threw open the gates to him: and such was the supineness of Hoai-t'ong, the emperor, that he knew nothing of this circumstance till the usurper had laid the whole city under his subjection.

The emperor, however, as soon as he heard the news, marched from his palace at the head of six hundred of his guards, who treacherously abandoned him. Thus situated, he flew into the gardens of his palace with his daughter, whose head he cut off, and then hung himself upon a tree: his wives, his prime ministers, and some of his eunuchs, also destroyed themselves.

The news of this melancholy event soon reached the army, then making war in Tartary, under the command of a general named Ou-fang-guey, who refused to acknowledge Li as his sovereign; whereupon the latter put himself at the head of his numerous army, for the purpose of giving him battle. Ou-fang-guey shut himself up in a strong fortified town; either Li marched his troops, and having taken captive the father of Ou-fang-guey, ordered him to be loaded with irons, and placed at the foot of the town wall, sending word to his son at the same time, that if he did not immediately surrender, his father's throat should be cut from ear to ear. The father found means to send a message to his son, begging him to surrender; the son sacrificed his filial esteem to the interests of his country, and the old man was most cruelly put to death.

The patriotic soul of Ou-fang-guey, now inflamed with rage, concluded a peace with the Niu-tche Tartars, and engaged them to enter into an alliance with him against Li, whose superior force it was impossible for him to resist.

T'iong-te, their king, came to his assistance at the head of eighty thousand warriors, forced the tyrant to raise the siege, pursued him even to Pe-king, and so totally routed his army, that he was forced to fly into the province of Chen-h, where he spent the remainder of his days in obscurity. T'iong-te being thus successful, the people idolized him as their deliverer, and he followed several distinguished honours upon the

faithful Ou-fang-guey: the latter, however, soon had cause to repent his having leagued himself with so great and powerful a prince, for T'iong-te was no sooner arrived at Peking, than he began to think of improving the success of his arms, and the favourable disposition of the people, (with whom, as hath been observed, he had been brought up and educated) into the means of his advancement to the throne of China; but being seized with an illness that speedily brought on his dissolution, all that he could do was to declare his son emperor, who was only about six years of age. This election was confirmed by the grandees and people, who in consideration of the signal services done by the father, connived at the tender age of the child, who took the name of Chun-ci, and is considered as the founder of the twenty-second dynasty, which now fills the imperial throne of China.

This revolution happened in the year 1644, uniting a considerable part of Great Tartary to the Chinese empire; and since the union, the Tartars seem rather to have submitted to the laws of the Chinese, than to have imposed any upon them, in fact, the latter may be said to be as great gainers by it as the Tartars themselves. China still holds the seat of empire, and has the supreme courts of justice; thither flows all the opulence of the united kingdoms, and all honours are conferred there. Both nations, so opposite in genius and character, have each been considerably advantaged by the incorporation: the fierce spirit of the Tartar has given a spark of martial fire to the peaceful temper of the Chinese, while the arts and commerce of the latter have humanized and softened the savage roughness of the former. China having acquired great additional strength by her union with Tartary, has now no enemy to dread; nor were ever the opulence, power, grandeur, and glory of the Chinese empire greater than at present: at home it hath all the blessings of peace, and abroad it is respected: it hath enjoyed a perfect tranquillity for upwards of seventy years, and is unrivalled by all other nations for its public works of art, having thirty-two royal palaces, two hundred and seventy-two grand libraries, seven hundred and nine halls, eleven hundred and fifty-nine triumphal arches, three hundred and thirty-one beautiful bridges, and six hundred and eighty curious tombs.

A chronological Table of the Twenty-two Dynasties of China.

Dynasties.	Years before and after Christ.	Duration of each Dynasty.	Emperors.
I Hia	2207	458	17
II Chang	1766	644	28
III T'cheou	1122	874	35
IV T'in	248	42	4
V Han	206	420	25
VI Heou-han	220	45	2
VII T'in	265	155	15
VIII Song	440	59	8
IX Tu	479	23	5
X Leang	502	34	4
IX T'chin	557	34	5
XII Souy	590	29	3
XIII T'eng	618	280	20
XIV Heou-leang	627	16	2
XV Heou-tang	627	13	4
XVI Heou-tan	639	11	2
XVII Heou-han	947	9	3
XVIII Heou-t'cheou	951	4	2
XIX Song	960	320	18
XX Yuen	1280	89	9
XXI Ming	1368	277	16
XXII T'ang	1644	127	3

Thus it appears, by the above table, that the Chinese empire hath been established near four thousand years; during which space of time, there have reigned two hundred and thirty emperors.—The third column shews the duration of each dynasty, or race of emperors.

SECT. XII.

Of the Emperor; his Procession to the Temple of Tien; the Obligation he is under of receiving the Petitions of his Subjects; his Revenue and military Force; his general unimitable Power.

THE emperor of China is styled by his subjects the son of heaven, the holy emperor, the founder and grand governor of the world: they actually adore him; not even his first minister, or his near relations, must presume to approach him without falling on their knees. His other subjects always prostrate themselves when before his throne, even if he be not sitting there; and if they see either his girdle or his robes, they must also fall prostrate on the ground. No person, even of the first rank in life, passes by his palace on horseback, or in a chair, but quits his seat before he arrives at it, and walks till he has got beyond it.

The Chinese emperors, however, take no unconstitutional advantage of this excessive homage paid them by their subjects, but in general govern with lenity.

When they go to the temple of Tien with their offerings or sacrifices of gratitude, they appear in all the magnificence of eastern pomp: the procession commences with drums and trumpets; a number of persons then follow with slaves painted red; these are followed by soldiers with red maces adorned with flowers; four hundred magnificent lanterns, and as many flambeaux then appear, diffusing a most grand illumination: then come a great number of persons with spears, and twenty-four banners, with the signs of the Zodiac painted on them, which the Chinese divide into twelve parts; the fifty-six other banners follow these, representing the fifty-six constellations, to which the Chinese reduce all the stars: about two hundred fans, and several umbrellas, are the next objects; on the fans are painted birds, dragons, &c. the fans are held high in the air by means of the poles, and the umbrellas are magnificently ornamented: a grand heaver, furnished with golden cups and other valuable articles, is next seen; and then comes the emperor himself, who is on horseback, in rich apparel; he is attended by his pages, and an hundred men with spears; and near him are six milk-white steeds, whose trappings are adorned with jewels. The princes of the blood, mandarins, &c. then follow, in their proper habits, with five hundred youths belonging to the palace, followed by a thousand footmen. Two grand chairs are next seen; one is borne by about forty men; and the other, which is considerably larger, by upwards of an hundred; then come chariots drawn by elephants, and some by horses, each attended by fifty men. The procession closes with two thousand mandarins of letters, and the same number of mandarins of arms, all in their proper dresses.

Notwithstanding the pomp and ceremony, however, of the above procession, the emperors do not in general live in that splendor and luxury to which other eastern monarchs are so much accustomed, but content themselves, except on public occasions, with a moderate attendance, a decent frugality at their table, and a well-regulated economy in all their other expenses. They divide with their ministers the cares of government, not laying the whole burden on their own shoulders; indeed, they are obliged, by the laws of their country, to take a considerable share of the trouble upon themselves. A minister has the privilege of telling the emperor of his faults, provided he does it with great humility and deference; if he discovers any thing in the conduct of his sovereign incompatible with the welfare of the empire, he draws up a writing, in which, after using every necessary expression of respect for his majesty, he implors him to adhere steadfastly to the ancient laws, customs, and examples of his predecessors, and then points out to him in what instances he has erred. This writing lies upon a table with petitions daily presented; for the emperor is obliged to receive petitions, or remonstrances; the people have a right, founded on custom as ancient as the constitution, to be allowed access to him in person with any petition or remonstrance, when they have information to lodge against his officers for any corrupt practice. The emperor is obliged to read and answer

answer these petitions or remonstrances: should he be weak or obstinate enough to refuse to read them, or cause to be ill-treated the persons who present them, he would become odious and detested throughout the whole empire. The necessity of justice in him tends to make him wise and intelligent; he is, what one would wish all princes to be, the idol of his people: he does not possess his authority as a conqueror, or a legislator, but as a father; as a parent he reigns, as a parent he governs, rewards, and punishes. He has two sovereign councils; one, which is styled the extra council, is composed only of princes of the blood royal; the other, which is styled the council in ordinary, has, exclusive of these princes, several ministers called Colaos, who investigate state matters, and make their report to the emperor.

A certain custom of some of the literati and men of genius of the empire, hath no small tendency towards rendering an emperor studious to oblige his subjects: these literati, distinguished as much for their justice as their learning, are fixed upon to observe, with the most scrupulous nicety, the general public conduct of the emperor: each makes his own remarks, and, without communicating them to either of the others, commits them to paper, which paper he puts into an office appropriated solely for the receipt of it: but that neither a view of interest on one hand, nor a dread of displeasure on the other, may bias them in their observations, what they write is never made public during the prince's reign, nor indeed while any of the family sit on the throne. But when the crown passes into another dynasty, these manuscripts are made public, and form the history of the last dynasty.

The emperor, from motives of policy, if not from principle, appears always to have a paternal and tender regard for his people; and whenever any of his provinces are visited with a particular calamity, he for some time abstains from all public amusements, keeps himself close in his palace, and perhaps retrenches some of the ordinary taxes. His revenue is immense, amounting to more than twenty-one millions a year; and his army is seven hundred and seventy thousand strong. He has an unlimited power to declare war, proclaim peace, or conclude treaties. He takes cognizance of all important matters transacted in the six sovereign courts of Pe-king; but the management of the finances is under the direction of the officers of the second sovereign court: all the revenues of the state pass through their hands; they being the appointed guardians of the imperial treasure. The public revenues are not farmed, nor do they pass through the hands of several under-receivers, but the chief magistrates of each city regulate and collect the levies, and remit them to the treasurer-general of the province, who transmits them to the tribunal of finances at Pe-king.

SECTION XIII.

Of the Nobility, and the Mandarins.

AS to the nobility of China, people are promoted and ennobled here in proportion to their merit; though, strictly, none but the imperial family have any real title of distinction, in whose favour five honorary degrees of nobility are established. The title of prince is not only given to the sons of the emperor, but also to his sons-in-law; and to these latter are granted annual stipends adequate to their dignity, but no authority in consequence of marriage; a prince of the lowest rank, however, is superior to the first mandarin in the empire, and sits on his throne by a yellow girdle.

The son of a mandarin ranks no higher on account of his birth than the son of a peasant: the emperors indeed confer certain titles answering to those of duke, earl, and viscount with us: but these do not descend.

They have a singular method in China of dignifying, by ennobling the ancestors of any person back to the ninth and tenth generation; but this confers no honour on his issue; so that, properly speaking, there are only two noble families in China, that is, wherein nobility is derivative, viz. that of the reigning emperor, and that of Confucius, of whom we shall give some account in a proper place. The descendants of Confucius have been honoured with distinguished privileges for two

thousand years; and it is from his illustrious family that the emperor always chooses a person of learning for governor of Ki-feou in Chan-tong, the place of nativity of that great philosopher.

The princes of the blood reside at court, and have palaces there, though no authority over the people. Besides the ladies to whom these princes marry, they have generally three nominal wives, on whom the emperor bestows titles, and whose children take place next to those of the lawful wife, and are much more respected than the children of their concubines.

The mandarins are the governors of provinces and cities; they are chosen by the emperor. Those are called mandarins of letters who have applied themselves to literature, and passed through the degrees prior to that of the doctorate. These men have the direction of the political government of the empire; their number is from thirteen to fourteen thousand, and are divided into nine classes, out of the three first of which the emperor makes choice of his ministers and officers of the first rank, as the colaos, or ministers of state; the judges of the supreme courts; the governors of the capital cities; the treasurers general of the provinces, the viceroys, &c. But the children of those who enjoy even the very highest offices, are sometimes obliged to follow mechanical professions: indeed the son of a mandarin may succeed to his father's wealth, but not to his dignity; he must rise, as his father did, merely by dint of merit, to enjoy honourable reputation. The inferior mandarins, or those who are called to the inferior offices in the courts of judicature and the finances, are appointed to the government of the lesser cities, and preserve the good order and tranquillity of the state. The difference of subordination in these several classes is such, that the mandarins of the three first classes can order the bastinado to be given to the inferior ones.

As the mandarins are the representatives of the sovereign, a proportionate homage is paid to them, and the people address them on their knees when they are seated on their tribunal. Those of higher classes have always a pompous attendance when they appear in public: four men carry them in a magnificent chair, the officers of their court walking before them, some carrying an umbrella, and others beating on a copper basin, to give notice of the mandarin's approach; eight ensign-bearers exhibit on their ensigns the titles of honour, in large characters, of this great man: these are succeeded by fourteen standard-bearers, bearing the symbols of his office, viz. a dragon, phoenix, and other animals; six people then are seen with little tablets, on which are inscribed the virtues of this mandarin; two archers on horseback are also in the procession, riding in front of the principal guards, who carry large hooks ornamented with silken fringes: some carry halberds, some maces, some axes, some whips, some slaves, and some hangers and cutlasses: others carry chains of iron, and at length come two men loaded with a grand chest, containing the seal of his office, while two other persons beat upon kettle-drums. The mandarin then appears, preceded by two standard-bearers and the captain of the guards: he is surrounded by pages and footmen, while an officer holds near him a large handsome fan. The procession is closed by guards and domestics.

It is not the custom for people to manifest their respect, as the mandarin passes along, by acclamations, or bowing their bodies, but by standing in a fixed posture, and by a reverential silence. When he goes out in the night time, instead of flambeaux there are several large lanterns, on which are inscribed his title and qualities.

The mandarins being considered as the protectors of the people, it is required of them that they be easy of access, not only at their stated times of audience, but every hour of the day and night: the palace, therefore, of a mandarin is always open; and at one of the palaces there is a kettle-drum, which the people beat for admittance when they have occasion to apply to him; however, if the cause of application be not of real consequence, the applicant receives the bastinado.

The mandarins are debared the indulgence of the common fashionable diversions, by the laws of the empire, such as gaming, frequenting public walks, assemblies, &c. and if the least disturbance happens in a province,

vince, the mand. in must by some means or other immediately suppress it, or he is almost sure of being deprived of his government. If a robbery or murder be committed, he is obliged to find out and bring to justice the offender. If the crime be parricide, all the mandarins of the district are turned out of their offices, because it is supposed that too heinous a crime could not have been committed, had the mandarins been more generally careful of the people's morals.

If a general insurrection happens in a province, the viceroy of such province is deemed accountable and even culpable for it; it being in this case a maxim of government, that he has either oppressed the insurgents, or connived at the oppression of them by his officers; for that a people governed by upright magistrates, can have no occasion to be discontented and riotous.

The Chinese law ordains, that no person shall enjoy the coppice and dignity of mandarin in any city or province where he was born, or where, with regard to relations and friends, he may have any particular connexions; in short, two persons of the same family must not be mandarins in the same district, in order that they may act with the greater impartiality and justice. If a mandarin has the character of a covetous or a mercilefs man, he not only exposes himself to the hatred of the public, but likewise incurs the displeasure of the court; and if he hopes to be continued in his office, he must acquit himself with moderation and disinterestedness in the discharge of his duties, the government watching with incredible vigilance into the conduct of their magistrates. The emperor sends inspectors into the provinces, who go disguised into the respective tribunals while the mandarins are sitting there, and enquire secretly of the people how they behave in their offices; and if he hears of any mal-practice, he discovers the envious of his dignity, and declares himself the emperor's enemy. He then transmits to court the information he has received, and the offending mandarins are brought to punishment. These inspectors of provinces, are persons looked upon as possessing very liberally the distinguishing qualities of justice, honour and humanity: the emperor himself, however, sometimes visits a province; and in this case, the mandarins tremble with apprehensions relative to the cause of his visit.

Once in three years there is a kind of general review of mandarins: the superior magistrates enquire strictly into the conduct of those of the inferior classes, and transmit to court what they discover, to the end that the just and upright may be properly rewarded, and the iniquitous as properly punished.

If a man should be committed to prison by order of a mandarin, and should die in gaol, the mandarin is obliged to send immediate intelligence of the event to court, with a well-attested certificate that he, the mandarin, was in no wise the instrument of the prisoner's death; but on the contrary, had procured him all necessary relief during his illness, and had visited him personally.

Notwithstanding, however, the general vigilance and care of government, the mandarins too frequently violate the laws of justice and humanity; there is no artifice, which the inferior officers in particular do not practise to deceive the superior mandarins, and cause the emperor himself to be misled. They so craftily veil their knavery, and in their memorials affect such an air of uprightnefs and public virtues, that it is not easy to avoid being deceived by them.

The military government of China is under the direction of an order of mandarins called the mandarins of war, of whom there are five classes, viz. the mandarins of the rear guard, the mandarins of the left wing, those of the right wing, those of the main body, and those of the van-guard. These five classes are under the jurisdiction of so many courts or tribunals, which are all subject to a sixth, viz. the fourth sovereign court at Pe-king, which is entrusted with the care of the military of the empire. The president of the sixth tribunal of war is always a grandee of the realm; his authority extends to all military persons; to him belongs the supreme command of the army; but, should there be a war, the Chinese law prescribes, there shall in such case be joined with him in commission a mandarin of

letters, bearing the title of superintendent of arms; and there must be likewise appointed out of the same order, two inspectors of his conduct. The generalissimo undertakes no enterprise without the consent of these three officers, who send a particular account of his operations to the fourth supreme court at Pe-king, their awful tribunal, to which even the general himself is accountable. These mandarins, or officers at war, are computed at no less than eighteen thousand.

SECTION XIV.

Of the Mode of Taxation in China; of the penal Laws, and different Methods of punishing Offenders; the Prisons, and quick Dispatch of Trials.

THE mode of taxation in China is well regulated: every citizen, from the age of twenty to sixty, pays a tribute proportionate to his income; if any persons neglect to pay, they receive the bastinado, or are thrown into prison; and sometimes a certain number of such aged poor are quartered upon them, as government would otherwise have to maintain; and these live upon them at free cost till the emperor's demands are satisfied. The taxes are sent to government partly in coin, partly in silks and other merchandize, and partly in salt, wood, coal, and other necessaries. One part of the royal provisions sent in, is distributed to the emperor's officers, who receive weekly or monthly a certain quantity of rice, fish, meat, salt, coal, &c. The remainder of the imperial stores is delivered out in like manner to the princes, the ministers of state, the mandarins of Pe-king and of the provinces, to the soldiers, and to others.

As to the penal laws of this country, it is never punished with death the first or second time; the criminal is only burnt in the arm with an hot iron; on the third offence, however, he surely dies. The three capital punishments are, strangling, cutting off the head, and cutting a person in pieces; the first of these is looked upon as the most favourable, as the latter is the most dreadful and shocking; for the criminal, whose fate it is to be cut in pieces, being tied fast to a stake, the skin of his head is stripped over his eyes, that he may not be the spectator of his own tortures.

Adultery is punished with the bastinado; and the sentence for murder is either beheading or strangling; the latter of these is accounted the least ignominious; for the Chinese annex the idea of great infamy on the punishment of beheading; and the reason they assign for it is, that nothing more disgraceful can possibly happen to a person dying, than not to preferre the human tomb as entice as it was given them by nature. Those who suffer this death, are not allowed the usual ceremonies of interment.

Slaves sleeping from their masters are marked in the left arm with a burning iron, besides receiving an hundred lashes.

The bastinado and the whip are the most common punishments. The delinquent is laid flat, with his feet to the ground, and receives twenty, forty, sixty, or an hundred strokes on his naked flesh. After the whipping is over, the sufferer is forced to fall at the feet of his judge, and return him thanks for his merciful correction. The number of stripes given to an offender, is proportioned to the nature of his offence; and as this bastinado and whip are inflicted for trivial crimes, and such as even the mandarins themselves are liable to, they are not considered as infamous. The emperor himself sometimes commands this punishment to be inflicted upon great persons, and afterwards admits them to his presence as usual. Scurrilous language, or fighting with the filly in the street, will incur this chastisement; nay, even if a common fellow on horseback does not dismount when a mandarin appears, or crosses the street in his presence, he receives eight or ten strokes; which is performed with such expedition, that it is often done before they who are present know any thing of the matter. Masters use the same correction to their scholars, fathers to their children, and grandees to their domestics. The chastising instrument is a split bamboo.

Another

Another instrument for punishing offenders is the cangue; it is a wooden collar or portable pillory, made of two flat pieces of wood, about two feet broad, and five or six inches thick, so hallowed as to encircle the neck, and rest upon the shoulders. When this instrument is fastened round the neck, the culprit can neither see his feet, nor put his hand to his mouth, but is under the necessity of being fed by some other person. This uneasy confinement he is forced to bear both day and night; it is heavier or lighter in proportion to the offence committed; some of them weigh two hundred pounds; the common sort weigh fifty or sixty pounds.

To prevent the sufferer being set at liberty by any person, the magistrate causes a paper to be pasted on where the two halves join, sealed with the public seal. For some offences the delinquent is sentenced to wear the cangue for several months, and to appear with it in the public market, which is considered as a mark of the greatest infamy.

Sharpers, gamblers, and disturbers of the peace, are often punished with the cangue; but they contrive various ways to relieve themselves, as by their friends walking on each side, and bearing the weight on their shoulders, by chains fastened as to support the cangue; some by kneeling rest the collar on the ground, and thus give themselves a temporary relief; and when they go to rest at night, their friends have some contrivance for them, so as they may lie at full length.

In treacherable cases, in order to extort a confession from the party, they use a kind of rack for the feet and hands: and there is still a much severer torture sometimes used on these occasions, which is opening the skin with scalds, and raising the flesh.

We must not omit to observe here, that the office of executioner in China is so far from being attended with any disgrace, that it is esteemed an honourable employment: he at Pe-king wears a girt even of yellow silk, which is the badge of the emperor's service; nay, one of the distinguishing ornaments of the princes of the blood; and his instrument of punishment is wrapped in silk of the same colour.

The prisons in China are spacious, commodious, and clean: the usual number of persons confined in the goals of Canton only, is computed at no less than fifteen thousand: these are allowed to work at their several trades and occupations for a subsistence; for they are not maintained at the charge of government. The women prisoners are never kept with the men.

The Chinese have a very expeditious mode of dispatching their trials: they have no counsellors or lawyers: every man pleads for himself. The plaintiff draws up his grievance in writing, and takes it to the palace of the mandarin, where beating on the drum at the gate, he immediately receives admittance. He then presents his declaration to an officer of justice, who takes it to the mandarin, and the adverse party is forthwith sent for, who, if found guilty, is immediately banished: but if the plaintiff be wrong in what he alleges, he loses his cause, and is banished himself.

S E C T. XV.

Of the Ecclesiastical Establishments in China, as professed by the different Sects of Confucius, Lao-kium, and Foë; of the Set of Lama; of the State of Judaism and Mahometanism; and of the Institution, Progress, Persecution, and Suppression of the Christian Religion.

THE Chinese are divided principally into three sects, which may be considered as professing so many different religions; superstition, however, which in other countries hath established despotism, and subverted legal government, has no influence in China.

One of the above three sects acknowledges Confucius for their founder: the second, Lao kium, and the third Fo or Foë.

Confucius was born five hundred and fifty years before Christ, in the kingdom of Lou, which is now

the province of Chan-tong; he was contemporary with Pythagoras. In his morning of life he gave proof of a liberal genius, and, as he advanced in years, applied himself wholly to the study of philosophy, particularly to the ethical part. When he was nineteen years of age he entered into the marriage state, and after having one son by his wife, parted from her, in order to devote himself with the greater application to his studies. When he was sufficiently skilled in the sciences, he undertook to teach others, travelling from province to province, and endeavouring to inspire people with the love of virtue, a contempt of wealth, and an aversion to pleasures. Thus, by degrees, his reputation spread through the empire, and he was soon at the head of three thousand disciples, out of whom he made choice of seventy-two to propagate his doctrine in different places. He even prudently avoided giving offence to the prejudices of his country, by a too zealous and violent attack upon its errors; his moderation and candour were equal with his genius and learning. In all his actions, as in all his discourses, he supported precept by example. His system of religion was a system of natural law, which ought to be the ground-work of all religions, the rule of society, and standard of government; he taught, that reason was an emanation of the Almighty, and that the supreme law consisted in the harmony between nature and reason; that the religion repugnant to reason, could not come from heaven.

Confucius, at the age of fifty-five, was elevated to the dignity of first minister of the kingdom of Lou, his native country, which he governed with so much wisdom and respectable authority, that in a little time the face of things underwent a total change; but these happy effects of his good administration and zeal were of no long duration; for the king of Lou, seduced by the allurements of a woman, soon forgot the excellent advice and instructions of his minister. Confucius, therefore, after vainly endeavouring to reclaim him, quitted him, and left his native country in search of wiser princes in other kingdoms; nor had he occasion to travel a great way, for all were ambitious to have him for their guest.

This great and good philosopher died at the age of seventy-three, and had a magnificent monument erected to him near the city of Kio-ten; the Chinese entertain a profound veneration for his memory, and have a chapel dedicated to him in almost every city, wherein the mandarins, and other literati assemble on particular days, presenting oblations to him, after the manner of a sacrifice; honour, however, very contrary to the principles of Confucius, who never allowed of such homage and worship being paid to a creature.

The doctrine of Confucius is the religion of the emperor, the princes of the blood, and of all people of learning and distinction in China.

The emperor, who is sole pontiff, is judge likewise in matters of religion; but as the national worship was made for the government, not the government for it; and as both were designed to be subservient to the ends of the community, it is not the prince's interest to employ the two-fold prerogative lodged in his hands, for the purposes of tyranny.

The Chinese in general, according to P. Du Halde, have clear apprehensions of a Supreme Being; they do not, in their invocations to Tien or Chang-ti, address themselves to the material heavens, but to the King of Heaven.

The emperor Chang-hi, in 1710, published an edict, in which he declared, "it is not to the visible and material heaven that we offer our sacrifices, but to the Lord of Heaven."

And Du Halde observes, that the inscription, Tien or Chang-ti, on the figure before which they offered their sacrifices, was not to be understood as representative of the material heaven; it being solely and purely from a religious reverence to the Supreme Lord of all things, that they subscribe to address him under any other name than that of Supreme Heaven, Universal Heaven, &c.

However it may have been asserted to the contrary, it is well known that the Chinese literati frequent the temples, and attend on the sacrifices in common with their

their countrymen; and they declare they address their adorations to one Supreme God.

Lao-kium was born about six hundred years before Christ, in the province of Hou-quang; his marvellous birth, according to the account given of it by some of his disciples, was as follows: his father was a common peasant, and lived to the age of seventy, without ever having been able to obtain the affections of any woman; at length, however, obtaining the love of a good honest dame, about forty years of age, he wedded her; and she most miraculously, without having the least connexion with her husband, proved with child, but was not delivered for upwards of forty years, for her pregnancy proceeded purely from the prolific virtue of the heavens and the earth. At length, however, she was delivered under a plum-tree of Lao-kium, who had hair and eye-brows white as snow; wherefore the people, surprised at his whiteness, called him Lau-tse, or the old infant; but afterwards he went by the name of Lao-kium.

As soon as he attained to the exercise of his natural reason, he applied himself with unwearied diligence to the study of the sciences, and made himself master of the history, laws and customs of his country: he wrote a book entitled Lau-tse, containing five thousand sentences, replete with excellent morality. At length, after having spent a life of solitude and sanctity, he died at a place called U, where a tomb was erected to his memory. This philosopher constantly preached up solitude as an infallible means of elevating the human soul above earthly things, and of emancipating it from its material chains; notwithstanding, however, this his strict and solitary life, he disgraced all, by teaching that the soul died with the body.

Lao-kium, in order to raise the reputation of his sect, pretended that he had discovered the secret of prolonging the life of man far beyond its usual period; and his disciples even persuaded the people that they had found out a certain liquid, by partaking of which a man might live for ever. The time when this sect flourished most was under the emperors of the thirteenth dynasty, or about the seventh century of the Christian era: it was also in great repute under the nineteenth dynasty, the third monarch of which became a dupe to the delusions of these people, though their impostures were so notorious. The founder of the thirteenth dynasty erected a magnificent temple to Lao-kium; and the sixth emperor of the same family caused a statue of him to be set up in his palace, with great ceremony. The Sectarians of the nineteenth dynasty, as above-mentioned, caused to be dropt, one evening, at the principal gate of the imperial city, a mysterious book, full of magic characters, relative to the invocation of Genii and Demons, and asserted that this book fell from Heaven: the weak monarch went himself to pay his respect to the book, and taking it with a religious reverence to his palace, he there placed it in a gold box. It was at this period that the adoration of demons, and the idolatrous worship of genii, and spirits of different kinds, was first introduced into China; and at this time began likewise the custom of deifying kings and heroes; which mortal divinities were honoured with the name of Chang-ti: hence an argument may justly arise with regard to this term, denoting that exalted idea of a supreme Being, which P. Du Halde apprehends it to signify. The priests or bonzes of this sect are saturated with chimerical notions of judicial astrology, and the superstitions of necromancy; they exercise various incantations and conjurations, mixing with their ridiculous and impious ceremonies the most hideous howlings, frightful distortions of the body, and confused noise of drums and copper basons.

Foe was born in India about a thousand years before Christ: his doctrine was introduced to the Chinese under Ming-ti, sixteenth emperor of the fifth dynasty, who having in a dream beheld a gigantic figure, sent the ladies in search of the idol whose representation he had seen.

The messengers that were sent on this curious errand, stopping at a place where the idol Foe was revered, they took away the image, and brought it to China, accompanied by a considerable number of bonzes, who, supported by the sanction of the emperor, propagated their

doctrine throughout the empire, and it is now the most highly favoured sect in all China.

Foe taught the doctrine of transmigration long before Pythagoras, and was the founder of the adoration to himself as a God. His disciples, after his decease, pretended he had been born eight thousand times, and that his soul had successively transmigrated through different animals.

The bonzes, in pursuance of their great master's doctrines, maintain that souls pass into other bodies after death; and they give out, that Foe left behind him five grand commandments, viz. Never to deprive any creature whatever of its life; never to rob any man of his property; never to be guilty of unchastity; never to tell a lye, and never to drink wine.

The bonzes hold, that there are places of rewards and punishments; and they preach up acts of benevolence to monasteries, as peculiarly profitable to the soul in the next life; maintaining that such pious deeds will absolve from sins, but that if they are omitted, the consequence will be the most dreadful tortures, and the soul will pass through the most disgraceful metamorphoses, such as nogs, dogs, rats, asses, &c. The bonzes find their doctrine of great utility in raising contributions, and enlarging the revenues: to all outward appearance, they lead a life of great austerity; some drag large heavy chains after them, twenty or thirty feet long, while others beat their heads and breasts with flint stones.

P. Le Comte tells the following story of a young bonze: "One day," says he, "I met in the street a young bonze, whose apparent modesty and distress would have excited the commiseration of any body: he was in a chain stuck full of nails, with the points towards him, inasmuch that he was obliged to keep himself very steady in his seat, to prevent their piercing his flesh: in this chain two men carried him with cautious care from house to house, stopping at every door, where he implored the compassion of the people: protesting aloud that he had placed himself in this painful situation for the good of their souls, and that he had solemnly sworn not to free himself from it till they had bought up all the nails in the chain. The Bratagem had its desired effect."

Le Comte, speaking of two others of these priests, says, "A couple of young bonzes one day fixing their eyes upon some ducks in a farm-yard, fell prostrate before the door of the house, sighing, and wofully lamenting: the wife of the peasant observing them, asked them the cause of their sorrow: O! cried they, in those ducks are the souls of our dear fathers! and we are miserable lest you should dispose of or kill them. I intended to sell them, replied the woman, but since their bodies possess the souls of your fathers, I will not dispose of them. Ah! continued the impostors, but perhaps thy husband may dispose of them! and then what will become of our poor fathers' souls? The woman, affected with their pretended distress, gave them the ducks, that they might exercise their filial care over them: however, in the evening they roasted and eat them.

Notwithstanding the apparent piety and austerity of these priests, they are not respected, but despised, inasmuch that they are under a necessity of redeeming slaves, to train them up to their order, whom they oblige to pass through a very rigorous probation before they are initiated; the novice, for instance, must go about from door to door in a coarse ragged garment, begging alms, and chanting the praises of Nido, to which he is a votary; he must abstain likewise from animal food, and observe an almost incessant watchfulness, his spectators awaking him with great rigour whenever they find him sleeping. When he has gone through his probationary state, he is admitted to profess, when all the bonzes of the adjacent monasteries assemble, and, prostrating themselves before the idol, pray aloud, and chant hymns to the sound of little bells; the novice all this time lying prostrate at the gate of the temple. When this part of the ceremony is ended, the bonzes raise him from the ground, and lead him to the altar, where they invest him with a grey robe, gird him with cord, and put a cap that hath no brim upon his head; then they curially embrace each other, and depart.

before the incarnation of our Saviour. There were once many families of them, but they are now greatly reduced; they keep close together, and marry only among themselves. They call the books of the Pentateuch by the following names: Bereluth, Veclesemath, Vayiera, Vajedaber, and Habdabarim. These five books they divide into fifty-three sections, viz. Genesis into twelve, Exodus into eleven, and the other three into ten each. Gozani, upon comparing their Pentateuch with a bible he had carried with him, found an exact agreement between them with regard to chronology, as well as the age and genealogy of the patriarchs; in other respects, however, the text in their Pentateuch was much corrupted.

Mahometans have inhabited here upwards of six hundred years, they have considerable settlements in many of the provinces, particularly in King-nan; and as they do not study to make profelytes, nor give any cause of jealousy to the state, the government never disturbs them.

Christianity is said to have been planted in China nearly as soon as the religion of Mahomet; it must be acknowledged, however, that it made not the same early progress. Some say that the Patriarch of the Indies sent Christian missionaries to China, in the period of the thirteenth century, in the eighth year of the reign of Tai-tion, about the middle of the seventh century of the Christian era; and that, four years after this, Tai-tion suffered them to preach the gospel in his country. They further say, that in the year 1625, there was found in the province of Chen-fi a stone tablet ten feet long and five broad, containing the names of seventy missionaries who came from Judea to preach the gospel to the Chinese, together with a compendium of the Christian faith, all cut in Syriac characters. It is a known fact, however, that towards the end of the sixteenth century, when the European missionaries first set footing on China, they found no remains of christianity in the country. P. Michael Roger, Neapolitan jesuit, first opened the mission in China, and led the way in which those of his order that followed him have acquired so much reputation, by the testimonials they have given of their zeal. P. Michael Roger was succeeded by P. Ricci, of the same society, who continued the work with such success, that he is considered by the jesuits as the principal founder of this mission. He was a man of very extraordinary talents; he had the art of rendering himself agreeable to every body, and by that means acquired the public esteem; he in some measure reconciled the ancient religion of the country to the first principles of theology, assuring the people that his moral system was the same with that of their celebrated philosopher Confucius, or, as the natives term him, Cunt-tou, or Cong-tou-tie. This secured him many followers. At length, in 1637, the Dominicans and Franciscans took the field, though but as gleaners of the harvest after the jesuits; and now it was that contentious broke out; their first disputes, in which, perhaps, jealousy had too great a share, were on the subject of certain ceremonies concerning the worship of Confucius, and some honours paid to the dead, for as in their funeral obsequies they burnt incense, and practised libations, sacrifices, and several other rites favouring of idolatry, these were condemned by one part of the missionaries, as incompatible with the purity of the Christian faith. Others of the missionaries of a more moderate temper, and who had little hope of raising up this infant plantation to maturity without such indulgencies, were for tolerating these rites, looking on them as things of an indifferent nature, and mere political ceremonies. These disputes were a great hindrance to the progress of christianity, which flourished before the arrival of the Dominican and Franciscan monks. Several years were spent in altercation; and the literati, who possessed all the employments under government, were so obstinately attached to Confucius and the established rites of their country, that no reasonable considerations could ever prevail with them to abate any thing of their superstition, though even their monarch, Cang-hi, granted an edict in 1669, allowing christianity to be preached throughout the empire. Strenuous appeals were made to Rome by both parties of the contenting missionaries: at length, in 1704, the holy see decreed, that the words Tien and Chang-ti

should not any longer be applied to the deity; that the tablets, whereon was inscribed the word Kieng-tien, or "honour of heaven," should be taken away from the christian churches; that christians should not assist at offerings made in spring and autumn to Confucius and their forefathers; that they should omit to enter the temples erected to Confucius, and thenceforward pay no further adoration to their ancestors; and lastly, that those tablets of their forefathers, bearing the inscription of "the seat of the soul," should be removed from every christian's habitation. This rigid decree was, however, softened by a few privileges: the converts had the liberty of appearing in the halls of their ancestors, and to be spectators of the rites there performed, but never by any means to participate: they had the further indulgence of hanging up the tablets of their ancestors in their houses, with this proviso, that there should be no other inscription on said tablets than simply the name of the deceased. But notwithstanding these indulgencies, this decree of 1704, and a subsequent bull of Clement XI. in 1715, created the utmost confusion. The ministers of state, and the other mandarins, ever jealous of the growing reputation of the jesuits, were continually declaiming against them, and at length, by remonstrances, obtained a revocation of the edict that had been passed in favour of the Christian religion; by which means it fell under persecution in the reign of the very monarch who tolerated it, Cang-hi, and was afterwards entirely suppressed by his successor Yong-tchin, when all the missionaries were banished to Canton, and upwards of three hundred churches were either pulled to the ground or converted to profane uses. From the period of this fatal catastrophe, which happened in 1723, christianity hath been so far from gaining ground in China, that it is now more persecuted there than ever; and the few who have courage enough to appear in its defence, are exposed to the most severe cruelties.

SECTION XVI.

Of the Commerce of the Chinese, of their Money, Weights, and Measures.

THE commerce carried on in the fifteen provinces of China, is very little more than that carried on by the most commercial European states.

A well regulated circulation of commodities established through a country of no less than sixteen hundred leagues in circumference, cannot fail to give us a competent idea of a most extensive commerce.

Their several kinds of merchandize find an easy conveyance from province to province through the means of their numerous rivers and canals. In China all are busy, both in town and country; as the high roads are as much thronged as the streets of a city.

The traffic which they carry on from home, is inconsiderable, compared to their inland commerce; Canton, Amoy, and Ning-po, being their only maritime towns of any note for their exports and imports; besides, their navigation is very confined; for they never sail beyond the heights of Sunda, and their common voyages are to Japan, Siam, Manilla, and Batavia.

To Japan they commonly sail in June or July, and carry thither ging-feng, china-root, and rhubarb, as well as silks, sugars, sweet-scented wood, leather, and European cloth; bringing back pearls, red copper in bars and manufactured, fabric-blades, porcelain, varnish ware, tambac, and gold. The tambac is a species of copper, with some mixture of gold and silver.

The Chinese export to Manilla and Siam, tea, drugs, silks, &c. and receive in return a piastre is about the value of a crown.

Their trade for Batavia consists chiefly in green tea, porcelain, beat-gold, medicinal drugs, and acids made of yellow copper. Their returns are in piastres, pieces, tortoise-shells, snuff-boxes, agates, amber, Brazil wood, and European cloth.

This is the chief foreign traffic of the Chinese; sometimes they sail to Achen, Malacca, Potan, Cochinchina, &c.

As to their commerce with the Europeans, it is at present much less considerable than it has been, for as great quantities

quantities of porcelain and varnish wares have been imported into Europe, and especially since the Europeans have learnt to imitate these manufactures, their commodities of this sort have sunk greatly in their value. European merchandize has suffered the same fate in the Chinese markets; for since the French and English have so abundantly furnished them with crystals and glasses of all kinds, watches, clocks, &c. there is little profit to be made of these articles. There is no trading to China with advantage except in silver, for the purchase of their ingots of gold. The principal, or indeed the only staple for European commodities, is the city of Canton: no other port in China is suffered to be open to us.

It is now necessary to treat of the Chinese money, weights, and measures. Copper and silver are their only current metals: gold passes in trade as a commodity, and even silver is not coined, but cut in pieces for particular payments; and in that case it is estimated by its weight alone, and not by any mark or device stamped by authority: capital sums they pay in ingots or bars of silver. Most trading people carry with them a little balance for the weighing of silver: it consists of a small plate to hold the metal, an ivory or ebony beam, and a weight contrived to slide upon the beam, all contained in a commodious case: this balance is much like the stile-yard, and is so curious and distinguishing a piece of mechanism, as to give the precise weight of the minutest things, even to the thousandth part of a crown-piece.

The Chinese are very quick at discerning the fineness of silver: 'tis in the purchase of small matters that a difficulty lies; for they are obliged some times to put their silver in the fire, and heat it thin, for the purpose of more easily cutting it: so that counting down the price is frequently the most troublesome part of the bargain. They are aware it would be more convenient to have money minted of a fixed value; but this, they apprehend, would be a temptation for the exercise of clipping, &c.

Copper money is the only sort that is stamped with any character: they do not impress it with the head or image of the emperor; for it would be a dishonour to a great personage for any representation of him to pass through common hands; but they give it different inscriptions, pompously setting forth the titles or names of the imperial family.

The pieces of money in most common use are about the size and value of French deniers, having a square hole in the middle to put a string through; a string of these is commonly one thousand, divided into ten parts by a twill of the string at the end of each hundred: ten of these deniers make one penny French. The metal is neither pure nor beaten, and it being mixed with lead, the money hath a dull colour and no sound.

As these small pieces are sometimes counterfeited, it must naturally be supposed, that if silver was coined in

China, it would be much abused. The counterfeit coin is of less weight, as well as of worse metal; and if the offender be detected, he loses his right hand.

Some of the virtuosi in coins have in their possession pieces that were coined in the earliest dynasties of the empire.

In the reign of Cang-hi, according to the assertions of P. Du Halde, a certain mandarin named Tsi-ang was charged with a commission to make a collection of all the old coins he could possibly get, for the purpose of furnishing the emperor's cabinet with them. In the course of this search, continues Du Halde, coins of the first dynasty were not only gathered, but even those of the reign of Yao, who, according to the annals of China, lived before the commencement of the dynasties.

For the more clearly and readily comprehending the value of the money, we shall observe to our readers, that the Chinese divide their pound into sixteen parts, which they call Lyang; the Lyang into ten parts, which they call T'yen; the T'yen into ten others, called Fuen; and the Fuen into ten more, called by them Li; their divisions reach no farther in the scale of merchandize: but in weighing of gold and silver they carry them on almost to imperceptible degrees, and always in a decimal progression; on which account it is hardly possible to convey an accurate idea of them: they divide their Li into ten Wa, the Wa into ten Se, the Se into ten Fu, the Fu into ten Chin (or grains of dust) the Chin into ten Yu, the Yu into ten Myaw, the Myaw into ten Mo, the Mo into ten T'yun, and the T'yun into ten Sun: the possibility of which divisions almost surpasses the power of conception.

As to their measures, they date the invention of these as far back as the reign of Wang-ti, who lived before the dynasties commenced. A grain of millet, they say, was taken to determine the dimensions of a line, or tenth part of an inch, and ten inches to a foot: but, as the form of these grains is oval, and there are different ways of arranging them, hence it happened, they add, that in different provinces some difference is observable in the measures.

They have four different kinds of the foot measure; first, the palace foot, established by the emperor Cang-hi, and which answers exactly to the Paris foot; secondly, the mathematical foot, exceeding the former in the proportion of one hundred to ninety-seven and an half; thirdly, the artificer's foot, which comes short of the palace foot by only one line; and fourthly, the merchant's foot, which is longer than the afore-mentioned by seven lines. P. Thomas, missionary mathematician in China, made use of the first of these feet to adjust the geometrical degree to the Chinese measurement; and according to his calculation, the degree, consisting of twenty of our great leagues, answers to two hundred Chinese Lis, every one of which contains an hundred and eighty Chinese fathoms of ten feet each.



CHAP. II.

ORIENTAL TARTARY.

Of the MANTCHEOUX, or MANTCHEW TARTARS.

SECT. I.

Tartary in its full extent; of Eastern Tartary in particular; of the Provinces of Mugden, Kirin-ula, and Tschikar. Of the Tartars; their Manners and Customs. Remarks upon the Origin of their Origin.

FROM China, a country covered with populous cities, governed by admirable laws, and inhabited by polished people; we shall lead our readers to a neighbouring kingdom, which seems to be its absolute contrail, viz. Tartary, which has scarce any inhabited place worthy of the name of a town in its vast extent. The laws are of little significance in themselves, and are less regarded, and the people verse upon a state of barbarism. This country was better known to the ancients, who called it Sclavania, than it has been to the moderns. Indeed, from the conquest of China, by a tribe of this people, and the late disputes between the Russians and Turks concerning the Crimea, we have been made more acquainted with their customs and manners than for many ages before. Their want of local establishments render a description of them difficult and vague; for in this particular they likewise totally differ from their polite neighbours, as it is certain that a Chinese, when once established, never removes from the place; and a Tartar during his whole life never continues long on the same spot, but is perpetually emigrating from one region to another. We shall now enter upon the full description of this extensive country which the most authentic modern authorities can supply.

This vast region, taken in its full extent, is bounded on the west by the Caspian sea and Persia; to the south by Persia, Indostan, Arracan, Ava, China, and Corea; to the east by the Pacific ocean; and to the north by the frozen ocean. It lies between the fifty-fifth and the one hundred and forty-fifth degrees of longitude from London, and between the thirty-seventh and forty-sixth degrees of North latitude, being three thousand six hundred miles long, and upwards of nine hundred broad in many places.

One part of this extensive region is subject to the Chinese empire, another is under the dominion of Russia; and the third independent.

Tartars of all sort denominations are the inhabitants of this wide, desolate, and desert country. The Mantcheoux or Mantchew Tartars live chiefly in huts on the banks of the rivers. Their country is in the north of Liao-tong, the most easterly of the Chinese provinces, and is bounded by the river Saghalian-ula on the north, by Corea and Liao-tong on the east, easterly by the ocean, and westerly by the Mongol country. It is divided into three provinces, viz. Mugden, Kirin-ula, and Tschikar; and it was originally that enterprising Tartarian host, which in time triumphed on the imperial throne of China.

The province of Mugden, it must be acknowledged, (which is about two hundred and seventy miles in length, and an hundred and twenty broad) hath a favourable soil, producing wheat, miller, and cotton, as well as plenty of pasture for cattle, and several sorts of fruit.

This province and its capital have both one and the same name, viz. Mugden; and in Mugden, the capital, are several public buildings, and courts of justice at Pe-king.

But the most populous city is Fon-wang-ching, which indeed may be deemed the key of the great peninsula of Corea.

From Mugden all the way to the city of Pe-king, which is about eleven hundred miles distant, there are two large handsome roads, which are kept constantly in repair, and which were with great labour formed very principally for the emperor, whenever it should be his royal pleasure to visit his Tartarian territories. It must be remarked, that one of these roads is for the passage of his majesty to Tartary, and the other for his majesty back from thence to Pe-king.

Kirin-ula, the second province, and which lies Liao-tong on the west for its boundary, the ocean on the east, Corea on the south, and the river Saghalian-ula on the north, is a mountainous desert upwards of seven hundred and forty miles in length, and six hundred in breadth. Add to this a thick forest, here is scarce any thing to be seen but the gloomy tops of mountains, nor any thing heard but the hollow howlings of wolves and tigers. Very little rice grows here, but plenty of oat.

There are Tartars who take up their residence in huts on the river Uuri, and submit principally upon that; these are the Yupis. They imitate the Chinese in dress, and the women decorate their hair with a variety of ornaments. The Kirin-ula Tartars live after the same manner on the banks of Saghalian-ula.

Their people, when the rivers are frozen over, are drawn in sledges upon wheels by dogs. They are very ignorant and uncivilized, though peaceable and industrious.

The Yupis have no fixed religion, but think several deities. The Mugden province have a Tartarian god, who he. The Mantchew Tartars and a great number of other Tartars have.

Tschikar, which is the third province of Eastern Tartary, and the capital of which is named Tschikar, is peopled mostly by Chinese. Tschikar, the capital, is a place of considerable trade.

The solar Tartars are famous for their valour, the slaves of whom are of great value to the Tartars; the women hunt their own way, and the men are constant of this game, and expect to be rich, if only they are never killed. They are very much more the better of them, howsoever they are killed, and the better of the Tartars, howsoever they are killed, as they do not decline their power, and the Tartars themselves depend principally on their valour, and by their activity and perseverance.

There are by the river Saghalian-ula one of the river, and the people are chiefly composed of the natives.

Though the inhabitants of Tartary are distinguished into different nations, and live in different ways, they have all nearly the same language.

The origin and descent of the Tartars are both equally ancient, for the latter could never be more than a few years of their people, and the former a few centuries. As their ancestors had a great many different languages, the most remains unaltered, viz. the dialect of a Berking, resembling of the people of the early ages, and the Tartar of the present time.

SECT. II.

SECT. II.

Of the Religion of the Tartars.

THE religious opinions of the Tartars have never relaxed their natural courage and fortitude: the building of the famous wall of China was a manifest indication of great fear in the Chinese, when the roving tribes of Tartars to much alarmed and annoyed them. Had not the former wanted both spirit and military skill, they would themselves have attacked their daring foes, or at least have kept them in awe by well-disciplined troops.

But to confine ourselves to the religion of these people.

Their religion appears, from monuments of undoubted authority, to be above 3000 years standing, and is founded on the sublimest principles of morality.

The Tartars have in general been followers of the Grand Lama, or Immortal Father, of whom we gave an account in our description of China.

The religion of Lama made considerable progress in early ages; and the authority of this chief pontiff is so highly revered, that the emperors of China, previous to the ceremonial of their coronation, always implore his protection, and send him rich presents.

This worship has not, like the Chinese, been mixed with other systems. The religion of the latter has been often adulterated with foreign superstitions, adapted to the taste of the common people. The Jews have been an end of their hierarchy, and their temple has been destroyed. Tamerlane and the Moguls diminished in a great measure the worshippers of Iramas; and Alexander strove to extinguish the sacred fire of the Gauras. But neither time, nor the influence of man, hath had the power of shaking the authority of the Grand Lama; who, however, acknowledges that he is no deity, but only a representative of the divinity, and that he is appointed by heaven to decide ultimately upon whatever relates to public worship. His tenacity extends as fully to temporal as to spiritual concerns; but all civil matters, held profane by him, he considers as inconsistent with his dignity, and commits therefore the care of government to persons calculated for those departments.

There are several worshippers of the idol Fod, who pay an implicit and most humiliating obedience to their priests, making them presents, and attending them as they order or direct. These priests are in general very ignorant, and many of them migrate from place to place, in the service of religion and of themselves.

CHAP. III.

KINGDOM of COREA.

SECT. I.

Its Situation, Extent, Climate, and Soil; its Vegetables, Minerals and Animals; its Rivers, and famous White Mountain.

COREA, or Korea, is a large peninsula, situated between China and Japan; it is between the thirty-fourth and forty-third degrees of northern latitude. From north to south, Corea is about four hundred and fifty miles in length; and from east to west, it is about two hundred and fifty-five in breadth. On the north side it is contiguous to that part of Chinese Tartary, which is called the Manchoux or Manchew Tartars. Notwithstanding this natural boundary, they have built on this side a high wall as a limit of separation between the two kingdoms. On the west side Corea hath a prospect of Chan-tong in China, from which it is separated by a bay, and over this is the most common passage from Corea to China, the way by the great mountain being almost impassable: in the winter season they cross this bay on foot, it being then frozen over. Corea, on the east and south, is bounded by the ocean.

The rocks and sand-banks along the coasts of this kingdom render the entrance into its ports very difficult and dangerous. To the south-east the land stretches far towards Japan, there being only twelve leagues distance between the city of Poulan in Corea and the island of Yushima, which is under the jurisdiction of the Japanese.

The climate of Corea is exceedingly severe in the northern parts of the kingdom, and the snow sometimes falls in such prodigious quantities, that the people are forced to work a passage under it, in order to go from one house to another; and they fix a small board to their feet, to keep them from sinking into the snow. As this dreary region yields no rice, the inhabitants are forced to live upon barley; and, for the want of cotton, cloath themselves in sheep-skins and coarse hempen cloth. This climate, however, produces great plenty of gin-

feng, with which the natives carry on a very profitable trade to Japan; this gin-feng, however, is inferior to that of Tartary.

The southern parts of the kingdom are fruitful, producing every necessary of life, as rice, millet, and other sorts of grain; also silk, cotton and flax: the Coreans, however, have not the art of manufacturing silk into stuffs. Here grows a kind of grain called paniz, of which they make a strong liquor. The Japanese, within this last century, have taught them to plant and dress tobacco, the use of which they were entire strangers to before. Here are silver, lead, and iron mines; nor do the natives make an inconsiderable profit of their tygers, sable and catler skins. The country abounds with all sorts of cattle, as well as both wild and tame fowl. They have a breed of horses not more than four or five feet high; they have wolves, tygers, and bears, but no elephants. In their rivers are many crocodiles, or kaimans, as they call the natives. The back of the kaiman is covered with so strong a coat of scales as to be musket-proof; it has a large head, and a mouth opening almost to its ears. Contrary to all other animals, this creature moves only its upper jaw; its back-bone consists of a long tract of vertebrae or moving joints; and in its fins it hath a sort of claws. It is a very voracious animal, and is alike greedy of fish and flesh, particularly human flesh. This country produces likewise great numbers of serpents and other reptiles of the venomous kind.

The kingdom of Corea is divided into eight provinces, containing upwards of two hundred cities, with many castles and fortified places erected on eminences.

The most considerable rivers in this country are the Ya-lu and the Tu-men, both taking their rise in the high mountain that joins Corea to Chinese Tartary, one running to the west, and the other to the east. This mountain, which is one of the highest in Asia, is always covered with snow, and is therefore by the Chinese called Chang-pe-chang, and by the Tartars Chan-abu, or the White Mountain.

S E C T. II.

Of the Natives, their personal Hospitality, their Effrontery, and Addition to Pleasures, their Drefs and Habitations, their Manners and Customs, particularly their Marriage and Funeral Ceremonies, their Religion, and the Drefs of Men and religious Women.

THE Natives of Corea are in general well shaped, and of a comely countenance, and are very friendly to strangers, those excepted who are unfortunately shipwrecked on their coast, for such are barbarously treated by them.

The Coreans are naturally effeminate, much given to pleasure, and very fond of music and dancing. They are, for the most part, weak and credulous, and yet at the same time tricking and deceitful; however, they have, notwithstanding, a law amongst them, by which fraudulent contracts are made void, where there is evident proof of the deceit.

To be war-like is no part of the character of a Corean: he is not ashamed of cowardice, and laments the unhappiness of such as are obliged to fight: he is terrified at the very thought of death, and consequently the life of a soldier is his aversion. He abhors the sight of blood; nor is he less shocked at beholding sick people, especially such as have any malignant disease. The sick are removed into little straw hovels in the fields, where their relations are charged with the care of them, and receive strict orders to warn all passengers to keep at a distance; and sometimes the poor wretches are entirely forsaken, and suffered to perish. When a town or village is visited by the plague, they hedge up all the avenues to such a town or village with briars, and place signals on the infected houses.

The drefs of the higher classes of people in Corea is a purple-coloured silk gown with long and wide sleeves, and a sash or girdle thrown round them; they also wear for caps and linen buskins. The common clades wear cotton or hempen cloth.

The houses in the country are very mean, except those belonging to people of distinction, which are handsome and spacious: in the front of these is an advanced apartment for the accommodation of strangers, the receiving of visits, and the giving entertainments: there are generally also belonging to them a grand court, a fountain, and a garden planted with rows of trees. At the lower end of the court are the apartments of the women, into which no strangers are admitted; though the gentlemen, occasionally, suffer their wives to receive visits in the common-hall, and also to sit at table; however, they always sit immediately opposite to their husband.

Both sexes smook tobacco; even children, five or six years of age, smook this plant.

Marriages are here prohibited to the third degree of kindred. Sometimes children of seven or eight years old are contracted; in which case the females (an only daughter excepted) are brought up by the father-in-law till the celebration of the nuptials. On the day of marriage the bridegroom mounts his steed, accompanied by his friends, and, after riding through different parts of the town, stops at the door of his bride, upon which her relations come out to him, and then conduct her to his house, where the nuptials are without further ceremony consummated.

A man is allowed by the Corean law to have several wives, provided that he keeps only one at home; a partiality, however, is shewn to the grandees, who often keep three or four at home; but then one of them acts as sole and supreme mistress.

Upon the whole, it is universally agreed, that the Coreans do not in general manifest any particular attachment to their wives; on the contrary, they too frequently treat them not much better than slaves; they not only at their pleasure divorce them, but oblige them at the same time to take along with them their children.

The law relative to inheritance is as follows: The most considerable part of the father's substance devolves to the eldest son; the residue of his effects is equally

divided amongst the other male children, the daughters having no claim to any share in the dividend.

Where the father of a family lives to a very advanced age, it is customary for him to make over the whole of his substance to his eldest son, who in that case takes possession of the family house, and builds a smaller one for his aged father, whom he provides for with all dutiful respect, though he has nothing farther to expect from him.

As to the funeral ceremonies of the Coreans, they bury their dead only at two seasons of the year, spring and autumn: and, till the time of burial arrives, they place the corpse in a kind of hut made of rushes, raised upon four stakes in their court or gardens. The deceased lies in a double coffin, the parts of which are cemented closely together, and is dressed in his best apparel, with some toys lying by the side of him.

When the time and place of burial are fixed on by the priests, who are always consulted upon these occasions, all the kindred of the deceased repair to his house on the evening preceding the funeral, and pass the night in carousing and jollity. At dawn of day they set out in procession with the body, the bearers dragging all the way, and keeping exact time with their voices and step, while the rest of the company pierce the air with their doleful lamentations.

The common people are interred in graye five or six feet deep; but people of rank are deposited in stone vaults, whereon is commonly placed the effigy of the deceased, with an inscription at bottom, displaying his titles, &c.

Three days after a funeral, the company who had attended it return to the sepulchre, to make their oblation to the deceased; which superstitious practice is repeated monthly at the full of the moon, when they cut the grass growing round the vault or grave.

Children mourn for their fathers three years, during which time no one is allowed to exercise any public office; a man must not even lie with his wife; nor should any infant be born during the time of mourning; it would not be allowed to be legitimate by the law: quarrelling, fighting, or immoderate drinking, is, during the mourning, deemed a high misdemeanour.

The drefs of the Coreans, during this term of sadness, is very mean; it consists of a shabby gown of coarse stuff, under which they have a sort of hair-cloth corded, with a twisted band of the same hanging down from their hats, which are made of green rushes. During the whole time of mourning they never wash themselves, and consequently appear very filthy.

No sooner hath any one breathed his last, than his kindred run into the streets like frantic people, tearing their hair, and alarming the whole neighbourhood with their bitter lamentations.

As to religion, the Coreans in general do not concern themselves much about religious worship. According to Hamel, the grandees appear void of all devotion, and rather idolize themselves than their gods; and though the common clades are more religious, yet their worship seems to consist more in external ceremony than inward devotion. The religion of Foe, so much in esteem by the community of China, hath in Corea its votaries also; the country abounds with temples consecrated to this deity: here too are the followers of Confucius.

Upon certain solemn festivals they assemble in their temples, when every one lights a piece of sweet-scented wood, and throws it into a vase placed before the idol. The greatest part of the Coreans believe the doctrine of transmigration, and that there is a future state of rewards and punishments.

There are prodigious numbers of monks in Corea; they inhabit almost every part of the kingdom; and on their solemn festivals the superior of the convent presides, while the rest of the religious assist at their sacrifices; the temple, all the time, resounding with the discordant noise of drums and copper-basons.

Some cities maintain within their particular jurisdiction respectively, not less than four thousand monks; and there are convents containing five or six hundred, which are divided into distinct classes of ten,

twenty,

twenty, and thirty each. The senior of the convent is invested with the authority of governor, and has the power of inflicting the bastinado on his inferiors upon any violation of the rules of their order. These monks do not by vow bind themselves for life, as in some other countries, but have the privilege of returning to a secular life when weary of fastitude; and it must be acknowledged, that their mode of life is not very eligible; for they are not only subject to a most rigorous discipline, but are forced to pay heavy taxes imposed on them by the state, and are besides held in contempt by the generality of the people. The Royal Monks indeed are better respected; these are such as live about the court, and are often employed in offices of high importance.

All the monks are to go bare-headed, and to refrain from any connection with the female sex; neither are they allowed to eat the flesh of animals. A failure of obedience in these respects, is punished with expulsion from the monastery, besides previously flogging the delinquent.

There are also two monasteries for religious women; the one for daughters of nobility, and the other for young women of inferior rank. These ladies are all shaved, but not confined for life; they have a dispensation from the king to marry, if they please, and leave the monastery.

S E C T. III.

The Esteem the Coreans profess for the Sciences, their Language and Printing; their Method of bringing up Children; their Commerce, and their Money.

THE Coreans profess a peculiar esteem for the sciences; and for this their liberal taste they are manifestly indebted to the Chinese: in geography, however, they are exceedingly ignorant, as will appear presently.

Like the Chinese, they have their doctors and other literati, who distinguish themselves by a double feather in their caps; they pass regularly to their degrees thro' cert in annual examinations in the chief cities, agreeable to the Chinese custom: the assemblage of candidates on these occasions is very considerable; but, unfortunately the charges of the examiners are for the most part venal.

The highest ambition of a learned man here, is to attain to the distinguished honor of being doctor of law and of arms at the same time.

In geography they are very ignorant, and have the most absurd notions: they think that the globe consists only of twelve kingdoms: their maps extend no farther than Siam. Even the literati entertain the erroneous idea that there are no more than twelve nations in the universe; nor has it been possible to convince them of their errors. Indeed, it is a hard task to remove the shade of error, darkening any comprehension unacquainted with the first principles of a science.

The Corean language differs from the Chinese, and hath a set of characters peculiar to itself, which women and the common classes of community speak and write; however, the literati affect the Chinese language.

The Coreans have the same method of printing as the Chinese, and they have a grand library, which is under the immediate care of the first prince of the blood.

The method of bringing up children here, is free from all severity and harshness; they implant into their tender minds a sense of honour and emulation; they relate to them the virtues of their ancestors, and spur them on to assiduity in their books, by extolling the advantage and reputation of learning; the principal part of which consists in the knowledge of moral philosophy, as prescribed by the great Confucius.

The chief commerce of the Coreans is with the Japanese, more particularly with the islanders of Tsushima subject to Japan, who have a factory at Pousan in Corea, to which place they bring the scented wood, alum, paper, pepper, buffaloes horns, and other commodities; in exchange for which, they receive cotton and gin-seng.

Pieces of copper called casis are the only species of money used by the Coreans, and these are current no fur-

ther than the frontiers of China: in other parts they make their payments in wedges or ingots of silver, without any stamp or mark on them.

S E C T. IV.

Of the King; of the Civil Government of Corea, and Methods of punishing Delinquents; of the Military Government; and of the Naval Department.

THE king of Corea keeps continually in his service a great number of household troops; these guard his palace, and attend on him wherever he goes.

If any one happens to be in the way where the king is passing, he must instantly turn aside, and not presume to look at his majesty; and the people all shut up their doors and windows; for the king must not be seen by any of them; and should any one be discovered peeping, he would suffer the bastinado.

Thus doth this prince, who is no more than a vassal to the emperor of China, exercise an unlimited authority over his own subject. He is lord of all the lands in his kingdom, no private subject having the absolute right and property of any estate. These lands his majesty bestows on whomsoever he pleases, and for whatever term of years he thinks proper; though, on the death of the possessor, the land reverts to the crown.

The Corean monarch has a council of state, composed of several ministers; these assemble daily in his palace, though none are suffered to give an opinion upon any thing till first asked by his majesty, neither dare they meddle in any state concern without his royal order. If they behave well, and to the satisfaction of the king, they are continued in office during life; and this rule holds good also with respect to other court officers, who, unless guilty of some misdemeanour, generally die in their employments; but such employments do not pass by patent to their children.

Magistrates of cities, and governors of fortified places, are chosen every third year. In case of mal-practices, these are either sent into exile, or sentenced to suffer death.

The royal revenues consist principally in the rents of lands granted to the people; exclusive of this, however, the king has the title of every thing productive of profit either on land or sea; the tithes of the fruits of the earth is collected in harvest-time, before the crop is taken off from the ground.

The penal laws are here exceedingly rigorous. All rebels and traitors, together with their whole families, are cut off without the least gleam of mercy, and the habitations of the sufferers levelled with the ground.

If a wife kills her husband, she is placed up to her shoulders in the earth of some high-road; and close to her is placed an hatchet, with which every one gives her a chop as she passes by her, in flout, all passengers are by the laws obliged to do this, except those of noble family. The magistrates of the place where the murder is perpetrated, are suspended from the execution of their office, and if it be a town of note, it forfeits its jurisdiction and becomes subordinate to some other town, or at best, only some private subject has the care of it. The same penalty is inflicted on any town revolting from the obedience due to its governor, or for bringing an accusation against him not founded in truth.

Though a woman is so severely punished for destroying her husband, yet the laws justify and protect the man who kills his wife detected in adultery, or any other capital offence proved by substantial evidence; or if he gives her up to public justice, she is condemned to die, with permission, however, to choose the mode of her suffering death; and in this case the women generally cut their own throats.

It has been asserted by some authors, particularly Hamel, that husbands are likewise punished with death for adultery, especially if they be men of family.

If an unmarried man be detected in a crim. con. with a married woman, they punish him by tripping him down to the waist, and leaving him only a pair of drawers on; then they smear his face with lime, pierce an arrow through each of his ears, and tie a kerrie on his back, which

which is beat upon as the offender walk through the streets, and then he receives the bastin do.

Whom he committed on the person of a freeman is punished as follows: they oblige the criminal to swallow a quantity of vinegar, with which the body of the murdered person has been washed; then they trample the delinquent under foot, and kick him on the belly till he dies. This is punished in the same manner.

The discipline of the bastinado is very common here; it is generally applied on the posterior, and sometimes on the thighs and the soles of the feet. When this discipline, *la Huelca*, is given on the thighs, they bind the sufferer's legs to a couple of benches, the one at his feet, and the other under his hands; and in this posture they strike him on the legs with a sort of lash; they are not permitted to inflict more than thirty strokes at a time; however, two or three hours afterwards they repeat the discipline, and to on till they have given the full number of strokes agreeable to the sentence passed. When an offender is sentenced to suffer the bastinado on the soles of his feet, they compel him to sit down on the ground, and then tying his two great toes together, fix them in a wooden frame, and inflict the appointed number of strokes.

Women and apprentices commonly receive the bastinado on the calves of their legs. Persons who are in an error with the king, or who refuse to pay their other obligations, are sentenced to be bastinadoed on their thighs, which dreadful and painful discipline is repeated every fifteen days till they pay their debt or debts.

Criminal criminals are tried by the grand royal council, which is obliged to lay all the particulars of their procedure before the king.

In the constitution of the military government in Corea, as well as the same as the civil, each province having a general, or chief of the militia, with four or five colonels under him, each of them commanding a regiment; and every colonel has under him many captains, each of whom has the government of some fortrefs or town; without, there is scarce a village but which has a commanding officer in it; and the inferior officers are obliged to keep an accurate list of all the men belonging to their respective corps, which they transmit at fixed times to their superiours officers, that the king may know exactly the number of soldiers that he has in pay.

The Coreans always keep a considerable number of ships in commission, and every city is compell'd to fit out one complete ship. Their ships of war have commonly six or eight hundred men on board, with five or six hundred to each one, which add'd to marines on board, make a crew of about three hundred men each ship. The fleet consists of a great number of cannon and pot-grates, and every province has its peculiar admiral, who is oblig'd to review annually the fleets of war belonging to his province.

SECT. V.

Compendium II lery of Corea.

THIS country was originally inhabited by different people, who had each their own respective princes, laws, maxims, and customs. In process of time they united, and formed themselves into one nation. According to the Chinese annals, the most considerable of their early natives were named Kau-ku-li, defended from the Tartars.

A nephew of Gheou, emperor of China, is related to have been the first king of Corea; he was, however, seized and thrown into a Chinese prison by his uncle, for some misdeemeanor; but Gheou being afterwards dethroned by You-sang, the founder of the thirteenth dynasty, the nephew, whose name was Ki-tie, was restored to his liberty. He retired to Corea, where he introduced the Chinese laws, civilized his people, and acquitted himself in the public administration of affairs with great prudence and wisdom; not however, without irretrievably labouring the corrosive reflection that You-sang was an usurper, and had deprived his family of the imperial crown. This event happened in the year 1125 before the Christian era.

The successors of Ki-tie enjoyed the throne of Corea near nine hundred years; but at length Tchuang-kiang-yang, emperor of China, subdued the Coreans, and reduced the title of their king to that of *Hein*, or count, with a very limited authority annexed. About forty years afterward a prince of the family of Ki-tie, named Chun, resumed the title of king, but was in a very short time dethroned, and at his death the race of Ki-tie became extinct.

A native of China, named Vey-nan, then forced his way to the throne of Corea; and in order to secure his usurpation, courted an alliance with the emperor of China, and obtained the title of Yang or King. The sovereignty, however, did not continue a long time in the family of Vey-nan, for his grandson was assassinated, and the Chinese profiting by the confusion attendant on this circumstance, conquered Corea a second time. It was, however, in process of time, restored to its ancient monarchical form of government; and the king submitted to pay a tribute to the emperor of China.

Since the last mentioned period, Corea has undergone various revolutions; sometimes being under vassalage to the Chinese, sometimes tributary, sometimes independent, and almost always at war with that nation. It is now, however, tributary to it, and his Corean majesty, on his accession to the throne, receives from the emperor of China, his confirmation upon his knees.

CHAP. IV.

Of the Country of the M O N G O L S.

SECT. I.

Of the Situation, Extent, and Government of the Nation, as well as of its Power, and Disposition, &c. Of the Names of its Mountains.

THIS country of the Mongol is situated to the north of China, and the natives are of the same origin as those who accompanied Lam-cland in the conquest of India, Persia, &c.

This country is bounded on the east by the territories of the Manchews, by the country of Kalkas on the west, by China on the south, and by Eastern Tartary and the Kalka Tartars on the north. It is about three hundred leagues in length, and two hundred broad.

The climate is exceedingly severe here, and ice lies on the ground eight or nine months together. It is a country not very well known, except that part of it which the caravans pass in travelling from Maluco to China.

The

The natives are in general of a middle size, but very strongly made, with broad faces, black eyes, flat noses, long whiskers, fallow complexion, and of a most rude behaviour. Their hair is nearly as thick and strong as horse-hair, which they cut close to the head, and leave only a tuft at top; they wear large shirts and calico drawers; and their garments, lined with sheep-skin, reach down almost to their feet; these they fasten on their bodies by strong leather straps. Indeed when on horseback, they wear a short jacket, with narrow deer skin sleeves, having the fur outward; trowsers and hose of the same kind of skin, both of one piece, and light to the limbs. On their heads they have caps bordered with fur.

The women are not quite so coarse-featured as the men, though their dresses is much the same as the men wear in common.

The animals inhabiting this country are camels, dromedaries, cows, horses, sheep, mules, elks, bears, tigers, and wolves. There is also every species of game known in Europe.

Rhubarb and other medicinal herbs grow here; and there is plenty of salt and salt-petres.

There are a race of Tartars, called the Kalka Mongols, who are dependent on China; these dwell beyond the Mongols, and take their name from the great river Kalka. Their persons, habits, manners, &c. are the same as the Mongols.

S E C T. II.

Further Account of the Natives; their wandering about from Place to Place; their other Customs and Manners; their Dexterity on Horseback; their Government for Agriculture; their Government, religious Tenets, &c.

THE Mongols live in little moveable huts, formed of twigs covered with matted wool, they have a fire in the centre, with a hole at the top to let out the smoke, and boards or benches round the fire to sit or lie upon. Ever having had an aversion to a settled life, they continually rove about from place to place with herds and flocks. They generally set out in the spring on their peregrination, and their number in one body is frequently ten thousand, preceded by their herds, &c. when they come to an inviting spot, they live upon it till all the grass and verdure are eaten up. The spots on which they fix their tents are commonly the banks of some river or lake, and in the winter they remove to the sides of the mountains, where it is said they are so locatable, as sometimes to make subterraneous communications from hut to hut.

They eat horse-flesh, and subsist otherwise by hunting and fishing, as well as on the milk of camels, goats, cows, and mares; they drink water that has been boiled with the coarsest sort of Chinese tea; they extract a spirituous liquor from the four milk of mares, and distil it after fermentation; with this they get intoxicated, and inoak a great deal of tobacco.

Horse-flesh, of which they are passionately fond, some of them eat raw; and it is but young and a little tainted, the more palatable and delicious. They are as filthy in their dress as in their food, and stink as they pass; the dung of their cattle they often make use of as fuel.

The supporting a war, by laying waste a country, is a very ancient custom amongst these people. Their tribes are commanded by separate khans or leaders, and they elect a great khan, who consequently claims a

paramount power over all; his residence is a kind of military moving station, and he can bring his tent from twenty to forty or fifty thousand horsemen.

The grand Chan of Cambalu, as authors relate, controuled the whole mighty regions of Tartary in the days of Tamerlane; and so much did he pride himself on his authority, opulence, and grandeur, that, "each day (says one author) as soon as he was sent to dinner, a trumpet sounded, by way of giving notice to all the other monarchs in the globe that they might also go to dinner."

The Mongols are remarkably dextrous in handling their sabres, and shooting with bows and arrows; they are admired for horsemanship from their dexterity, and will, while in full gallop, fight a pale in pieces with an arrow, though at a considerable distance.

These people have the smallest contempt for agriculture, looking upon all business of that kind as the most abject slavery. When they are angry with any body, they wish it may be his fate to work like an ox or mule. When any of them are become very infirm with the weight of years, others of the same family bury for their burial in a hole near a river, and there leave them for their speedy journey into the next world, and think that in this they do them a friendly office.

As their whole employment is the attendance on their cattle, which they sell or exchange with the Chinese for ordinary tea, coarse cloth, &c. they are never troubled with much care or anxiety; for they have nobody to please, nor any body to fear.

It cannot be supposed that such a savage race can be under any very regular form of government, especially as they are continually roving from place to place. It must be observed, however, that as their country is divided into districts, and that each of these hath a khan of its own, the Tartars of one province must not emigrate to another; they are to confine themselves to their own nation, where they have had liberty to roam as much as they please.

As to matrimony among these delicate people, the men purchase their wives with cattle; and when the wife is turned forty, she is employed by her husband as a slave, and as such must attend the young wife who succeeds her.

The Mongols worship the idol Tschu, and they have a high priest among them, to whom they do homage, and think that he has the power of obtaining favours from Tschu for them. Whenever this priest signifies his pleasure to remove to any particular part of the country, the inferior priests and a great number of other persons attend him; and those who reside on the spot to which he is going, meet him on the road in crowds, supplicating his blessing; which he never fails to bestow upon such as can make him an adequate contribution towards his support; and this he is in no doubt of receiving for his benediction, as he suffers none to approach his sacred person but the higher order of people. This high priest is named Khutucktu; and some of the deluded people think that the holy spirit which animates him, immediately on his death passes into the body of him who is elected to succeed him; which transmigration is perfectly consonant to the doctrine of the metempsychosis, the established system in many parts. Others think that he grows old with the decline of the moon, and renews his youth with the new moon.

Those who die in their huts, are thrown into a burning pile, and their bodies consumed to ashes, which are afterwards interred on some mountain.

C H A P. V.

S I B E R I A.

S E C T. I.

Discovery, Extent, Situation, and Climate of Siberia; its Rivers and Mines; with an Account of a surprising Kind of Bone found in that Country.

THE discovery of Siberia was made by one Anica, a native of Muscovy, who having observed companies coming annually from it with furs, resolved to get an insight into their trade, especially as these people sailed down into Muscovy by the river Whitiogda (on the banks of which he resided) to the towns of Ozei and Ullenga, situated on the Dwina.

Anica found means to establish a correspondence with them, and they suffered him to send some of his children and other relations with them on their return.

Siberia is a country of vast extent, reaching from fifty to sixty-eight degrees north latitude, and is bounded on the west by Russia, from which it is separated by the mountains of Werkhotauria, which extend from mount Caucasus, and divides Asia from Europe quite to the Frozen ocean, which bounds it on the north; on the east it is bounded by the Japanese ocean, and part of Tartary, and on the south by the same. It is upwards of three thousand miles in length from east to west, and is about seven hundred and sixty broad.

The southern part of Siberia is the only part fit for human beings to live in: here the climate is mild, and the soil appears as if it would be fertile, if cultivated; but, for want of inhabitants, very little corn is produced. The northern parts exhibit nothing but impenetrable woods, snow-tipt mountains, fens, lakes, marshes, &c. and is withal so exposed to the bleak winds, that it is quite barren and desolate. Not a bird appears to give notice of any change of season: even rooks and magpies quit these deserts, where nature becomes quite torpid. The natives are obliged to make passages through heaps of snow, and the delights of summer are not experienced here longer than about three months, during which short space of time the inhabitants sow rye, oats, peas, and barley, but which seldom come to any satisfactory produce. Nine months in the year the natives are partly shut up in their cottages, scarcely ever venturing out, for trees of considerable height bend under the weight of snow: a melancholy gloom spreads all around, and the halcyon is interrupted only by the cries of some wretched travellers in sledges.

Thus to these dreary regions the Czars of Muscovy banish their courtiers and other great persons who merit their displeasure. Some are banished for a limited term of years, and others for life, with the allowance only of one penny per day, and sometimes without any allowance at all; so that, as they are sent distant from court, such miserable exiles pass a most dreadful life. They float for their livelihood, and are obliged to send an annual tribute of furs to the Czar; else they are most severely punished by task-masters who superintend them.

There are several large rivers in this country, the chief of which are the Jenica, the Oby, and the Lena. There contain almost all the same kinds of fish as are to be found in Europe; trout, tench, pike, carp, and breams, but salmon, haddock, &c. are very scarce. Narrows, whores, halibut, &c. are more in plenty, and these are, besides, many sorts of fish unknown to Europe.

On the banks of some of the rivers is found a surprising kind of bone, like ivory; it hath the resemblance of elephants-teeth, and is of different sizes. When split or sawed, it exhibits a variety of figures, such as birds, flowers, &c. and the longer it hath lain on the ground, the greater is the diversity. Of this bone several trinkets are made and sent to China; and various are the opinions on this very extraordinary curiosity: some call it real elephants-teeth, which they say have lain there ever since the flood; others think they are neither teeth nor bones, but a kind of fossil ivory; other, that they are the teeth of some amphibious animal drawn up the rivers from Greenland. One author, who differs from these, says, "near the river of Jenica there is a monstrous animal which lives under ground; its teeth have been found on the ground, and are like ivory."

Here are gold, silver, copper, and iron mines; also lapis lazuli, jasper, and loadstones: the iron ores are excellent; the brown iron ore is of a very fine grain, and the loadstone acts upon it only after it has been calcined. These relations lived on very good terms with the natives, and the following year Anica sent some people, who carried with them a variety of trinkets, exchanging them for furs and other articles: in short, they met with a very successful trade.

It was in the northern part of Siberia this traffic was carried on in the most clandestine manner, till the Americans, or family of Anica, secured, by considerable presents, the protection of prince Boris-Gudden-off, brother-in-law to Feodor Iwanowitz, the then reigning Czar of Muscovy.

They did not in their deputations inform this prince that they had actually established a commerce in Siberia; this might have cost them their lives; but they only, in a jocular message, acquainted them with their adventure, and of the opportunities there were of fitting on to a most profitable trade. Boris was charmed with this intelligence, and with the presents he had received, that he obtained a patent for their immediately colonizing the parts they were in, which patent also entailed on them and their posterity the lands they were to possess, without demanding any tribute whatever to be paid by them.

Numbers of other colonists were soon sent to Siberia, escorted by troops; they took with them quantities of silk, trinkets, and other things, and passed through the respective territories, distributing them to the natives, and informing them they were come on an amicable visit from the Czar. They travelled also through Samoidia, as far as the river Oby, in sash pumps and bare, and distributed their favours to liberally, that the Samoidians formed a very high opinion of them. The Russians learnt their language, and soon it several of them became well versed in it, as they were at Moscow, acquainted with what the natives say, and their customs, and other business, which they then exceedingly every thing was paid to them, and contentment was secured. The Czar, who was very strict in his laws, was informed by the colonists, and by other means, of this commerce; he considered, they looked upon it as a business they

These people, on their correspondence with their countrymen, had reason to extend all they had seen, and the description they had met with. The consequence was, that they with great readiness subjected themselves

to the payment of an annual tribute, and about the year 1505 became wholly the vassals of Russia.

As Ibrand Ides however affirms, that it was Samoiloff only that was discovered in the reign of Foedor Iwanowicz, and that Siberia had been discovered in 1563.

In order to give our readers every possible information, we shall present them with the account of the discovery and reduction of Siberia as related by the above-mentioned author. He says, that after the discovery of Siberia by Anica in 1563, one Termack Timofewitz, at the head of a numerous gang of Cossacs, ravaged all the country about the rivers Oeca and Volga; that the Czar therefore sent a considerable force against him, and obliged him to retire to the mountains which divide Russia from Siberia; that he crossed these mountains, and got into the territories of M. Strogonoff, whose friendship he had the good fortune to obtain, and by whose assistance he embarked with his Landitti on the Tagil, and sailed down that river to the place where it discharges itself into the Tuna. Pursuing his course on this river, he seized upon the city of Tumen, seized Tobolsk, made prisoner the son of the Chan Zutchuin, a boy about twelve years of age, and sent him to Moscow, with the offer of annexing Siberia to the Russian crown, by which he obtained a pardon: he was however soon afterwards drowned, and the Czar sending a number of troops into Siberia, the whole country submitted to his arms.

Having thus far given a general account of Siberia, we shall now proceed to particulars, and describe the peninsula of Kamtschatka.

S E C T. II.

PENINSULA OF KAMTSCHATKA.

Its Extent, Situation, Climate, and Mines.

THE eastern ocean, which separates Kamtschatka from America, bounds this peninsula on the east; and on the west it has Penkschatka for its boundary, commencing near the southern point of the cape of Kamtschatka, and extending northerly between Oehotzkoy and the western coast of Kamtschatka. The southern part of Kamtschatka is in fifty-one degrees north latitude, and in one hundred and forty-three degrees longitude east of London. This peninsula is divided into two parts by a chain of hills reaching from north to south; its chief rivers are the Awatcha, the Kamtschatka, the Toghull, and what is called the Great River. Its lakes are extensive and numerous.

The winter here is not very inclement; their spring and summer, however, do not continue more than four months; nor is the latter season by any means agreeable; for as the adjacent hills are covered with snow, the air, even in the middle of the summer, is sometimes pretty cold, attended with frequent rains.

Mines of iron and copper have been discovered in many places; the iron ore hath been found to be compact, of a yellow colour, inclining to red; and, in some parts, black metallic particles have been observed, more compact than the rest of the ore. This ore, when crude, could not be attracted by the loadstone, but became so in a full degree when calcined.

A good iron ore has been also discovered here, similar to that found to the south-west of Echatrinenburg; its surface was found to be covered with a yellow ochre, of a reddish brown in the breakings of its solid parts. The ore, when crude, was not acted upon by the loadstone, though slightly attracted by it after calcination.

The copper mines are like some of those produced on the Rappirin mountains, having the Malachites, under the form of Stalactites and Stalagmites, in their cavities, very beautiful, and capable of being polished.

S E C T. III.

Their Timber, Shrubs, Medicinal Plants, Vegetables, Animals, Birds, Fishes, and Insects.

THE natives of Kamtschatka have a choice of timber for a variety of uses, as well as a plenty of herbs of divers kinds: they have also several excellent

plants for medicinal purposes. Barley, oats, peas, turneps, &c. grow likewise here.

The grafs springs up to fill, that they have three barvels, and the blades frequently rise to the height of five feet.

The tame and wild animals of this country are extremely numerous. The wild animals are black and white bears; the first are very common. There are wolves in all the forests, as well as lynxes, hounds, &c.; and a kind of stag very much like the fallow-deer. The bears never attack a man, unless they find him asleep, when they tear the scalp of the back part of his head, and sometimes entirely destroy him.

There are prodigious numbers of foxes, some white, some yellow inclining to red; some are grey, with a black streak on the back, and are much valued; the white ones however are still valued, as being sweeter. There are the black-chinot, and the blue-breasted foxes, and these are in general too scarce for their pursuers, their sagacity exceeding that of the other species.

The opulence of this country consist in its fables and ermines; the fables, which are sold at a high price, exceed those found in any other part of the globe: the natives eat the fish, and esteem it very fine food.

The gulo, or glutton, is also found here; like with other kinds of beaver, as the otter, rein-deer, and gyron. The natives collect themselves in companies to hunt these animals; they go at the start of the winter, from the month of March to the end of April, taking provision with them. The glutton, which hath a very fine fur, is a terrible enemy to the deer; it will vault itself from a tree upon the deer's back, and fixing between the creature's horns, tear out his eyes: the afflicted animal, with excessive rage, falls to the ground, when the glutton rips his flesh, and his bones.

There are great numbers of dogs in this country, which resemble the European, and live much upon meat and fish; they feratate up the ground for the bones, and seize the others from their masters. The eagles are of infinite utility to the natives in drawing their sleds over the snow; they scarce ever lose their way even in the dreadfulest weather.

There are several sorts of amphibious animals; one is the sea-cow, about thirty feet in length, and weighing six or seven thousand pounds; the skin of which is so hard, that scarce an hatchet or axe will penetrate it. The flesh of a young sea-cow, properly loaded, has a good taste; the lean part is somewhat like veal, and the fat is like pork. The method of catching this animal is by a iron hook struck into it by some men in a small vessel; then, by a rope held by people on shore, the sea-cow is drawn gradually to the land, while those in the vessel cut the creature with instruments in several parts of its body till it expires.

It is not a matter of any great difficulty to take this sea-cow from its element, for it follows raises its head above the surface of the water, though its sides and back are often seen.

Here are sea-horses and sea-cats; the latter have long hairs standing out on each side of their mouths like those of a cat, and they weigh from five to eight thousand pounds; their eyes are as large as a bull's, and they will fly at people in boats; even if they are blinded by stones thrown at them, they will not retire, but gnaw the very bones that are thrown; however, when once deprived of sight, there is no great danger to be apprehended from them. The male and female differ both in form and disposition; so much in form, that they would be taken for different animals; and as to disposition, the female is mild, soft-hearted, and timid. As a proof of this, when an attempt is made to seize a young sea-cat, and the male, by its vigorous defence of it, affords the female an opportunity of taking it off in its mouth; if, in this case, the female should happen to drop it, the male stands on his adversary, and diving directly at the female, bites her with all imaginable fury; when the latter strives to escape his rage, by licking his paws, and shewing every sign of submission.

S E C T. V.

Their Method of Travelling; their hunting of the Bear; the usual domestic Employments of both Men and Women; the Cruelty exercised by the Men when they go to War; the religious Nations of these People; their Law with regard to Murder; their Diseases to which they are subject.

THE Kamtschadales always travel in sledges drawn by dogs; the number of dogs is generally four, which are drove by a whip. The person in the sledge is seated on the right side of it, with his feet hanging over, and is obliged to balance himself with great care lest the sledge should overset. In tolerable roads they can travel a great distance in a short time, carrying with them provisions, &c. they can travel about thirty versts a day; a verst is somewhat less than three quarters of an English mile.

Among other animals they hunt the bear; they use rackets to walk upon the snow with, arming themselves with pikes, and taking dogs with them to provoke the animal. They then wait till he comes out of his enclosure, for they would attack him to great disadvantage while he remained there, because the snow being very firm in that place, the bear would be able to avail himself of all his strength; but the instant he comes out, he sinks into the snow, and while he is endeavouring to disengage himself, the hunters easily destroy them with their pikes.

The following is the manner in which they dress their seal-skins: they first wet and freeze out the skin, and with stones fixed in wood scrape off all the fat; then they rub it with caviare, roll it together, and tread on it; they afterwards scrape it again, and repeat the first part of their process till the skin is thoroughly cleaned and soft. Skins of beavers, deer, dogs, &c. are prepared in the same manner.

The men, when not employed in hunting and fishing, weave nets, and construct sledges and boats; and in the spring and summer they procure the necessaries of life, and lay up a store for the succeeding winter.

Making of shoes, tewing of cloaths, dyeing of skins, &c. are the business of the women, who also make glue of the dried skins of fishes, and particularly of the whale. They use a board of dry wood to light their fires, in this board are several round holes, into one of which putting the end of a small round stick, they roll it backwards and forwards till the friction causes the wood to take fire.

The Kamtschadales are arrant cowards, and yet seem to despise life, through an innate kind of stupidity. They never attack their enemies openly, unless compelled to it, but steal privately to their huts, and most barbarously use them, cutting them to pieces, and even tearing out their entrails: these cruelties are exercised with triumph and shouts of joy. Whenever they hear of a foe advancing towards them, they retire to some mountain, and fortify it as strongly as possible; if there be a probability of the enemy getting the better of them, they immediately cut the throats of their wives and children, and then meet their assailants with a frantic rage, killing their wives as dear as possible. Their weapons are spears, and bows and arrows.

As to the religious notions of these people, they erect a sort of pillar on every plain, and cover it with a parcel of moss. Whenever they pass by this pillar, they throw it some fish or flesh, and avoid killing any thing on bread near it. They think that woods and various mountains are inhabited by evil spirits, whom they live in great fear of, and make them offerings; some of them have idols in their huts. They have a very imperfect idea of a Supreme Being, and think he can neither dispense happiness or misery; the name which they give to the Deity is Kutcha. They reverence some particular animals from which they apprehend danger, and sometimes offer sacrifices at the holes of trees; they employ charms not to hurt them, and beseech superstitious animals not to overturn their boats. Many of them, however, adopt the Russian manners, and even in the customs of their country, they have been influenced by both a missionaries, and the Churban

faith; and schools have been erected for their children.

The law of retaliation is observed strictly by these people; if one man kills another, the relations of the person killed destroy the murderer: they punish theft by burning the fingers of the thief.

Before these people were conquered by the Russians they had such frequent intestine quarrels, that a year rarely passed without some village being entirely ruined.

The small-pox makes great havoc here. The febrile, and irregularities of parents, bring a variety of diseases upon their offspring, to which they apply roots, herbs, &c. The venereal disease is very frequent from the manner in which these people live together in their huts, and their excess of debauchery. They have a disorder called the fufutch, which is a sort of fish, to which they apply the raw skin of a hare as a preparation. Their other disorders are the palsy, jaundice, hoels, ca. cers, &c.

S E C T. VI.

The Volcanoes, and hot Springs of Kamtschaka; remarks on the Eruption, Inundation, and Earthquake of 1737; a Description of boiling Water; Jesuitor Stones; Mithril; the Kamty Builders by their Fish and animal Oils, &c. Oil taken from.

IN Kamtschaka there are three volcanoes, the first is that of Awatcha, to the northward of the bay of that name; it is a chain of mountains, the base of which is covered with trees and extends to the bay. The middle forms a kind of amphitheatre, and the various summits which are spiral cannot be viewed without exciting the most awful ideas. They always emit smoke, but rarely fire. There was indeed a terrible eruption of smoke and cinders in the summer of the year 1737, but it only continued one day; many of the cinders were near two pounds aversepound in weight. This eruption was the fore-runner of a terrible earthquake, which happened on the 6th of the ensuing October, and in a quarter of an hour overturned all the tents and huts of the Kamtschadales, being accompanied by a singular ebbing and flowing of the sea, which at first rose to the height of 20 feet, then sunk, and returned to an unusual distance; it soon after rose higher than at first, and suddenly sinking again, retired to astonishingly far from the common low water mark, that it was for a considerable time lost to the eye. At length the earthquake was repeated, the sea returned once more, and rose to the height of 200 feet, overwhelmed the whole coast, and then finally retired, after having destroyed goods, cattle, and many of the lives of the inhabitants, and left several lakes of salt water in the fields and lower grounds.

The second volcano issues from some mountains situated between the river of Kamtschaka, and that of Pabolki. Nothing was ever known to rise from this hot smoke, till the year 1739, when it emitted a torrent of flames, which destroyed all the neighbouring forests.

The third volcano issues from the highest mountain in Kamtschaka on the banks of the river of that name. It is environed by an amphitheatre of lesser mountains, and the head is rendered into long crevices on every side. When a storm is approaching, the summit is surrounded by three girdles of smoky clouds. It continually emits a combustible smoke, and frequently large cinders. Its greatest eruption began September 25, 1739, and continued a week, which with an earthquake that followed did very considerable damage.

Hot springs are found on the southern extremity of Kamtschaka: they form rivulets, and run almost the length of the river Ozernaya, which issues from the lake Kuitky, and then join that stream; the water however are not hot in any considerable degree.

Near the river Paudy, is a mountain, from whose summit a prodigious tract of boiling waters fall with a terrible noise, then running to a considerable distance, they continue boiling up to the height of a foot, till they lose themselves in several lakes, which contain an infinite number of islands. From the

mountain the inhabitants obtain some beautiful stones, upon which they set a great value, on account of their admirable variegated colours, which are merely the effects of the different powers of heat, humidity, and friction; for these stones are washed from the mountain, and are polished by the above-mentioned hot and impetuous waters.

A great quantity of fish harbour in the rivers of Kamtschatka during the winter. In the spring, when the ice breaks, they attempt to get to the sea. But the natives watch the heads of the rivers, and take a great number of them in a kind of nets; some they dry in the summer and lay by for their winter food, and from others they extract the fat or oil by means of red hot stones, which they carefully reserve for a great variety of uses.

S E C T. VII.

Of the Kuriles, the Koreki, the Tchukotkoi, and the Tungusi; with the Manners, Customs, Dresses, and Habitations of these four distinct Nations of People.

THE Kuriles, who dwell on the southern point of Kamtschatka, are more agreeably featured than their neighbours, and both sexes wear ear-rings of silver; with these they are furnished by the Japanese. They are of small stature and round visage, and pay little regard to uniformity of dress, their cloaths being commonly formed of the skins of different animals. Their habitations are like those of the Kamtschadales, though kept somewhat cleaner, and their provisions are generally the flesh of amphibious animals. These people are more civilized than the rest of the nation, and remarkable for their hospitality and peaceable disposition.

The Koreki, at least the settled Koreki, (for this nation is divided into what are called the settled Koreki and the wandering or rein-deer Koreki,) are imitators of the Kamtschadales in every respect. These people dwell on the coast of the eastern ocean, from the river Ukoi to the Anadir, and along the coast of the Peshchian sea.

The Koreki differ from each other both in disposition and form, as well as in their dress and customs: the wandering or rein-deer Koreki are naturally very jealous, and often put their wives to death from the slightest suspicions; and if a man and woman be actually detected in criminal connection, both of them are sure to suffer death: the women therefore avoid setting off their persons to advantage, and never wash their faces or comb their heads. But this is not the case with the wives of the settled Koreki, who decorate themselves as much as possible; and so little does jealousy prevail among this nation, that when one man visits another, he has always the wife or daughter of his friend to lie with.

The wandering Koreki are of short stature, slender shape, with oval faces, large mouths, and short noses. Both the Koreki and the wandering Koreki have black hair; but the former are neither short nor slender as the latter.

The marriage ceremonies of the Koreki are much the same as at Kamtschatka, and they have a great fondness for their offspring, whom they mure to industrious employments from their infancy. Marriage is only prohibited between father and daughter, mother and son; they generally marry into their own family, and pay very little regard to personal accomplishments.

The sledges used by the Koreki are drawn by rein-deer in the winter, who will go near an hundred mile in a day.

As to the funeral ceremonies of the Koreki, they dress the deceased in his best cloaths, and fixing him upon a pile of wood, throw on it his bow and arrow, and then set fire to the pile. He is drawn in a sledge to this pile by a rein-deer, which, while the pile is consuming is put to death and thrown into the fire.

Like the people in Kamtschatka, they live in fear of spirits, which they think hover in woods and on mountains. They sometimes fix the head of a dog upon a stake, and turning the animal's face towards the east, cry, "Take this, and send us something better for it."

They, in their other customs, are like the natives of Kamtschatka.

The Tchukotkoi inhabit the banks of the river Anadir, and extend along the shore, to the north and north east, to seventy-four degrees of latitude; and those who live to the north of Anadir, not being subject to the Russians, often imprison and destroy those who are.

The habitations of the Tchukotkoi are more commodious and warm than those of the Koreki; and when a visitor comes to see them, he is always presented with the master of the hut's wife or daughter, who hands to him a basin of her own urine, with which the visitor washes his mouth; and this he is obliged to do, or he is not looked upon as a friend.

The dress of these people is the same as that worn by the Kamtschadales: their food is the rein-deer and other animals.

The Tungusi consist of various tribes, spread through different parts of Siberia, and are of the old Scythian race; they are distinguished into the Komti Tungusi, or those who use horses; the Oleni Tungusi, or those who use rein-deer; and the Sabatchi Tungusi, or those who make use of dogs.

Both sexes of Sabatchi Tungusi, who take up their residence between the Lena and the Peshchinka ocean, go naked in summer time, except just having a small piece of skin round their waists. In the winter they are clothed with deer-skins. They believe an all-ruling Providence, but reverence idols of their own contrivance. They hang their dead upon the branches of trees, and burn the bones as soon as the flesh rots off, or is devoured by animals or birds.

S E C T. VIII.

Of the Jakuti, the Bratké, the Kamski, the Barabinskí; a Mahometan Nation on the River Irtysh; and the Ostiacks; with the Manners and Customs of these several Nations.

THE province of Jakuti, or Jakutzk, is situated to the north. The cold in this province, and in the other northern parts of Siberia, sometimes increases so considerably in a few hours as to strike men and cattle dead, who happen to be at too great a distance from any habitation to shelter themselves speedily from it. In common cold weather it frequently happens that some parts only of the body are frozen; in this case, it is usual to rub them with snow, by which the circulation is immediately restored. When such an accident happens to the face, which generally loses all sensation, in this most severe weather the person thus affected must be told of it: for without this necessary piece of service, which people do each other by turns, the frozen part would soon be lost. This severe weather is succeeded by so hot a summer, that the inhabitants are obliged to go partly naked. In the most northern parts, beyond the sixtieth degree of latitude, the earth produces neither corn nor fruit; they are, however, supplied with these necessaries from the southern parts; and they are in want of neither fish nor animal food; for they have a great diversity of the former, and a plenty of tame and wild beasts; and as to fuel they have also a sufficiency of that essential article.

The Jakuti have some corn in their country; they however pay little regard to it; the hunting of animals employing their chief attention.

The town of Jakutzk, on the river Lena, is the capital of the province, and is about four hundred miles from the Frozen Ocean.

The Jakuti form one of the most considerable and numerous pagan nations in all the vast country of Siberia, and are divided into ten tribes, making in the whole not less than twenty or forty thousand persons, all under the dominion and taxation of Russia.

These people believe in a Supreme Being, and have an image of him; the image, however, hath a very hideous aspect; it has a big head, and large eyes of coral. They place it in a tree, and cover it with furs: once a year they assemble together, and sacrifice horses, &c. to this image, flinging up the horses heads all round the tree. Then sitting down in a circle, they drink of a

liquor which they call *umises*, and get intoxicated with it. They also throw some of the liquor into the air, and into a fire which they light on the occasion. This ceremony is performed in the spring, and is their new-year offering.

They eat horse-flesh without regarding whether it be fresh or stinking, and smoke a great deal of tobacco, which they get from the Russians.

The huts in which they dwell are like those of the other nations, except that their summer hovels, resembling a sugar-loaf, are covered with the bark of trees, joined and embroidered very curiously with horse-hair.

They generally leave their dead in their huts, shutting up the same, and seeking another habitation.

The *Bratski* Tartars dwell near the Lake Baikal, many of whom are good mechanics, and others well skilled in agriculture. The food of these people is venison and horse-flesh, the latter of which they prefer. Some of these *Bratski* are people of considerable property; it is not uncommon for a man to be proprietor of five or six hundred horses, as well as of numbers of other cattle.

The *Kamski* natives dwell further westward, who live in the same manner as the *Bratski*.

Still further westward is the vast desert of *Barba*: that is inhabited by the *Barabinski*; in summer, however, they quit their quarters and repair to the banks of rivers. Their hovels which are low in the earth, with the roof rising two or three feet above, are covered with the skins of animals or with tules. As there is no water in the desert of *Baraba*, the liquor of these people, during their residence there, is melted snow; they also drink mares milk, as indeed do most of the other Tartars.

Along the river *Irtisch* there is a nation of *Mahometans*, who keep numerous herds and flocks; these pay a tribute to *Muscovy*, though they are governed by princes of their own. They resemble the ancient Russians in their dress, and the women wear rings in their noses.

Along the rivers *Oby* and *Jenisei*, still further to the west, live the *Otioces*, and who indeed extend along other rivers which discharge themselves into the two above-mentioned. In the summer these people dry their fish, which serves them in the winter: they have no rice, but subsist on roots, fish, wild-fowl, &c. Their winter huts are low in the ground, with a roof of bark or rushes; in summer they build on the banks of the rivers, and employ themselves in fishing.

The sledges of the *Otioces* are drawn by dogs, four of which will draw a sledge with good weight upon it fifteen leagues in a day. What is remarkable, they have pits in this country for sledges as regular as the posts of Europe, with relays of dogs for travellers to change on their journey at set distances. The greater hurry a passenger is in, the more dogs they employ.

As to the religion of these people, they have small brazen idols, placed in groves, or on the tops of houses. When they make offerings, they present an animal to the idol, and one of them puts up the petitions of those who brought the sacrifice; he then pierces the beast with an arrow, and they all join in killing him: then the animal is drawn round the idol, and some of them sprinkle the blood upon it: they then divide the flesh, and eat it shouting and rejoicing.

SECT. IX.

SAMOIEDIA, or SAMOIEDA.

Of the Natives, their Persons, Dress, Habitations, Manners, and Customs, their Method of catching the Sea Dogs, their Religious Notions.

SAMOIEDIA, or *Samoieda*, is situated north west of Siberia, a large province on the Frozen Ocean; it is divided into *Obdora* on the west, and *Manamo* and *Loppa* east of the river *Oby*; the *Riphaean* mountains, surrounding the river *Petroza*, are its western boundaries.

The *Samoiedes*, or *Samoiedians*, are low in stature, broad-shouldered, broad-faced, flat-nosed, with hanging lips, and small ugly eyes; their complexions are swarthy; so that it is observable, an extremely hot or cold

climate hath the same effect on the skin. The hair of both sexes hangs at its full length, and the women's, which is plaited, is adorned with red slips of cloth and brass trinkets fixed to it. The men have scarce any beard.

The dress of these people is a sort of waistcoat and buskin, with a fur cap; also a coat of rein-deer skin; and in the winter they wrap over them a large fur coat, which almost covers them from head to foot; for there is a hood to the coat, which nearly obscures the face; they in this season also wear thick boots; the women too appear in boots, with a kind of petticoat coming half way down their legs.

Their dwelling-places are caves, in which they live nine months in the year, and make subterraneous passages for the purpose of visiting each other: they burn lamps, fed by a stinking fetid fish oil.

In these regions of darkness the *Samoiedians* lead a life of jollity and mirth, feasting upon sheep, oxen, deer, fish, and horses; and if the food be tainted, the better they relish it: the entrails of an animal they esteem the best part.

Their summer habitations are in the resemblance of a bee-hive, and are covered with the skins of the game they kill, which poison the air with their stench.

In the winter they have skis on their feet, with which they slide swiftly on the ice and hard bodies of snow: they are for the most part a strong, hardy, healthy, active people. They travel in sledges drawn by rein-deer or dogs; the sledges measure about eight feet in length, and about four in breadth, and turn up before in the manner of a skat: the rein-deer have a very pretty appearance in their harness, holding their heads so high, that their horns almost touch their backs.

The *Samoiedes* are famous for catching the sea-dog. They crawl upon the ice after this animal with a large hook and line, and at a convenient distance throw the hook; when the animal, in endeavouring to avoid the snare laid for it, generally fixes itself in it; the creature, however, though thus hooked, jumps sometimes into the sea with such force and violence as to drag the man into the sea after him. From the sea-dog is extracted an oil, and the flesh is eaten by the natives.

The *Samoiedes* believe that there is a Supreme Being, and they call him *Hey-ha*; from him they think every human blessing is derived; that he is our all-merciful and common parent, and will reward those with an happy state hereafter who live as they ought in this world: they however worship the sun, the moon, and stars, and also reverence images, birds, and beasts. They have their priests, who pretend to be adepts in the magic art; wherefore they consult these upon various occasions, who severally deliver their oracular determinations.

SECT. X.

Of the chief Cities of Siberia.

HAVING circumstantially treated of the chief of those wild uncivilized people who are the inhabitants of Siberia, we shall now present our readers with a description of the principal cities or towns of this country.

Tobolsky, the capital, was built on the side of the old city which had been the name of *Siber*. It is situated in fifty-eight degrees north latitude, and sixty-seven degrees east longitude from London, contains about fifteen thousand inhabitants, almost all Russians, or naturalized. Of the latter there are several *Mahometan* Tartars; the greater part of them live without the city, for the purpose of performing uninterruptedly the ceremonies of their own religion.

Tobolsky is divided into two parts; the larger part is situated on the banks of the river *Irtish*; and the other upon a hill, the top of which is a kind of platform extending to the east of the town. That part on the hill is fortified, both east and north by a rampart, bastions, and a ditch six feet broad, bordered with palisades. The lower town is in a plain between the hill and the river, and both towns taken together are of a considerable circumference. All the fortifications of the upper town, which is called the city, are on the flat: the southern part of the city, on account of a deep gorge, is difficult of access; as is also the western

part,

part, because the river flows at the foot of the hill, which being composed of a loose sand, cannot be forded but with great danger: large pieces frequently break from the hill, and falling into the river, bear every thing before them.

The city of Tobolsk has a governor, whose prerogative reaches almost all over Siberia; here too is a court of equity composed of fifteen counsellors, who conduct both civil and military concerns.

There are three churches and a convent in the upper town, or city; but these are built of wood.

In the lower town are seven churches and a convent built of stone; and from the upper to the lower town there are three different communications.

Tobolsk is at a distance of near eight hundred leagues from the court; wherefore, that the governor may not abuse the power with which he is invested, there is a protector, who ranks next to the governor, but who is not dependent on either him or the court of equity; so that the business adjudged by the governor, or by the chancery, cannot have a final determination without the protector's assent.

At Tobolsk there is an archbishop, whose diocese extends over the greater part of Siberia. The chief offices of chancery, and great numbers of the merchants, live in a very reputable manner.

This city once carried on a considerable traffic with the Chinese by means of caravans; but the reciprocal Enavery of the Chinese and Russian merchants reduced it in a short time to a very languishing state. It has a garrison consisting of two regiments of infantry.

Most prisons employed under government here, are sent from Moscow and St. Petersburg.

Tobolsk, at the distance of about an English mile, presents a most pleasing and beautiful view from the number of its small steeples, most of which are covered with brass; this agreeable scene, however, disappears, on entering the town, the houses of which are all of wood, and very ill built, the governor's and archbishop's palaces, the town-hall, and a fort of citadel, are the only buildings formed of brick and stone.

It is hardly possible to walk along the streets in this city for the dirt; even the upper town is abominably dirty, except in the summer time. Upon this account, there are foot-ways made by planks in some of the streets; however, they are kept in very bad order.

The city of Nevauskoi is in the province of Tobolsk, and is situated on the river Neura. It has a fort at a distance of about eight hundred leagues. Very valuable brass and copper utensils are made here, and in its neighbourhood are considerable iron works.

Commerce is also in the province of Tobolsk. It contains upwards of four hundred houses, exclusive of those of the families, which are without the walls. Here are a well regulated printing-house, a building for public offices, a school, an execution, and a custom-house. It is situated about seven leagues, and is well defended. It being the residence of an officer in military works, the district which he takes up for his residence here; the suburbs are partly populated by such as toil at the mines, or by those who labour and are bound to labour for their owners.

At Tobolsk there are here in great plenty, and sold on a very low price, raw

wool, which is also in the province of Tobolsk, and is found on the banks of the Ob, the northward, over a vast tract of a large quantity of craggy mountains, and at a small distance below there is a stone fort, the walls of this fortification are five hundred fathoms, and a dozen wooden castles, and a convent. The number of houses are divided into two parts, the one part consisting of about two hundred and fifty houses, three churches, and a convent; the other part is inhabited by the Russian Tartars and the Germans, as well as Russians; the former are in the latter a church.

The city of Tomsk, which is the capital of a province, is a town of a former place, lying in the middle of the country, near the mountains, and in eighty leagues distance from the city of Tobolsk, and situated on the banks of the Ob. At the bottom of wood, with fourteen pieces of cannon, stands in the middle part of the city, a building of stone, and built of wood, a chancery court, and an arsenal.

In the lower part of Tomskoy, there are four churches, besides a monastery and a nunnery.

Provisions of all kinds are in great plenty, and the people carry on a very considerable trade.

Narim is a large populous city, and is the capital of a province of the same name. It has a strong fortress for its defence, garrisoned by Cossacs. It is in fifty-eight degrees north latitude, and is likewise situated on the Ob, on the banks of which near this place are the Offices.

The town of Pohem, which is situated on a river flowing into the Tobol from the north, is pretty well peopled, and is defended by a fortress.

Jeniseik is a city of considerable trade, and is the capital of the province of Jeniseik. It has three churches, a monastery, a nunnery, and an exchange; and the number of houses is seven or eight hundred. It is situated on the river Jeniseik.

Irkutsk is a large populous place, containing about a thousand good houses, and surrounded by palisades; it has four churches, two of stone, and two of wood.

It is the capital of the province of the same name, and is the see of a Bishop. It is situated near the river Angara, and is defended by a strong fort.

SECTION XL

Of the Genius and Manners of the Russian Inhabitants of Siberia.

SOME great and learned men have observed, that the differences in various countries with respect to genius, to passions, and to abilities, arise entirely from education, and the constitution of different governments. If this principle be admitted, the genius and manners of the Russian inhabitants of Siberia must be accounted for from the despotism of their government.

The Russians, throughout every province, seem to have the same passions, the same dispositions, and the same manners: even in their dress, their amusements, and exercises, there is no apparent variety.

Their people profess the religion of the Greek church, it was first established by Vladimir in the year 987, and differs from the Romish church principally in the following particulars: The Greeks admit baptism by dipping, the Romans by sprinkling: the former consecrate with leavened bread, and the latter with unleavened bread. The Russians believe that the Holy Ghost proceeds from the Father by the Son; the Romans believe that the Holy Ghost proceeds from the Father and the Son. The precision of scholastic divinity hath created a great difference between these two assertions, from whence many arguments and disputations have originated. However, many of the fathers have frequently made use of both these modes of expression. The pope is acknowledged as the first bishop by divine right, and as such is the centre of the unity of the church; but the Russians refuse to acknowledge the supremacy of his holiness, and moreover in their catechism condemn the opinion of the Romans relating to the state of purgatory.

The common people are bigotted even to fanaticism in favour of the Greek religion, and think they fulfil all its duties in their compliance with some external ceremonies, and especially in the observance of the Lent fasts; in other respects they add themselves to every species of immorality and vice.

As to the general mode of living, as practised by these people, they pass away great part of the year in sloth and idleness, that is in their hovels, the filthy-nets of which is beyond conception. Unacquainted with either industry or commerce, and having no ideas of letters, the arts, and sciences are very contemptible. Slavery has set aside all the right of nature amongst them, the human species is a commercial article, sometimes sold at a high price; this depravity flows all principles of humanity, and all kind of sentiment. The unwholesomeness and inconvenience of their hovels are considerably augmented by the inclemency of the weather, which obstructs a communication with the fresh air; their windows are generally no more than one foot high, and six inches wide; besides which the

inhabitants are almost deprived of the light of the sun during the time it remains in the western constellations; they are at that time in almost continual darkness, receiving light only from splinters of birch, which they call couchines: these natives, however, are stout, healthy, robust, muscular, and live to a great age, though it must be confessed an infinite number of children die, especially among the common people, of whose families one third part is scarce ever preserved; parents who have had sixteen or eighteen children born, having often no more than three or four alive; and the small-pox, scurvy, and venereal disease, concur gradually to thin the country of inhabitants; so that unless the Russian government adopts some measure to put a stop to this depopulation, the human species here must soon be extinct.

The women in general of this country are tolerably handsome; and all ranks and ages paint. At Tobolsky in particular the women are extremely fair, and their countenances perfectly agreeable; their eyes are black, languishing, and down-cast, for they never dare look a man full in the face; they wear no caps, but coloured handkerchiefs, which they so curiously interweave among their hair, generally black and unpowdered, that this kind of head-dress gives them a very attractive look. They change their linen but seldom, and are unacquainted with that variety of undress to which the Europeans are accustomed.

The age of the women of Siberia is distinguished by their dress; the old are dressed in the Russian fashion, and the young wear a Russian robe, in the manner of the Polanders. They have flat caps, with their hair hanging down from each side or behind; the cap is adorned with very indifferent fringes of a stuff peculiar to the place, which is bound round in curious circles.

In the houses of people of rank at Tobolsky there are seldom more than two beds, one for the husband and wife, and the other for the children; all other persons in the house lie promiscuously upon benches or mats.

The beds have no curtains; and instead of a bolster, they have seven or eight pillows, one less than the other, raised up in the form of pyramids. This bed is generally the principal piece of furniture.

In 1663, even people of quality used to lie upon bare benches, on which a skin or other covering was spread; there was scarce any furniture in the houses, and very few tables were covered with a cloth at meals.

At Tobolsky the men are extremely jealous of their wives, who seldom go out, but live wholly sequestered from society, and are given up to indolence and laziness.

That species of refined love which flows from sensibility, and predominates over the human soul, is here unmet and unknown. Here a lover has never the satisfaction of seeing the disorder and confusion of his mistress, endeavouring, but unable, to conceal her passion. Such situations are never seen in Siberia. In this barbarous country men tyrannize over their wives, and treat them as slaves, requiring of them the most servile and menial offices: no wonder then that the delicacy of sentiment which characterizes the natives of more civilized countries, is so rarely to be met with here.

Though the men use their wives with such severity, they are very indulgent to their daughters: they think married women should be wholly taken up with their husbands, but that liberty should be given to the unmarried, in order that by that means they may have an opportunity of getting husbands; and the girls very soon avail themselves of this liberty, without either the content of their parents or the sanction of the church.

There is very little society at Tobolsky; nor is it possible there should be much under a government where no individual enjoys that essential freedom by which

the happiness and welfare of the citizen is secured. A reciprocal fear prevails among people here; whence arise mistrust, dissimulation, and perfidy. Genuine friendship, that sentiment which so powerfully contributes to the common felicity of human beings, glows not in the breast of a Russian.

The people of Tobolsky have no principles of morality: the clergy, who are very ignorant, are as libidinous and drunken as any. They make their wine with plants, drugs, and brandy. We do not wish to mean, however, to establish an unfavourable opinion of the whole body of clergy from this disadvantageous representation of them; there are some among them of irreproachable manners, and liberal capacities.

The higher classes of people never enter into priesthood; by which means there is no intermediate state in the ecclesiastic body; it is made up entirely of the common people, or the children of the priests, who are often the most dissolute, so that the depravity and ignorance of the clergy are the natural consequences of their not having received any principles of education.

The young women of this country, who, as hath been observed, have great liberty given them by their fathers, frequently divert themselves with dancing. Sometimes six or eight couple are seen dancing together, and at other times only two, a man and a woman: most of their dances are characteristic; a lover expresses his passion by the most wanton and lascivious attitudes; his mistress answers him with all the graces peculiar to her sex; which are extremely alluring in these girls, as the inactivity of their lives gives them a kind of languor very tender and expressive.

Some of their dances are pantomimic, which the young people perform with admirable dexterity; they turn round on one foot, while they are almost in a sitting attitude; then rising instantly up, they throw themselves into some mimic or grotesque posture, which they vary every moment, in advancing, retiring, or turning round the room. One couple alone generally performs this dance.

Some of the young women amuse themselves in fine weather by swinging upon a plank balanced across a beam lying on the ground; they place themselves at the ends of the plank, and alternately raise one another several feet high with great dexterity.

We shall now bid adieu to the dreary regions of Siberia; we shall leave her frozen soil, her dreadful climate, her horror-striking scenes! Now shall we quit a vast gloomy desert, where the thickest coverings of fur cannot sufficiently defend the natives from the piercing cold; where even brandy freezes, though kept in rooms where there are fires; where the ice of the dismal lakes, from the condensation of air, cracks sometimes with a noise as loud as a cannon; where men and animals are sometimes struck with death by the cold; where even the smoke from chimnies is at intervals prevented from rising by it; and where birds of all kinds drop dead to the ground.

Here nature, with her blooming verdure, is never seen or felt, as with us, imparting new life into all that breathes or vegetates: no trees are here adorned with fresh leaves, or enlivened with the shrill notes of harmonious birds: the animating lark is not heard giving the signal of the rising morn, or making the air ring with his melodious voice, previous to his dropping upon some bed of flowers. No—dreadful winter reigns triumphant in Siberia.

Notwithstanding all the above disadvantages, there are many small villages upon the banks of the Ob, which are pleasantly situated, have a fine effect upon the eye, and afford some agreeable landscapes, particularly Schorkitkoi and Pogoff, a perspective view of which will be included in the number of our plates.

WESTERN TARTARY.

This extensive division of Tartary contains several nations or tribes of Tartars, which we shall enumerate and describe under the following heads:

SECTION I.

The Kingdom of Afrachan.

ASTRACHAN lies between 44 degree, 10 minutes, and 52 degrees north latitude. The longitude east is 62 degrees, 30 minutes.

It is founded on the east by the country of the Cossacks, towards the south by Circassia, on the north by the kingdom of Casan, and part of Siberia. The eastern boundaries are deserts very little known, and not inhabited.

The metropolis of this kingdom is called Afrachan. It is built upon an island in the Volga, known by the name of the Isle of Hares. It is in 46 deg. 13 m. north latitude and 68 deg. east longitude.

This city is commonly supposed to contain 100,000 inhabitants. It abounds in well furnished magazines, and hath a citadel surrounded by a thick brick wall, of about 30 feet in height; though this citadel which lies towards the west of the city is irregularly built, the bastions are strong, and the cannons numerous. Here is a palace for the governor, and another for the archbishop. In the court of Chancery all civil and military affairs are heard and adjuded, and the records are kept. The citadel hath three gates, one opens to the city, another to the Volga, and the third to the Tartar suburbs. It contains likewise a guard house, a Metropolitan church, and a monastery.

This city is surrounded by a wall, between which and the houses is a large intermediate space, upon which none are permitted to build. It consists principally of three long streets from east to west, which are intersected by many others, and is upon the whole about a mile in length. The houses are built of timber, the suburbs are extensive and more populous than the city. There are four churches and a monastery belonging to those of the Greek persuasion. The reformed have a church built of wood; the Roman Catholics have a monastery, and the Armenians a church of stone. Without the suburbs are a naval and military hospital, and a large monastery.

No Tartar is permitted to stay all night in the city. Armenian and Russian merchants inhabit the eastern suburbs, and the Indians are permitted to live in guarded Caravanseras.

Afrachan is garrisoned by five regiments of infantry and one of dragoons; many field regiments, and Cossacks, exclusive of the Tartar militia, winter here, besides the garrison itself.

The use of the regulars is to march against the wild Tartars whenever they attempt to make any incursions into this kingdom, and the irregulars are employed to scour the deserts, in order to trace out the lurking places of the banditti.

The commerce of Afrachan consists chiefly in silks, brocades, velvets, fattins, drugs, copper, cotton, Persian fruits, wines, sweetmeats, &c. which they import; and in return export meal, fish, salt, woollen, &c. all naval and military stores are prohibited from being exported to Persia.

The merchants of Afrachan have permission to navigate the Caspian sea, besides which they always keep

a great number of barks on the Volga; formerly these barks were frequently robbed by a strong body of pirates, who either lurked in the immense woods near the banks, or on the islands in that river; but this evil is now pretty well remedied; as the lawless banditti who spread so much terror in Afrachan have been almost exterminated by the care of the governor of Casan.

The punishment for pirates who rob on the Volga, is to be hanged up alive by the ribs, upon gibbets raised upon floats, where they are left to expire in the agonies, and if any persons relieve them, they themselves are liable to suffer the same punishment.

Near the city of Afrachan, Peter the Great had a large mulberry garden, and designed to establish a silk factory, but the building and gardens are fallen to decay, and the money intended to carry on this design has since been applied to more courtly and venal, though less noble and patriotic, purposes.

In this place the Russians, who compose a principal part of the inhabitants, are in the chief offices of state; the Georgian, who profess the Greek religion, are fond of serving in the army; and the Armenians, who in persons, dispositions, and features very much resemble the Jews, have no other ideas but of scraping money together by the means of traffic. As for the Persian and Tartar inhabitants, they are too fond of indolence and roving, to think of any thing else, unless compelled to it by absolute necessity.

The soil of Afrachan is light and sandy, but so much impregnated with salt as greatly to add to its sterility. The earth produces no grain, unless it has been overflowed during the winter season. To remedy this want of the Tartars cut trenches in their grounds, which have been under water, and draining them, they soon become fit for sowing, and in a very short time produce abundance of grain or even fruits, which the intense heat of the climate soon ripens.

The natural produce of the country are reeds, liquorice, kail, gentian, aculeata, the herb afrachania, nitracia, &c.

The inhabitants likewise raise melons and pumpions, which they eat with bread. This country likewise produces fine grapes, the flavour of which in eating is delicious, but the wine made of them is too sharp, which proceeds from the saltness of the earth. The mulberries are unwholesome. The garden vegetables are good, but are obliged to be continually watered, as much to wash the salt from them as on account of the heat, for the salt lies upon the surface of the earth every morning like an hoar frost.

All the same kinds of tame animals which are found in Great Britain, abound in Afrachan, besides which they have a great variety of wild ones; such as wild boars, elks, red and fallow deer, antelopes, hares, wild horses, &c.

The antelope is of a light grey colour, of the size of a deer, with a head resembling a cow, but the nose is without gristle. It has fine black eyes, yet is purblind, the horns are beautiful and without branches. They are taper to the top, and have rings at equal distances, the flesh is tender, but seems to taste of musk.

Here are pelicans, corovaikas, swans, ducks, and all kinds of fowls that are to be found in England.

The Volga is replete with a great variety of most delicious fish; but there are but few reptiles in Aftrachan, and none worth particularizing.

The Russians, Armenians, Georgians, &c. who inhabit Aftrachan have the same customs and manners as the people of their respective countries, but the real natives, or Nagan Tartars, greatly differ from the others in many respects.

They live in huts formed of canes, or bullrushes, at the top of which a hole is made to let out the smoke; their fuel is turf or cow dung. These huts, which are about 12 feet in diameter, they cover in cold weather with coarse cloth, and remain shut up with their families till the sky grows more serene; in the summer they move from place to place for the benefit of fresh pasture for their cattle; when they travel they load their camels, horses and even oxen with their wives, children, huts, and utensils. They pay no taxes, but are obliged to serve in the Russian Wars; and some of their chiefs are always left in the castle of Aftrachan as hostages for the fidelity of the rest.

They have olive complexions, large faces, little or no facial beards, are low of stature, and inclined to corpulency. They shave their heads, wear a coarse grey caftock, and over it a sheep-skin cloak, with the wool outwards, and a cap of the same materials. Their women wear linen, and a cap with Russian coin hanging round; with respect to their persons and features they are tolerable.

They are in general Mahometans, and devote their offspring to God or some saint. The males wear a ring in the right ear, the females in the nose; the rings worn by the latter are usually set with a piece of coral, a ruby or turquoise.

Hunting, fishing, and their cattle support them. Fish dried in the sun is used instead of bread, though they sometimes make cakes of rice, millet or meal, which they fry in oil or honey; their drinks water or milk, but mare's milk they prefer, and are exceedingly fond of camels flesh and hortic-flesh. Their camels have two bunches on their backs, their sheep, like those of Persia, have very fat tails, and their cattle is exceedingly large.

SECT. II. THE KALMUCKS.

THE Kalmucks are the inhabitants of a prodigious desert, which lies between the rivers Don and Volga.

These people are continually roving about; in the winter they usually retire on the borders of Circassia; they proceed northerly in the spring, and return back again at the latter end of Autumn. They never cultivate any land, their only riches being their flocks and cattle, on whose account they principally roam about in search of fresh pasture.

Their temporary or moving habitations, are huts, which the poorer kind cover with reeds or rushes, and the better sort with felt.

They are divided into different hordes, each of which hath its chief, but all are subject to one sovereign who is called Chan. This Chan has an agent or envoy in Aftrachan.

Though the Russians claim them as their subjects, the Kalmucks always assert their independence, but admit that they are happy in the friendship and protection of the Court of St. Petersburg. And a Russian resident attended by a guard of 300 soldiers always resides in the court or rather camp of the Chan.

They believe in one God only, are fond of keep-

ing holidays, and are tolerably decent in their mode of worship. However, they keep idols about them, but pretend not to pay them any kind of adoration, but only to treat them with respect out of regard to the saints they represent. Upon all occasions they affect to profess the Chinese religion, though they know very little of its principles.

They use an odd emblem of eternity during the time of their worship, which is thus: A double gilt spear, of about eight feet in length, is accompanied with a ring, to which a leather thong, with a piece of lead at the end is fastened; during their devotions the end of the spear is placed on the ground, and one of the congregation, with great dexterity, occasions the metal to turn round during the whole time; they likewise sing, and make use of cymbals, and other musical instruments, which are fringed; to these they beat time, and look upon notes, which are pricked from the top to the bottom of the page.

They are allowed but one wife at a time; and adultery is severely punished.

When two young people have a mind to marry, they cohabit together for a twelvemonth; if in that space the woman proves pregnant, the marriage is legal; but if the contrary is the case, they are at liberty either to part entirely, or to make another year's trial. The undergoing of such a trial is no ways injurious to the reputation of a woman.

Conjugal infidelity is rarely known among these people. If the wife is caught tripping, she is immediately condemned to death; and the husband, if he thinks proper, may be her executioner.

The priests are neither permitted to have money or wives; for these two reasons: first, they are allowed to supply their necessities from the properties of whom they please; and secondly, they have the liberty of passing a single night with any married woman they chuse; and this is so far from disgracing the husbands, that they take it as a mighty great favour.

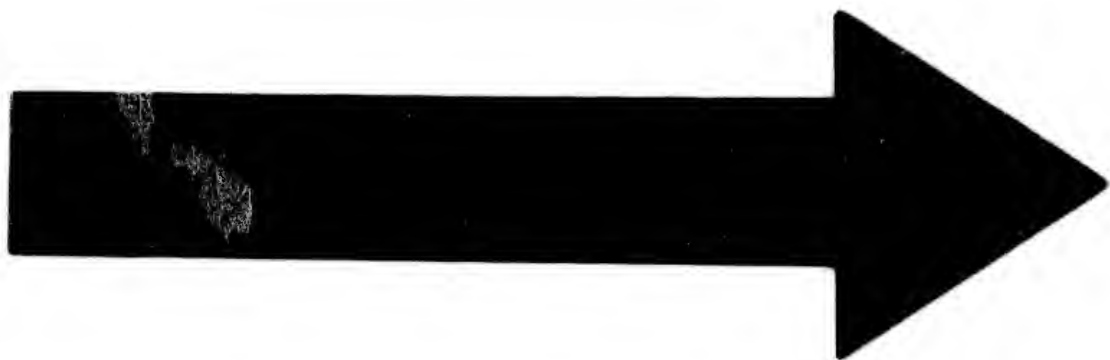
The burials of the Kalmucks were perhaps the most singular as well as the most significant of any people in the Universe; they considered the dead for many years, and engaged every element in the concerns of their corpse. In the first place, they buried them, that they might return to their original clay; but before it was possible for the bodies to corrupt, they took them up again, and then threw them into the Volga, but took care to secure them so, that they might easily be drawn out again. After having been immersed in water for some time, they drew up the bodies, and half burned, or rather roasted them, to bring them acquainted with the element of fire; then, that they might not omit the fourth element, air, the carcasses were exposed upon the banks of the Volga, to be devoured by birds of prey, or Tartarian dogs. If they were devoured by dogs, it was deemed a lucky omen; for dogs being looked upon in a sacred light, they supposed that the spirit pertaining to a carcass belonging to any person devoted by dogs, must be in an absolute state of felicity.

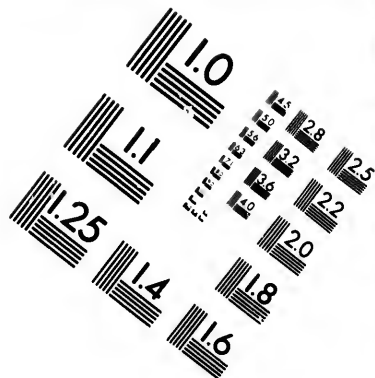
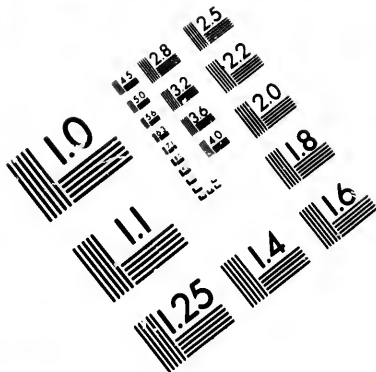
This mode of treating the dead has however, for some years, been prohibited by an order from the imperial court of Russia; and the Kalmucks, at present, are compelled to bury their dead in the same manner as the Christians of Aftrachan.*

Though the Kalmucks seem neither to be swayed by ambition or avarice, they are always quarrelling with their neighbours. The Karacalpraks they have a particular enmity to; to prevent these quarrels, the Russians are under the necessity of keeping a military force upon the banks of the Volga; but these troops are only under arms in the summer time.

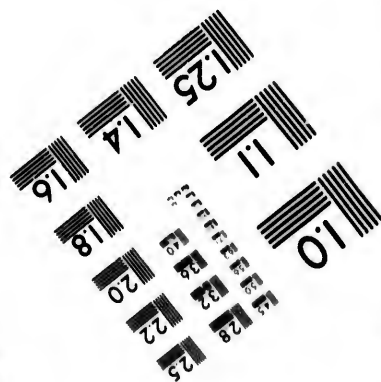
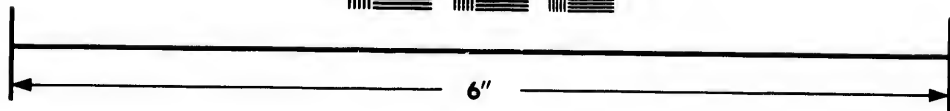
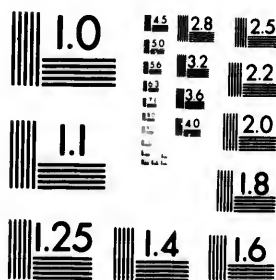
the body was immaterial, as all their dogs are looked upon in a sacred light; and that the practice of openly expelling the dead bodies was superseded in the year 1740, by the intervention and representation of John Cook, M. D. a Scotch gentleman, who was many years employed by the court of Russia in a medical capacity at Aftrachan; and who reported to that court that one of the chief causes of the plague's visiting that country, was owing to the putrid carcasses of the Kalmucks, which were continually exposed to be devoured on the banks of the Volga, and near the city of Aftrachan.

The





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The Kalmuck dogs are exceedingly fierce, and very voracious, and will attack any man who gives them the least offence. In bodies they will assault a number of armed men; but the inhabitants of Altrachan very frequently go out on purpose to shoot them, and in time will without doubt extirpate the whole species.

SECT. III.

OF CIRCASSIA.

CIRCASSIA is that country lying between the Caspian sea on the east, Afoph and the Paulus Mreitis on the west, the high mountains of Caucasus on the south, and Altrachan on the north.

Of this country the southern division is claimed by the Persians, the western is under the dominion of the Turks, and the eastern pays obedience to the Russian empire.

The land has by many writers been reported to be sterile, for this reason only, because they saw no appearance of fertility. But it should be considered that the natives understand nothing of agriculture, and have not the least propensity to be industrious.

The natural richness of the soil is unquestionable, and the surface of the earth when just turned up will produce a plentiful crop.

The capital of Circassia is Kizlaar, which was built by the Russians; the citadel is only formed of earth, but the garrison consists of about 500 regulars, and 3000 Cossacks, the latter of whom are permitted by the Russian government to erect habitations on the banks of the Terek.

Kizlaar is only in 44 deg. north latitude; the air is consequently wholesome and serene.

The river Terek, which flows from west to east, produces a great variety of fish, as sturgeon, salmon, &c. It meanders beautifully through the country till it disembogues itself into the Caspian sea.

Polygamy, and the keeping of a number of concubines is permitted to the Circassians, who profess the Mahometan religion.

These people are lovely in their features, majestic in their persons, and agreeable in their deportment; in their statures they are large, and the men make excellent soldiers; however, none but the principal people are permitted to carry fire arms, with which they are very expert, killing at a great distance, making use of balls, and rifle barrels. The common weapons are scymiters, bows and arrows.

The Circassians, who are immediately under the protection of the court of Russia, have chiefs of their own, the principal of whom is styled Becovitch, he is a major general of irregulars in the Russian troops; he is however always ordered to remain in Circassia, where it is imagined his services can be the most essential. Tho' the Circassian princes are exceedingly honoured and respected by the subjects, yet such is their independency of the people that they are not obliged to do any thing at their command unless prompted by their own inclination. The princes themselves are likewise independent on each other; the most considerable of which is the above mentioned Becovitch.

Whatever presents the empress of Russia sends to the Circassian princes, their respective subjects expect a part. If the things are not sufficiently divisible to be distributed, they will have an equivalent in specie, or some other commodity, which may be easily parted among them.

In war all the spoils are divided amongst the troops, the sovereigns being excluded from having any share.

With respect to their subordination to Russia, it is only confined to a formal oath of allegiance, in which they swear to be submissive to a certain number of general laws, as long as their being so continues essential to the good of the Russians and themselves. The imperial court for many cogent reasons seldom interferes with their political, and never with their religious concerns.

Like the Turks, they have harems or seraglios for their women, from which all men except the husband is excluded. These are separate from, though built contiguous to their dwelling houses.

The following singular custom prevails in this country: When the principal lady of any of their princes is in labour, the first Circassian who hears of it, let his situation be ever so menial, runs and places himself at the door of the haram, from whence none are authorized to drive him. When the lady is delivered, if it happens to be a boy, he is richly dressed with the utmost speed, and delivered to the Circassian, who immediately takes him home, and if he is a married man delivers him to his wife to nurse; if he is a bachelor, a nurse must be procured, and the child remains under his inspection and tuition till he is nine years of age, when he is again returned to his parents, who receive him with great rejoicings, and the utmost public ceremonies. The reason which they give for this remarkable custom is, that the child may not be spoiled in its infancy by the delicacies of a court, or the effeminate treatment which he might receive in the haram; but rendered so hardy and robust as to become in time a bugbater or hero. For courage and personal strength are by the Circassians esteemed as the first qualifications of a human being.

As the respect which the Circassians pay to their chiefs is voluntary, so it is sincere; but a prevailing part of their character is their veneration for ancient houses. They are as great genealogists as the Welch, but more tenacious of their family honour by not intermarrying even for gain, with an inferior.

Whatever may have been said by former writers concerning the marriage ceremonies of the Circassians, they are simply these:

The parents or guardians enter into a nuptial contract; the young couple are then permitted to see each other. After two or three visits, if each party is satisfied, the affair is concluded, and nothing remains but to send the bride home to the bridegroom's house in a close waggon finely painted, attended by the women who are to live with her.

With respect to the contract itself, it falls heavy on the bridegroom, especially if he is ardently desirous of concluding the match; as the bride's relations give nothing with her but a few suits of cloaths; but the bridegroom is obliged to make them presents to a great value of horses, dromedaries, camels, cows, &c. If they happen to demand more than he is possessed of, it makes no difference to him, for he immediately makes incursions upon his neighbours, and steals as many as will make up the deficiency.

The people of Kizlaar carry on a good trade with the Russians for an excellent red called Rubia tinctorum, which is used in dyeing a beautiful red colour. Besides a great variety of useful herbs, this country furnishes the best capers in the universe.

The woods naturally produce vines, the grapes of which are small, but the wine made from them excellent.

Circassia abounds in wild swine, wolves, and foxes; to catch these they use the following method:

After digging a hole in the earth nine feet deep, broad at the bottom, and narrow at the top, they drive a stake into the middle, which projects from the surface of the earth about four feet. Upon the top of the stake a moveable cart wheel is fixed, to which a young pig is fastened in the evening. The mouth of the pit is then covered with branches of trees in a very slight manner, over which grass is scattered.

The pig does not fail to squeak all night, being irritated by its confinement. When any of the above-mentioned animals hear the noise, they do not fail to visit the place, which they no sooner approach than they fall into the pit, where they remain till morning, being totally unable to disengage themselves.

The hare is hunted with hounds much in the same manner as in England, and affords great diversion.

Circassia hath a great variety of game as Altrachan, but the pheasants in particular are much more numerous.

From Kizlaar the traveller may pass through a great number of Cossack villages, till he arrives at an excellent hot well, where Peter the Great built an hospital for the cure of scrothitic patients.

The hot spring is situated upon a hill, beyond the independant village Bragutkoi, south of the river Tereks,

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Terek, boiling hot water issues from it, which smells strongly of naphtha, and falls into a basin, the diameter of which is about 12 feet, and the depth three. On the west side there are seven small springs of the same kind of water; and on the east side there is an acid spring. The water of the chief well will boil a few in about nine or ten minutes.

In this country provisions in general, and meat in particular, are exceedingly scarce.

About the city of Teiki there are a great number of serpents, who make holes in the ground that are extremely dangerous. These serpents are six or seven feet in length, and about the thickness of a man's arm.

There are likewise mice as large as squirrels, which are called jerboah. Their ears are long, and their feet shorter than those behind, which prevents their running swiftly; they, however, can lay their tails over their backs, and leap to a considerable height or distance.

S E C T. IV.

Of the River Jaik, the Karakalpaak, Kirgee, and Bakkeer Tartars.

THE river Jaik, which runs through a desert of a prodigious extent, and at length empties itself into the Caspian sea, hath, at about 300 versts from its source, a strong town built by the Don Cossacks. This, after the river, is called Jaik, and the Cossacks have bravely defended it from the attacks of all the different tribes of surrounding Tartars.

Between Astrachan and Jaik river, there is no inhabited place except the above mentioned town. This vast desert is, however, infested by innumerable hordes of wild Tartars.

Those who wander about the Caspian sea are called Karakalpaaks, to the northward of whom the Kirgees and Bakkeers take up their abode. The Kalmucks are continually at war with these tribes.

The Kirgees and Bakkeers profess Mahometanism, and being perhaps the most ignorant and unpolished of any who profess that religion, they are of course the most superstitious.

Consonant to these notions in the year 1739, during the war between the Russians and the Turks, they thought they could not do a more essential service to Mahomet, than by injuring the Russians as much as their power would permit. They accordingly fell upon all the defenceless towns and villages of the province of Umsinofskaja; all who were young and vigorous they carried with them, designing either to use them as slaves, or to sell them as such. The old, the infirm, and the very young fell indiscriminate victims to their remorseless fury.

The governor of Orrenburg, however, being informed of these cruel depredations, dispatched a body of 5000 regulars and 3000 Cossacks, who marched with such secrecy that they attacked the Kirgee camp in the night, and destroyed the greatest part of those Barbarians, though they were at the time 20,000 strong.

The Cossacks first discovered the river Jaik, and acquired great riches by fishing in it; and after having cured their fish, selling them to the Astrachan merchants for the mart of Russia.

Peter the Great some time before had entered into a scheme for turning the Volga to a political advantage, and gave an exclusive privilege to one Demidoff with respect to the fishing, advancing at the same time 20,000 rubles, to enable him the better to put his design into execution. In a few years Demidoff repaid the money, and became exceedingly rich.

The fisheries carried on in the Jaik river, at length exciting the attention of the court of Russia, they determined to tax the fisheries on that river as well as those of the Volga; proper officers were sent to enforce the tax, who were thrown into the river and drowned by the Cossacks, to whom the very idea of any kind of taxation was abominable. Continual expresses were sent from St. Petersburg to enquire why the officers had not sent an account of their success; but the messen-

gers were treated exactly as the officers had been: at length the court got information of the whole affair; but it was thought the most prudent to wink at it; the Russian ministry having too much sense to quarrel with a set of people whose sentiments insured their independency, and whose situation rendered it impossible to conquer them.

S E C T. V.

Of the Ulsce Tartars.

US BEC Tartary is situated between the great Moguls dominions which bound it on the south, and the Caspian sea which with Persia is the western confine; it has the country of the Kalmucks on the north, and Tibet towards the east.

The Ulscees are generally esteemed as the most civilized of all the Mahometan Tartars, not but they can pillage and rob their neighbours as well as any other Tartarian tribe.

They nearly resemble the Persians in their dress, their boats which are uncommonly large excepted; the chiefs wear a plume of feathers on their turbans, and as well as their khn pride themselves much on being the descendants of the renowned Tamerlane.

Their common food is pilau, or boiled rice, but their greatest delicacy is horse flesh.

They drink a kind of arrack or fermented liquor made of mares milk.

Their language is a mixture of the Turkish, Persian, and Mongol; but they are well acquainted with the Persian language in its purity.

Their arms are like those of the other Tartars, viz. large bows, arrows, darts, and sabres, which they use with admirable address. Of late they have begun to use muskets, and many of their cavalry wear coats of mail, and carry small bucklers.

The Tartars of Great Bucharia pique themselves upon being the most courageous and robust of their whole nations. The Persians, who are not deficient in point of natural courage, look upon them with terror. The women themselves aspire to military reputation; they are strong and well limbed but in their features have all the delicacy of Asiatic beauty.

The horses belonging to these Tartars are not handsome, but they are hardy, indefatigable, and exceedingly swift; they are the best horses in the world for the Tartars to scour the deserts, as they can live upon almost any thing, and a very small quantity of provender seems to keep up their strength.

They are continually at war with the Persians, the fertile plains of Korofan exciting them to make frequent excursions into that rich and plentiful country; but they do not find it quite so easy to penetrate into the dominions of the Great Mogol, on account of the prodigious mountains which intervene.

Those who subsist upon their cattle, or by plundering their neighbours, live sometimes in huts, and sometimes in tents, every tribe forming a camp of its own, and frequently move from place to place as it suits their inclination or convenience; others, who cultivate the earth, and are a little honest in their principles than their wandering brethren, form societies, and live in towns and villages; these latter are either the real Bucharians or descendants of the Sartes, the ancient inhabitants of the country; or the Turkumars, who were settled in the country long before the Ulscees or Tartars, properly so called, subdued it. The Ulscees in general, however, despise the thoughts of cultivation, and deem it glorious to make excursions upon and plunder their neighbours.

The capital of the country which lies in 39 deg. 15 min. north latitude, is called Bochara. It is surrounded by a mud wall; the houses are built of wood, but the mosques and caravanseras are of brick; it is tolerably populous, but not equal to what it was formerly. The khan is permitted to seize upon the property of whom he pleases, which injures commerce and damps the spirit of cultivation.

S E C T. V.

Of the Crim and Lesgee Tartars.

CRIM Tartary, which was anciently called Taurica Cherfoneus, is surrounded by the Black Sea on the west, south, and part of the east. On the north it has the Paulus Arcticus, and lesser Tartary joins it on the north west by a narrow isthmus.

Its greatest extent, from north to south, is about 145 miles; its greatest breadth from west to east, is near 140 miles; and its breadth in other places is only about 85 miles.

It is situated between 33 and 37 degrees east longitude, and between 44 and 46 degrees north latitude.

It is by nature exceedingly fruitful; and with cultivation would be a fine country. There are towns and villages; but the houses are wretched huts. It is subject to the Grand Signior, whom the Khan is obliged in time of war to furnish with 30,000 effective men. These men, however, never receiving any pay, plunder and pillage in every place as they pass through; on which account every man takes three or four horses with him, besides that on which he rides, to load with plunder and captives. Whenever a horse dies, the owner immediately dresses the carcase, and invites his comrades to the entertainment.

In time of peace they purchase beautiful children in Circassia; and sell them to the Turks, who pay for them in clothing, arms, coffee, tea, rice, raisins, &c.

The chief cities, if they may be so called, are Precep, Crim, Arabet, Sachingeri, Cassa, Sidagoy, &c.

They travel in close carts, which contain not only themselves, but their wives, children, baggage, &c.

A painted waggon, and a hut covered with white linen, with a painted cloth at the top, tied with red strings, are all they give with their daughters in marriage; though they expect a handsome present from the bridegroom.

They bury their dead very deep in the ground; erect a tomb of mud over their graves, and adorn it with a variety of flags, expressive of the quality, circumstances, and actions of the deceased.

The country of the Lesgee Tartars extends near an hundred miles in length, from north to south, and about fourscore from east to west. It is fertile and pleasant, producing all kinds of grain and cattle. The people are good mechanics, and carry on several manufactures: they are not only very warlike, but excel in making fire arms, with which they trade into Persia. They are an independent people, and their chiefs, who are named Shamkalls, in any common case of danger, unite their forces, and are unanimous in their operations.

They are active and well proportioned: their eyes are black and full of fire; their complexion swarthy, and their features regular and engaging. They dress after the Arabian fashion, and wear whiskers: some few indeed let their hair grow.

They trade not only with the Persians, but with the Russians and Armenians, giving fire arms and madder for clothing and necessaries.

But though they are fond of commerce, they can rob and plunder as well as any of the other Tartars;

however, if they promise to protect or convey any stranger, they never break their words, or violate the laws of hospitality.

They follow the Turks in their mode of worship, and the Persians in their manners; but in one particular they outdo most of the Oriental nations, for they can drink like Germans.

S E C T. VI.

C O N C L U S I O N.

AFTER having particularized all the kingdoms, states, and various tribes which compose those vast regions known by, and comprehended under the name of Tartary, a country which extends 4000 miles in length, and 2400 in breadth, it may not be improper to present the whole to the eye in one general view by way of conclusion.

This extensive country seems to be an epitome of the universe. It contains within its limits a vast ocean, viz. the Caspian sea, which in fact is no more than a prodigious Tartarian lake; many other lakes, innumerable rivers, and some navigable, some not; the former contain islands, and both are well stocked with fish. Mountains whose summits reach the clouds; small hills, extensive plains, deserts of an astonishing circumference; in fine, it includes within its vast limits all the varieties of nature with respect to land and water, and all that the imagination can conceive of the pleasant, the dreary, and the dreadful.

The air hath innumerable variations from the prodigious extent of the country, as it partakes of the frigid temperature, to be found beyond the Arctic Polar Circle, and of the serene climates of France and Italy, and the more luxurious atmosphere of the finer parts of Turkey.

The soil is equally various, and a scale of the Tartarian produce might be drawn, to descend from the height of fertility to the most sterile degree of local barrenness.

In some places not a vegetable fit for use is to be found, nor a pebble that is worth looking at. In others all the luxuries of vernal nature abound, and the mines team with gold, silver, copper, iron, jasper, lapis lazula, &c.

The people vary as much as their country or climate, in persons and manners. Those in the western parts, in Circassia, and its neighbourhood, are the most lovely and delicate of the creation. In the middle regions they are less handsome, and in the eastern parts, about Kamtschatka, they are very indifferent. Thus the inhabitants of Tartary, with respect to features and persons, may be included under three general heads, viz. the beautiful, the passable, and the forbidding.

There are two characteristic circumstances indeed, in which all the Tartar nations and tribes unanimously agree. In the first place they are exceedingly fond of that noble animal the horse, either alive or dead: alive, as the most excellent of servants; and dead, as the most delicious of food. And secondly, they have all the same natural propensity, not only to plunder their neighbours, but to rob and pillage each other.



The E M P I R E of P E R S I A.

S E C T. I.

Antiquity of Persia, ancient and modern State, Derivation of its Name; Situation, Extent, Climate, Divisions, Mountains, Rivers; principal Cities, particularly Ispahan, &c.

PERSIA hath been celebrated in history from the very earliest ages; but though the people have often been considered as powerful, they could never be deemed happy. Despotism and superstition have always had too much influence in their political and religious matters. Wherever private property is precarious and the human reason unshackled, the people must be miserable. Noting but liberty guarded by wholesome laws, and freedom of thought under salutary restrictions, can render any people happy. From the remotest periods to the present time we find that arbitrary measures have ruined the most powerful states, and depopulated some of the finest regions in the universe, while liberty hath rendered other countries less happily situated, opulent and potent.

It is probable that the word Persia is only a corruption of the word Parthia, and that the modern Persians derive their name from their progenitors the Parthians, the ancient inhabitants of the country: the word itself implies a horseman; the Persians and Parthians having always been famed for their skill in horsemanship.

Modern Persia includes all those countries which were anciently celebrated and known by the names of Media, Parthia, part of Assyria, Hircania, Carchemish, Bactria, Iberia, and Sufiana.

It lies between the 45th and 70th deg. of east longitude, and 25th and 44th deg. of north latitude. It is 1300 miles in length, and 1100 in breadth, being bounded on the north by the Caspian sea, which separates it from Russia, and on the north east by the river Oxus, which divides it from Ubec Tartary; the north west boundaries are the Daghistan mountains, and the mountains of Ararat, which divide it from Circassian Tartary; India is the eastern boundary; the Indian ocean, and the gulphs of Persia and Omus, the southern; and Arabia and Turkey, the western. Thus it is evident that no country in the world is more happily situated for commerce, or better calculated to become a great maritime power; but its natural advantages have always been rendered of very little use by its unhappy political constitution.

The prodigious mountains of Ararat and Caucasus have long made a distinguished figure in history; nor hath that long chain of mountains, known by the name of Taurus, which run quite through the empire from Natolia to India, been less celebrated. These are the only mountains of any consideration in the whole country.

The chief internal disadvantage in Persia is the want of water. There are fewer rivers in this country than in any other of so vast an extent in the world. The only rivers worth naming are the Kur and Aras, they both rise near mount Ararat, and discharge themselves into the Caspian sea. The western boundary indeed is watered by the Euphrates and the Tigris; and the river Indus washes the eastern part; the stream called Oxus does not merit the name of a river; and the few other rivulets are no better than ditches, many of them being the greatest part of the year dry.

However, to remedy the above inconvenience, the Persians have supplied by art what they have been refused by nature: and by the means of a great variety of

canals, reservoirs, aqueducts, and other useful and ingenious contrivances, they seldom know the want of water.

In a country so extensive, the air is of course exceedingly various; but it is allowed that the provinces in general are fertile. Towards the Daghistan mountains, which are continually covered with snow, the air is exceedingly cold; it is very hot in the southern parts; but the midland regions are agreeably temperate, and salubriously pure.

From the distracted state of Persia for many successive years, the political division of the provinces cannot be ascertained; but the most remarkable places in the empire have been visited of late years by several merchants and others, who went upon embassies; the most authentic and interesting, of whose accounts we shall blend for the information of our readers.

Ispahan, the metropolis of the Persian empire, and the capital of the province of Erabi, is situated in a pleasant plain, and is defended from the winds by a chain of mountains, which surround it at several miles distance; it is 12 miles in circumference, exclusive of the suburbs; the form is oval, and though the streets are irregular, it certainly merits the name of a magnificent city. It however suffered greatly in point of population and superfluity, by the devastations of Kouli Khan; so that Mr. Hanway, who was there in the year 1744, imagines that not above 5000 of the houses were inhabited at that time.

Previous to Kouli Khan's ravages, it contained 18,000 houses, 500,000 inhabitants, 1,800 caravanseras, 160 mosques, 260 public baths, a great number of superb palaces, and fine squares planted with shady trees. The royal palace, with the offices and gardens, is three miles in circumference; the royal square is near a mile long and about three furlongs broad. The fortifications of this city are however mean and weak, being mostly made of earth, and the moat which surrounds them is generally dry, so that the place is but in a defenceless situation; it is nevertheless not only the best town, but the greatest mart of commerce in Persia, all the trade of the empire centring here; besides the vast quantity of goods of all kind, which are brought by merchants of all the Oriental nations, who deal in musk, ambergris, diamonds, pearl, gold, &c.

The great market place or meidan is 700 feet long and 250 broad; the houses which surround it are uniform, erected with bricks, and the shops vaulted; on the side towards the palace are the shops belonging to the lapidaries, goldsmiths, and druggists, opposite to which are the taverns, eating houses, linen drapers, mercers, woollen drapers, &c.

Through the market flows a rivulet, the channel of which is of stone, by which the water is conveyed to two large reservoirs, that supply the greatest part of the city with that useful article by the means of pipes. On the banks of this rivulet and round the market are planted a great number of ever-green trees, which greatly resemble box, and being regularly cut, so that the shops appear between them, they add greatly to the elegance of the place.

Here are two covered music galleries opposite to each other, where the city musicians play every night at sun set, or whenever the Sophi makes his appearance.

Near the great market place is the bazar, or another inferior market place, which is divided into several streets or other ranges of shops covered over. In this market all sorts of merchandize, and provisions of every

every kind are sold, and the prices are allowed to be reasonable; meat and fuel indeed are rather dear.

Several pieces of cannon without carriages, are planted before the royal palace. This palace consists principally of the festival hall, where the Sophi entertains his nobles on new year's day, and the hall of audience where he receives foreign ambassadors, hears causes, and distributes justice; the latter has not only a spacious court before it, but is in itself exceedingly superb and elegant. At one end of this hall is a kind of alcove, which is separated from the other part by a red callico curtain, which is occasionally drawn up by silk strings, and rests upon the capitals of the pillars, which being of wood are finely carved and gilt, as well as the walls: the floor is covered with a carpet, of a gold and silver ground; the sides are adorned with pictures painted by European masters: in the center is a beautiful fountain surrounded by a number of gold and silver vessels. In its basin many kinds of fruits and flowers are seen floating upon the surface of the water. There are many other spacious apartments in the palace, which strangers are not permitted to survey. Besides the halls there are many smaller chambers, closets, and galleries, some for the entertainment of the officers of the court, who are exceedingly numerous; others for the women: there are many detached offices for the menial servants, and a sanctuary or place of refuge for debtors and criminals. But it is remarkable that almost every apartment hath its own peculiar subdivision of the garden.

Near the palace is a citadel, well garrisoned, and but indifferently fortified, which contains the treasures, ammunition, arms, and stores belonging to the Sophi.

There is a spacious mosque near the south side of the Meidan, built of white marble, in so artful a manner that the eye cannot discover where the separate stones are cemented together: there is a large court before it, in the center of which is a beautiful fountain. Many of the other mosques are remarkable for their elegance and grandeur.

Opposite to the great mosque are many taverns, and tea houses or coffee houses; the latter are held in great repute, but the former are deemed infamous.

In the tea houses people of reputation drink tea and play at chess. To the coffee houses they go to drink coffee, smoke tobacco, and hear the poets rehearse their humorous and satirical compositions.

In Ispahan there are two convents, the one Spanish and the other Italian, which belong to the Augustine and Carmelite friars.

The Sophi's stables are very large; but the most singular thing in them is a high tower, built of earth and the horns of flags and axes, in commemoration of a great hunting match, in which Shah-Tamar killed 2000 of those animals, whose horns were employed in the building.

There are many warehouses in different parts of Ispahan, which are usually built three stories high, with vaults beneath them.

The suburbs are large; and that quarter, inhabited by the Armenians, is supposed to contain 3000 houses and 12 churches; there is another quarter inhabited by Georgians, who, as well as the Armenians, are Christians, and merchants; the third quarter is the residence of the Gebers, or the descendants of the ancient Persians.

The city of Schamachie, the capital of the province of Schirwan, is divided into the north and south city; the walls of the former are standing, but are too low and weak to be of any service in case of a siege: those of the latter were demolished by Shah Abbas. The streets are narrow, the houses low, and built only of earth. The shops, bezar, and two capacious warehouses, are in the south city. The trade chiefly consists of raw and wrought silk, callicoes, &c. The Muscovite merchants deal in Russia leather, furs, copper, and tin: the Circassian Tartars trade in horses, boys, and women, the latter of whom they steal on the Muscovite frontiers. The Jews likewise drive a considerable trade here in gold, silver, brocade, tapestry, woollen, silk, and warlike instruments. There are many colleges here in which all the branches of Oriental learning is taught. The Mosques are large and numerous: the inhabitants use the Turkish lan-

guage in common; indeed, it is generally known all over Persia. The country round this city is fertile and pleasant.

Ardebil, though large, hath neither wall nor fortification; it principally consists of five capital streets; every house hath a garden, or rather orchard, full of fruits; and the streets are regularly planted with elms, which render them exceedingly beautiful and pleasant. The market place is 300 paces in length, and 150 in breadth; it is surrounded with shops, and warehouses, every trade having its peculiar quarter: not far distant is a mosque of refuge where criminals are permitted for a limited time; this is the burial place of Iman Sade, a child of their twelve saints. When the time is expired the criminal must again seek his safety in the grand sanctuary, or sepulchre of Sefi, which is at a small distance. At the entrance of the city, a little river divides itself into two branches, the one passes through it, and the other furrows it; these streams are sometimes swollen by the melting of the snow from the mountains, that the inhabitants are obliged to divert the fury of their currents by means of innumerable artificial trenches, or the whole city would be overwhelmed by the inundation.

All valuable commodities, such as jewels, gold, silver, brocades, &c. are sold in a handsome square fabrick, built upon arches on one side of the market place; there are three gates in this building, which lead into three trading streets, that are covered over, and well furnished with caravanseras, store-houses, and shops.

Sulthania, though greatly decayed, was once a noble city; it still retains many magnificent buildings, the most remarkable of which is a prodigious large mosque, that contains the sepulchre of Sultan Mahomet Chodabende, the founder of the city.

This mosque hath three gates of fine polished steel, which equal in bigness the gates of any church in Europe. The Persians pretend that twenty strong men cannot open the largest of them, without distinctly pronouncing *Beak Ali Bulscha*, which signifies, *open for the sake of Ali*; but on the repetition of those words, the hinges become so pliant, that a child may manage the gate and swing it open with the greatest ease. The roof of the mosque is of blue and white stones. The tomb of the before mentioned Sultan is surrounded by a grate of polished Indian steel, most admirably wrought: within the brass rails, which separate it from the rest of the mosque, there are several books written in Arabic characters, of three inches in length, with alternate lines of black and gold. The books themselves are near a yard square. The Holstein ambassador, when in Persia, procured some leaves of them, which are now in the duke of Holstein's library, and contain a paraphrase upon the Koran. At the entrance of the mosque is a beautiful fountain; the tower, which is of an octagonal form, is surrounded by eight other towers. Upon the whole it is a structure which astonishes the imagination and gratifies the curiosity.

There are many other fine mosques in the city, particularly one founded by Shah Ismael, which hath a round tower over the gate, and the court is embellished by a magnificent pyramid, surrounded by eight elegant marble pillars. Near this mosque are the ruins of a triumphal arch built of sivestone.

The city of Caswin, the ancient Arfatia, is the principal city of the province of Irak, which was originally the celebrated Parthia; it contains above 100,000 inhabitants, yet hath neither wall nor fortification. Its circumference is about a German league, and its situation in a sandy plain. The houses are plainly built of brick, but are neat and well furnished; the streets are not paved, and consequently dusty; the inhabitants are supplied with water from a neighbouring mountain by the means of pipes. The people shelter themselves from the excessive heats in vaulted cellars, where they likewise preserve ice and snow to cool their liquors.

Here is a royal palace near the market place, which was erected by Shah Tamar; he however afterwards removed the regal seat to Tauris; there is a beautiful garden behind it, and another opposite to it; in the common market prodigious quantities of all kinds of commodities

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commodities are sold. The horse market contains many fine buildings; but we cannot omit one singular circumstance which is practised here: as soon as the shops are shut a great number of prostitutes make their appearance, and seat themselves in rows with their faces veiled; the bawds stand behind them with unlighted candles; when a man makes his appearance at any of the rows, the bawd lights her candle, that he may have an opportunity of examining which face he likes; when he has pitched upon one, a bargain is made with the bawd, which being concluded, the couple retire. This, like other large Persian cities, contains many bagnios, caravanseras, warehouses, &c.

The city of Kom, which by Ptolemy was called Gurianna, hath lost much of its ancient splendour; the walls are in ruins, but indicate its former importance. Its principal trade at present is in a much admired earthen ware, and sword blades, which are deemed the best in the whole empire.

In 33 degrees 51 minutes of north latitude lies the city of Katchan, in the midst of a fine fertile plain; this is one of the finest cities in Persia, the houses in general being handsome, and the public structures superior to those of any other city; the country about it is so fruitful, that the very poorest inhabitants live luxuriously. The city is exceeding populous, not only from the great number of natives, but from the vast influx of foreigners, who flock thither from all parts, particularly from India, to carry on trade; the walls and fortifications are made of a kind of potter's clay. The Sophi hath a grand garden here, in the middle of which is a summer palace, reputed to have a thousand doors and windows. This greatest inconvenience in Katchan is the want of water, as they have not any but what is ill-tasted, thick, and muddy.

The city of Rischd, which is in 31 deg. north latitude, and in 50 deg. longitude from London, is the capital of the province of Ghilan, which is one of the most fertile, rich, and pleasant provinces in all Persia. It is large and populous, but hath not the least fortification. The streets are agreeable and planted with trees; but the houses in general are meaner than those of any other city in the empire; they are all covered with tiles, or slates. The market place is capacious, and contains many good shops; and all the necessaries of life are exceedingly cheap.

The city of Dehrent is situated in 41 deg. 15 min. north latitude, and in 51 deg. east longitude: it is about three miles in length, and near five hundred paces in breadth; the castle and wall are five feet thick, and it is supposed they were built by Alexander the Great. They appear to be built with freestone, but in reality are a composition of pounded muske shells, and pieces of free-stone beaten to powder, which being moulded into the form of bricks, are so excellently cemented together, that the whole composition is now harder than any marble; a garrison of five hundred soldiers is kept here.

Schiras, which lies about two hundred miles to the southward of Isfahan, is a place of considerable trade.

The wines made here are the best in Persia; the fruits and flowers are incomparable, and the surrounding country is a perfect paradise; but only about four thousand of the houses are at present inhabited: it is the capital of Pars, the ancient Persia; and its college for the study of oriental literature, is one of the best in Persia. Though the streets are narrow, the buildings in general are superb and elegant, and the mosques are innumerable.

The cities of Omus and Gombroon, on the Persian Gulph, are much on the decline at present, though they were formerly places of great commercial consequence. Most of the European nations, particularly the English, have established factories at Gombroon, by the means of which they carry on a trade with the Persians, Turks, Tartars, Arabians, Armenians, Banyans, &c. Of these factories a more particular account will be given hereafter.

S E C T. II.

The Natural History of Persia.

THE most singular circumstance in the natural history of Persia, is what relates to the springs of Naphtha.

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The dark grey or black naphtha is principally found in the little island Wetoy. The springs ferment and boil highell when the weather is thick and hazy. It often takes fire at the surface, forms a flaming rivulet, and rolls with great rapidity to the sea, when it enters and retains its flames till it gets to an astonishing distance from the shore. In fine weather the springs boil up to about three feet, in doing which it often hardens till it almost closes the mouth of the spring, and sometimes quite covers it up, and forms a hillock upon it. But a spring is no sooner opposed and obstructed in one place, than it works its way under ground, to another, where it breaks out with redoubled violence. The mouths of the springs are about ten feet in diameter, or more when they have continued long open. The poor people use the naphtha as oil in their lamps, and often to boil their provisions, but it gives the food a disagreeable taste, and is indeed in itself very disgusting to the smell. This occasions the island not to be inhabited, at any time, except when the people are gathering naphtha.

When ashes are mixed with the naphtha, it burns best in the lamps; it is kept in earthen vessels under ground, at a distance from any dwelling place, as it is very apt to take fire, and when such an accident happens, it is as dangerous as gunpowder.

There is a thin white naphtha found in the peninsula of Apcheron, which is drank by the Russians as a cordial, and used externally as a medicine. It is purchased by the Indian merchants, and being properly prepared, forms the most beautiful and durable varnish in the universe.

Near the city of Baku on the Caspian sea, mines of brimstone are found.

The temple of the Gebers, or Gours, who are the worshippers of fire, is about ten miles from Baku. The earth for two miles round hath been long famous for its singular qualities, for on paring off the surface of the earth in any part of that extent, to the depth of two or three inches, and touching the uncovered part with a red hot coal, it immediately takes fire. Though the flame makes the soil hot, it does not consume it, or injure any thing near it. If a hollow cane, or any other tube, though made of the slightest materials, be put a few inches into the ground, and the top of it be touched with fire, a flame will instantly burst out, which will burn exceedingly clear, without consuming the cane or tube. Thus the inhabitants of these parts kindle a fire and dress their food without expence; for their houses consist only of a ground floor, which is not paved, so that when they want to dress any food, they run three or four canes into the ground, and having kindled a fire, they put on their pot. The flame may be extinguished in the same manner as spirits of wine are. This flame smells sulphureously like naphtha, but is not quite so offensive, and the more along the ground, the more fire and clear is the flame.

In Persia we see a fine country miserably neglected, where nature has done much, and art little; where cultivation is only subservient to absolute necessity, and any improvement in agriculture is never once thought of.

Towards Tartary, and on the borders of the Caspian sea, the soil itself is rather unfruitful, but to the southward of Mount Taurus the natural fertility of the ground is astonishing; the corn, which is brought to perfection with a very little trouble, is admirable. They make excellent wine of grapes, which are the spontaneous productions of those parts. The other fruits are delicious, and the face of the country teems with all the luxuries of life.

No part of the world produces better oil or finer drugs; particularly sunna and rhubarb. The cucumbers, dates, oranges, pistachio nuts, melons, and all kinds of what Europeans call garden vegetables, are not to be excelled.

It is to be observed that what hath been said relates to the open country only, for no people in the universe are more careful of their gardens than the Persians; like the Chinese, they deem gardening one of the most important sciences, and spare neither pains nor expence to render their enclosed grounds beautiful, as well as useful, as a description of their gardens will evince.

The Persians do not introduce flowers into their gar-
P
dens

dens as the Europeans do; these are the spontaneous productions of the fields; but the gardens are filled with plantations of the most excellent fruit trees. Their walks are curiously laid out, and set on both sides with trimmar trees, a species of poplar not known in Europe; it grows to the height of a pine, bears a fruit resembling the chestnut, and has broad leaves like those of the vine. Of the wood the Persians make their doors and window shutters, as it is brown, smooth, finely veined, and much more beautiful than the finest walnut tree. But the people plume themselves on their skill in hydraulics, in which they seem to excel, and their fountains are deemed the finest ornaments of their gardens.

The Emperor's garden near the city of Ispahan, called Eyuback, is exceedingly fine; it is exactly square, being half a league each way; it is divided at right angles by the river Sanderuth. Towards the south there is a mount finely planted with trees, which form several beautiful walks; on each side are precipices, made by cutting the rock, and from the top several streams of water fall into basins at the bottom, and form a variety of artificial cascades. There are basins and fountains in every walk, but they all differ from each other in appearance, and spout out the water variously.

In the middle of the garden there is a very large basin, into which all the several streams disembogue themselves, and from which a column of water is thrown up to the height of 40 feet. The basin is square, and at each corner there is a large pavilion, containing several fine apartments, adorned with beautiful carving and gilding. This garden is not only planted with all the species of fruit-trees in Persia, but with many from Turkey and India, which were procured at a great expence for that purpose, by Shah Abas; among which is a peculiar kind of vine, the grapes whereof are as large as a walnut; they contain no stone, and taste most deliciously. There are 110 gardeners to take care of this garden; that is, 10 master gardeners, and 10 others under each of them. They are furnished to let any person see the garden for 4 kaubekies, or two-pence a piece; who are allowed to eat what fruit they please, but to carry none away.

In most gardens there are summer-houses, containing four apartments, suitable to the four winds, where the master may take the benefit of the air as he pleases; and it frequently happens that these summer-houses are far superior to the dwelling houses, both with respect to the architecture and furniture.

In Persia the number of mulberry-trees is so prodigious, that it enables the natives to feed innumerable quantities of silk worms, which produce some of the most excellent silk in the universe.

All the flowers that are known in Europe are found in the Persian fields, with many others, peculiar only to that country. For many miles round Ispahan the ground is enamelled, and the air perfumed by them.

The flowers in general are thought to be more beautiful in colour, and more pleasing in their odours than those of most other countries.

Here are a great number of wild chestnut, turpentine, and almond trees. Many provinces produce trees which bear those gall nuts which are used in dying. There are gum, mastic, and incense trees; the latter, which are found in Carmania, resemble the pear tree. The plantane trees are supposed to prevent the plague from visiting places, where they are found in abundance; and it is asserted by the Persians, that at Ispahan, where the plague was formerly frequent, no contagion hath happened since the gardens and public walks of that city were planted with these trees.

Willow, fir, and curnil trees abound. The manna trees are of various sorts; the best yellow is found in Nichapour and part of Baclria.

They have plenty of tobacco about Hammadan and Susa, and the Persian poppy is deemed the finest in the universe. The roots and falling are better tasted, and less liable to create ructions in the stomach, than those of any other country.

In Chorassan they have rhubarb, which is in high estimation, though it must be confessed that it is inferior to that brought from Tartary. Here is plenty of

scna, nux-vomica, cassia, gum-ammoniac, affaetida, &c. *Affo-zida* is common in all the oriental countries, being used in ragouts, sauces, soups, &c. it is allowed to have the strongest odour of any thing in the universe; whatever vessel it is put in, it always retains the smell, and all the goods in any ship in which *affaetida* is packed up, are more or less impregnated with the scent.

In Persia there are two kinds of mummy, the one is a natural production which distills from a rock, the other is taken from embalmed bodies. It is an admirable medicine in the cure of wounds, bruises, &c.

Galbanum and the cotton tree are very common, but there is another tree which produces a very fine cotton, or rather a flilk.

The melons, of which there are above twenty different sorts, are perfectly delicious and exceedingly wholesome.

All the fruits of Europe are found in great perfection in Persia, particularly peaches, apricots, and nectarines, some of which weigh eighteen or twenty ounces.

The pomegranates, apples, and pears, which grow in Iberia, are very fine, as are the dates of Carmania, the oranges of Hyrcania, and the onions of Baclria; the last mentioned are as sweet as apples. The wheat, barley, rye and oats, are exceeding good, and the rice is universally admired.

The Persians know nothing of grafting, but many of their rose bushes bear three sorts of roses naturally. Salt, sulphur, allum, and salt-petre are here produced by spontaneous nature. There are large quarries of black, white, red and mixed marble.

The hories are the most beautiful of the East, though not deemed to be so swift as the Arabian. The asses are of two sorts; first, the native asses, which are dull, heavy, and stupid; and secondly, the Arabian breed, which are beautiful and docile, and are in high estimation for the saddle.

There are three sorts of camels, viz. the small the large, and the swift; the swift can trot as fast as a horse can gallop: the large can carry 1200 or 1300 wt. they are not beaten, but managed by the voice, the driver singing a kind of song, and the camel proceeding faster or slower according to the modulation of the voice.

Oxen are used in ploughing; but beef is seldom or ever eaten. Hogs are scarce; sheep and deer plenty; and wild beast, such as lions, leopards, bears, tigers, &c. very numerous, particularly in Hyrcania. The jackals dig graves, and tear up the dead bodies, being exceedingly fond of the flesh.

There are abundance of locusts, or flying grass-hoppers; and many black serpents, whose sting proves mortal in a few hours: many provinces produce a frightful kind of lizard, which is above a yard in length.

Persia produces all the different kinds of fowls, which are found in Europe, but not in abundance; but wild and tame pigeons are very plentiful: for it is imagined that no country in the universe contains so many pigeon houses, there being above 3000 in Ispahan and its neighbourhood. The reason of such a number of pigeons being kept is on account of their dung, which the Persians deem the best manure for their melons, of which they are so fond.

Martlets and the nours are taught to speak like parrots. The nightingale is heard all the year round, though it sings finest in the spring; but the principal bird is the pelican, which has a beak near twenty inches in length, a head too large in proportion to the body, and feathers as soft and white as those of a goose. It usually rests its long beak upon its back; its food is fish, in the catching of which it shews great dexterity.

There are a great number of birds of prey, which are taught to fly at other game, the Persians being great lovers of falconry.

Fresh water fish are not plenty on account of the great scarcity of rivers: but they have sea fish in great abundance.

In Carmania there is a natural rarity called the wind-poisoning-flower, which it is said infects the air. There is another shrub called asses poison, because those animals are fond of eating it when they can find it, though it is sure to prove mortal to them.

The bezoar stone is taken from goats, both wild and tame, which feed near the Persian gulph. It excels the bezoar of Golconda, because the herbage upon which the goats feed is the dryest in the univerie. This stone, which is used in medicine as a suborific, is now greatly sunk in its reputation in the Oriental regions.

It is happy for Persia, which is so much troubled with the land locust, that there are great swarms of abnecees, or water locusts, which are natural enemies, and devour the others wherever they meet with them. They are of the size of an ordinary hen; the feathers are black, the flesh greyish, and the wings large.

At some distance from Ispahan, the Persian metropolis, is Mahmoudker, or Mahmoud the Deaf, a river so called, which falls into an extensive and beautiful basin, through a range of rocks, which nature hath formed into a kind of fortification, with regular battions, embrasures, &c. through which the winds pass with astonishing velocity. As the traveller ascends the mountain, he is entertained with a view of the river through a variety of chinks. It appears like a lake covered with rocks and mountains: stones, when thrown in, make a surprising noise; and the river itself is deemed unfathomable.

S E C T. III.

A succinct and concise History of Persia.

THERE is not, perhaps, in the univerie a country whose history is more replete with great and singular events than that of Persia. It hath exercised the pens of the most eminent writers, both sacred and profane; and forms a principal part of the history of the chief nations in the earliest ages of the world.

Persia constituted a part of the first great monarchy in the univerie, supposed to have been founded by Nimrod, or his son Belus, the Baal of the ancient idolatrous nations. Most of the particulars relative to Semiramis, and her son Ninus, are so exceedingly fabulous, that they are not worth repeating. Indeed the Persian history is very little to be depended upon till A. M. 2083, when Abram fought a battle with four Persian princes, and defeated them with only 318 of his own family. These princes were Chedorlaomer, king of Elam or ancient Persia, Arinch king of Ellatar, Amrasheh king of Shinar, and Tidal king of Nations, a successor of Nimrod.

The history of the Assyrian empire, from the time of Nimrod to the reign of Sardanapalus, is exceedingly vague, uncertain, and mutilated.

Sardanapalus, who flourished about the year of the world 3237, was timid, luxurious and effeminate. He painted and dressed like a woman; was fond of none but female amusements, and passed all his time in his feaglio: he was a great drunkard and glutton, and extremely solicitous after riches, not for the sake of hoarding them up, so much as to have an opportunity of spending them in rioting.

The following two lines were engraved upon his tomb by his own peculiar order:

*Hæc habes quæ edi, quæque exaurata libido
Insuper: at illa jacent multa & præclara relicta.*

Which may be thus rendered into English:

All I've enjoy'd, or eat, away I take,
What I can't reach, I leave for others sake,

which shew the natural fordidness of his soul.

Arbaces, the governor of Media, contrived to be introduced into the palace of Sardanapalus privately, where he beheld the scandalous manner in which he lived, and found that a potent sovereign, whom many warlike nations obeyed, had, by his luxurious and inactive manner of life, rendered himself more effeminate than a woman. Arbaces therefore determined to dethrone him, and being joined by others, found himself at the head of a powerful army. Sardanapalus at first hid himself in his palace, but being persuaded by some of his nobles to put himself at the head of his army, he did, but was defeated and pursued to Ninevah; finding that he could not maintain that city against the revolvers, he ordered a vast pile of wood to be raised, and upon it burnt his

treasures, his eunuchs, his women, and himself. After the death of this emperor, the revolvers divided his dominions; thus Arbaces took Media and Persia; Belochus assumed the government of Babylonia and Chaldea; Ninus the second reigned in Ninevah and the circumjacent countries, and the rest of the conspirators usurped the other provinces, which had helped to constitute the empire.

Belochus, Belchis, Nabonassar, or Baladan, as he is termed in the scripture, reigned 12 years, beginning his reign A. M. 3257, which is the celebrated era of Nabonassar.

He was succeeded by his son Merodach Balladan, who was followed by several other kings of B. Babylon, to whose histories we are totally strangers, as nothing concerning them hath been transmitted to posterity but what is evidently fabulous.

The city of Ninevah, where Ninus the Second, or Tiglath Pileser reigned, was at this time nineteen miles in length, and about eleven in breadth, and the circumference sixty miles. It is of the circumference that the Prophet Jonah speaks, when he says in the Eastern stile, that it was a city of three days journey. Three chariots might go a-breast upon the walls, which were one hundred feet in height; the towers or castles by which it was fortified, were two hundred feet in height, and one thousand five hundred in number. Ninus conquered Syria, and annexed not only that kingdom, but all Israel beyond Jordan or Galilee, to his own dominions.

Hofea, king of Samaria, being desirous of shaking off the Assyrian yoke, courted the alliance of So or Sabachus, the Ethiopian monarch, who had conquered Egypt. To punish the presumption of Hofea, Salmanasar, king of Ninevah, marched against him with a powerful army, plundered and laid waste the country, loaded Hofea with chains, imprisoned him during the remainder of his life, and carried away his subjects the children of Israel, into captivity.

Salmanasar having reigned fourteen years, was succeeded by his son Sennacherib, or Sargon, as he is termed in scripture. King Hezekiah having refused to pay the usual tribute, Sennacherib invaded Judea, and obliged Hezekiah to give him not only his own treasures, but also those belonging to the Temple. After receiving every thing he could ask, he refused to withdraw his army agreeable to his oaths and promises, but carried on the war, and reduced the whole country, except Jerusalem, which he closely invested. At this crisis he was informed that the kings of Ethiopia and Egypt were marching to the succour of Hezekiah; he immediately raised the siege to oppose them, but first wrote a letter to the king of Judea, replete with the most horrid blasphemies. Having defeated the armies of the Ethiopians and Egyptians, he returned to the siege of Jerusalem, where the vengeance of Heaven overtook him, for in one night 185,000 of his men were destroyed by the sword of an angel, and he was compelled to retreat with the wretched remains of his forces. Thus the proudest monarch upon earth, who styled himself king of kings, and victor of nations, was in a few hours brought from the highest pinnacle of glory, to shame, confusion, and distress.

Sennacherib's disappointments rendered him so tyrannical, savage, and cruel, that he even became odious to his own relations, and was at length murdered by two of his own sons, in his principal temple, while he was prostrating himself before an idol named Nisroch. The parriecides fled to Armenia, and their younger brother Efarhaddon mounted the throne. The royal family of Babylon becoming extinct about this time, Efarhaddon turned the distracted state of that kingdom to his own advantage, and annexed it to his dominions, reigning over the united kingdoms thirteen years: previous to his death, he likewise conquered Syria, Palestine, and Israel, and added them to the Assyrian empire. His whole reign was exceedingly prosperous, and lasted thirty nine years. He was succeeded by his son Sardanapalus, or Nebuchadnezzar the first, who ascended the throne A. M. 3335.

Saracus his son reigned after him. A general belonging to this monarch raised a rebellion against him, made

himself

himself master of Babylon, reigned there twenty one years, and then having entered into a treaty with Cyaxares, king of Media, they, in conjunction, laid siege to Ninevah, took it by storm, and entirely destroyed it, Sarcus being slain in the siege, the successful general Nabopolassar, transferred the seat of the Assyrian empire to Babylon, and was acknowledged as sovereign by all ranks of people.

The neighbouring monarchs, alarmed at the growing power, and envious of the rising greatness of Nabopolassar, united their forces against him and his colleague Cyaxares, recovered Syria and Palestine, and advanced as far as the Euphrates.

Nabopolassar being grown old, sent his son Nebuchadnezzar at the head of a powerful army against them, who defeated the confederate armies, retook the city of Carchemish, and recovered Syria and Palestine.

He then penetrated into Judea, laid siege to Jerusalem, and took it in the year of the world 3398.

He put Jehoiakim, king of Judea into irons, designing to carry him to Babylon in order to grace his triumph. But being at length moved to compassion by the severity of that king's affliction, he relented, and restored him again to his throne; he, however, carried a great number of Jews with him into captivity, particularly several of the royal family, plundered the king's treasury, and even the temple, from whence he removed the most valuable vessels. From this era we are to date the Jewish captivity at Babylon, which happened in the fourth year of Jehoiakim king of Judea; among the rest Daniel the prophet being then only eighteen years of age was carried into captivity, as was Ezekiel a short time after.

Nabopolassar dying A. M. 3399, his son Nebuchadnezzar, who, for some time, had shared the government with him, now ascended the throne of Babylon, by the name and title of Nebuchadnezzar the second.

His dominions included Chaldea, Assyria, part of Arabia, Palestine and Syria, over which he reigned 43 years.

He had a dream in the fourth year of his reign, which greatly oppressed his spirits, though he could not recollect the particulars of it.

The soothsayers, diviners, and magicians of the empire were accordingly called together. When they were assembled, Nebuchadnezzar demanded of them the particular circumstances of the dream.

They replied, that it exceeded their skill to tell what any person had dreamed, their art extending only to the interpretation of those dreams which were told them. This so greatly enraged the king, that he ordered all the magicians and wise men to be put to death. In this bloody order, Daniel and three of his companions were included, they being deemed to possess all the learning and skill of the Egyptians and Arabians. Daniel however desired to have an audience of the king, when being admitted into his presence, he, to the king's great astonishment, told him the substance of his dream. The king being now convinced that the God of Israel was the true God, advanced Daniel to the highest offices of the state, his three friends were likewise promoted to great trust and dignity.

About this time the king of Judea revolted, but was killed in an engagement with the troops of Babylon, under the command of one of Nebuchadnezzar's generals. Jechoniah his son was shut up and closely besieged in Jerusalem by the Assyrian army till the arrival of Nebuchadnezzar, who soon made himself master of, and plundered the city, sending away every valuable to Babylon.

He placed his own uncle Zedekiah upon the throne, and carried Jechoniah, his wives, officers, and even his mother, into captivity, exclusive of a vast multitude of the common people.

Zedekiah, however, soon revolted, and Nebuchadnezzar again laid siege to Jerusalem, which after having been invested above a twelvemonth, was taken by storm. Zedekiah was carried to Babylon into captivity, after having had his eyes put out; but his two sons, his nobles, and all his principal officers of state, were put to the sword; the fortifications of Jerusalem were demolished, the city burnt, and the temple destroyed.

Nebuchadnezzar was now so clad with pride, that he ordered a statue of gold to be made, of sixty feet in height.

The idol being completed, he convened together all the principal people of his empire, in order to dedicate it with the utmost solemnity, and published a decree that all should be thrown into a fiery furnace, who refused to acknowledge it as a deity, and to pay it adoration.

Three Hebrew youths, however, named Ananias, Misael, and Azarias, or as they are termed in scripture, Shadrach, Meshach and Abednego, absolutely refused to comply with the royal mandate. Being, therefore, in consequence of the king's order, thrown into the fiery furnace, they were miraculously preserved from the flames by the intervention of heaven. This so affected the king that he published another ordinance, enjoining, upon pain of death, that nothing should be said against the God of the Hebrews.

Nebuchadnezzar then laid siege to Tyre, but was thirteen years before he took it. The principal Tyrians, however, escaped in their vessels to a neighbouring island, where they erected another city, which soon surpassed the former in magnificence and wealth. After the conquest of Tyre he subdued Egypt, and having attained the pinnacle of glory, he determined to complete the buildings and embellishments of Babylon.

Nebuchadnezzar now fell a sacrifice to his own pride, and by pretending to be equal to God became inferior to man; for the Almighty deprived him of his senses; he was excluded from the society of men; grazed in the fields like the oxen; had nails like the claws of birds; and hairs like the feathers of eagles.

In seven years time, however, his senses were restored to him, he resumed the government, and being sensible of the enormity of human vanity, and of the immense power of the Almighty, he published an edict against idolatry, and died the ensuing year.

He was succeeded by his son Evil Merodoch, who immediately released Jechoniah from the prison where he had been confined thirty-seven years. He was, however, of so vicious a nature, that his own relations conspired to put him to death, when his sister's husband, Nezigelshar, who was one of the conspirators, mounted the throne.

In the year of the world 3444, he entered into an alliance with the Lydians against the Medes, when Cyaxares, king of Media, called in the assistance of the Persians; but before the war began the king of Babylon died; and his son Leborosarchod, one of the most infamous monarchs that ever existed, reigned but nine months, being put to death by his own subjects, on account of his excessive wickedness.

He was succeeded by a son of Evil Merodoch, named Labynit, or as the scripture terms him Belshazzar, A. M. 3449.

In this reign Babylon was taken by Cyaxares, king of Media, and Cyrus, king of Persia, and an end put to the Babylonish empire after a duration of 210 years. The succeeding Persian kings, not only destroyed a great part of Babylon, but chose their residence at Persopolis, Shushan, Ecbatana, &c. in order that it might fall to decay as soon as possible, by ceasing to be a royal seat.

Cyrus and Cyaxares reigned jointly over the dominions of those they had subdued for the space of two years, when Cyaxares dying, Cyrus became sole monarch of Media and Persia by birth, and of the Assyrian empire by conquest; and the whole acquired the name of the PERSIAN EMPIRE, of which he was deemed the first founder. Cyrus divided the whole of his dominions into one hundred and twenty provinces, each of which had its governor, who was obliged to give an account of his administration to three great officers of state, of which Daniel the prophet was principal. The seventieth year of the Babylonish captivity expired in the first year of Cyrus, when he published an ordinance by the persuasion of Daniel, permitting the Jews to return to Jerusalem, restoring at the same time the vessels which Nebuchadnezzar had plundered from the temple.

Peace being formally established throughout the empire, Cyrus made it his practice to reside yearly seven months

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months at Babylon, three at Susa, and two at Tauris. After a reign of infinite glory, he died in the seventieth year of his age; the seventh after his reigning sole monarch of the Persian Empire, the ninth after the caption of Babylon, and the thirtieth after his being appointed to the command of the Persian forces. His eldest son Cambyfes succeeded him on the throne, though he left several provinces to his younger son Tannoxares.

Cambyfes, in A. M. 3479, invaded Egypt, and made himself master of Pelusium, or Damietta, as it is at present called, by a singular stratagem; for he drove a great number of those animals which the Egyptians adored, before the van of his army; these were oxen, cats, &c. The Egyptians perceiving such a number of those animals whom they venerated, would not shoot a single arrow lest they should wound a god.

Amasis died during the war, and his son Psamaticus ventured a general battle with the Persians, but was defeated and made prisoner. Cambyfes, however, treated him with great humanity, and restored him to his throne, but Psamaticus afterwards revolted, which so enraged the Persian monarch, that he put him to death.

A. M. 3480, Cambyfes invaded Ethiopia, in which expedition he lost a great part of his army by a variety of accidents, and was at length compelled to retire. He was so chagrined at his disappointment, that on his return through Egypt, he destroyed the city of Thebes out of mere vexation. To add to his affliction, he received intelligence, that an army which he had sent to invade Lybia, was destroyed by a hurricane of sands in the deserts, which was so terrible, that it had overwhelmed and suffocated all his troops. This news rendered him almost frantic; when arriving at Memphis, during the paroxysm of his rage, he found the people celebrating a certain festival. This appearance of mirth redoubled his fury, for he fancied that they were rejoicing at his ill success; giving way therefore to the dictates of his anger, he wounded the sacred ox with his sword, and ordered all the priests to be instantly put to death. In fact, his misfortunes had so far impaired his understanding, and soured his temper, that he exercised the utmost cruelties even upon his nearest relations and best friends.

In passing through Syria towards Babylon he received advice, that his brother Smerdis had usurped his throne. Cambyfes, however, well knew, that Smerdis was actually dead, and that this must be some impostor, who pretended to be his deceased brother in order to impose upon the people; he therefore determined to hasten his march towards Babylon, to undeceive his deluded subjects; but, in mounting his horse, he by accident wounded himself with his own sword in the thigh, of which wound he speedily died, A. M. 3482.

The usurper Smerdis, who greatly resembled the real Smerdis in person, features, and age, was the son of the governor of Babylon, who was one of the magi.

The people were easily imposed upon, and recognized him as their king upon the death of Cambyfes.

As soon as he was seated upon the throne, he sequestered himself as much as possible from the people, and particularly concealed himself from the nobles. This mysterious conduct occasioned the principal people to surmise, that he really was not the prince he pretended to be.

A Persian nobleman, whose daughter was one of the usurper's concubines, gave her orders to observe if Smerdis had any cars. She assured him he had not; for Cyrus had ordered his ears to be cut off, for some offence he had committed against him during his reign.

This discovery being made known, a number of the nobility entered the palace, and having put him to death, cut off his head, and exposed it to the people, who were so exasperated at the magi for assisting in the imposition, that they murdered the greatest part of them, and instituted a festival in commemoration of the event.

Darius Hystaspes, who was the person that gave the usurper his mortal wound, was unanimously chosen emperor A. M. 3483; he immediately married Atossa, the widow of Cambyfes, and Aristona, another daughter of Cyrus; he had many other wives, who brought him a numerous issue.

It was this monarch who was the Ahafuerus of the sacred writings, and at the request of queen Esther caused the celebrated edict against Haman, and in favour of the Jews, to be published.

Darius removed the regal seat to Susa, when some interested persons taking the advantage of his absence from Babylon, persuaded the people to revolt.

Darius accordingly marched against Babylon, and besieged it for eighteen months, without being able to take it; when one of his generals, named Zopyrus, pretended to desert to the enemy, and by means of an artful tale, contrived to insinuate himself so far into the good graces of the Babylonians, that they were weak enough to entrust him with the command of their forces. This power he soon used in favour of Darius, to whom he betrayed the city. The Persian monarch ordered the walls to be demolished, and put to death a great number of citizens, who had been most active in the revolt.

He afterwards made two unsuccessful expeditions, the one into Scythia, and the other into India; and in the year of the world 3514, he invaded Greece; but Miltiades, the Athenian general, gained a complete victory over the Persian army at the pass of Marathon; though the Persian emperor had ten times the number of men under his command.

Darius then made preparations to invade Egypt, which had revolted, but dying before his army was completed, his son Xerxes succeeded him, in the year of the world 3519. Xerxes determined to pursue his late father's measures vigorously; he accordingly marched into Egypt, and subdued that kingdom.

Three years afterwards he invaded Greece, with a considerable army, consisting of near 3,000,000 of men. The Carthaginians at the same time had engaged to invade the Grecian territories in Sicily and Italy by sea. Xerxes laid a bridge of boats over the Hellespont, that his vast army might pass with the greater facility; but a storm destroying the bridge, the Grecian writers pretend that he ordered the waves to be basted with pitch and fetters to be thrown into the sea, to let the waters know that he was their master. Having caused a stronger bridge to be made, the army secretly passed over it; however, he was unsuccessful in his expedition, no part of Greece, except Thrace, submitting to his arms; and Leonidas, a Spartan prince, disputed his passage so bravely at the pass of Thermopylae, between Sicily and Phocis, that 20,000 Persians were slain in various assaults, though Leonidas had only 4000 men under his command.

At length a treacherous native shewed the Persians a way up the mountain which commanded the Strait. Leonidas perceiving this, judged it would be impossible to defend the pass, and therefore determined to die upon the spot: he accordingly dismissed all his troops, except three hundred, who chose to share his fate. Before the attack began he invited them to dine with him, telling them at the same time, that they must sup with Pluto. The attack was then begun; Leonidas and his Spartans sold their lives at a dear rate, all being killed except one, who escaped and carried the news to Sparta, where he was punished for cowardice, in not staying and dying with his companions. This action, however it may have been admired, appears to have bordered more upon rashness than real courage, and to have been founded rather upon absurdity than true heroism.

On the same day that the above action happened, the Grecian fleet, consisting of 400 sail, defeated the fleet of the Persians, which consisted of full one thousand ships.

Xerxes, however, proceeded to Athens, when the Athenians sent their wives and children to Peloponnesus, abandoned their city, and retired to their shipping. Xerxes entered Athens, which he first plundered, and then burnt. The Grecians, however, obtained another signal victory over his fleet at Salamis; and a report at the same time prevailing that they intended to cut off his retreat by destroying the bridge over the Hellespont, he therefore halted back, and found the bridge destroyed, not by his enemies, but by a storm. He, however, contrived to pass with part of his army, leaving 300,000 men behind to continue the war, who were defeated the

ensuing campaign by Aristides and Pausanias, and their general Mardonius was slain. In these various expeditions Xerxes had above two thirds of his vast army destroyed, and was so chagrined by his repeated disappointments, that he burnt all the Grecian temples in Asia, the temple of Diana at Ephesus excepted.

Soon after Mithridates, an eunuch, and Artabanus, a captain of the Persian guards, formed a conspiracy, and murdered this unhappy monarch, who was succeeded (A. M. 3532) by his third son Artaxerxes, the two elder having been destroyed by the above mentioned regicides, whom Artaxerxes put to death soon after his ascending the throne.

This monarch subdued Egypt, which had revolted, and assisted the Jews in rebuilding the walls of Jerusalem. The Grecians, however, continued the war, and carried it into Asia with success, when Artaxerxes thought proper to conclude a peace with them; and thus terminated a war which had raged for the space of fifty years.

Artaxerxes died in the 40th year of his reign. His sons, who were numerous, disputed each their title to the throne; at length Ochus, or Darius, prevailed; but dying soon, he was succeeded by his son Arfaces, (A. M. 3600.) who ruled the whole empire, except Lesser Asia, which was bequeathed to a younger brother.

Arfaces was born before his father was king, but his brother Cyrus after: the younger prince, therefore, imagined that he had the greatest right to the whole empire. To support this claim, he raised a numerous army of Persians in his government of Lesser Asia, and having procured the assistance of a body of auxiliary Grecians, he began his march to dispossess his brother of his crown.

Arfaces met him with an army of 1,000,000 of Persians, at the distance of about seventy miles from Babylon, when the army of Cyrus was defeated, and himself slain. The Grecian auxiliaries, however, made an admirable retreat, under the conduct of their able and learned general, Xenophon, whose narrative of that celebrated transaction is one of the finest pieces of ancient history that the moderns are acquainted with.

Arfaces was succeeded by his son Ochus, A. M. 3642. This prince subdued the Egyptians and Phoenicians, who had revolted, destroyed all the fortified places and temples, and carried many of the people into captivity. Among the rest was an Egyptian eunuch, called Bagoas, of whom Ochus soon grew exceedingly fond, and heaped innumerable favours on him. This, however, did not prevent Bagoas from conspiring against him, and poisoning him in the 23d year of his reign. Not content with this treachery, he in a very short time poisoned his son Ochus, who succeeded him, and contrived to place another Ochus upon the throne, who, it is imagined, was not in the least related to the royal family. It was not, however, long before he was displeased with this monarch also, and, as usual, had prepared a cup of poison for him; but the king discovered his intentions, and obliged him to drink the poison himself. Thus was his repeated treachery punished, and the law of retaliation properly exercised.

Ochus then assumed the name of Darius Codomanus, and (A. M. 3666) was invaded by the Grecians under the conduct of Phillip king of Macedonia, who was chosen generalissimo of the confederate armies of Greece; but being murdered, his son Alexander, afterwards known by the name of Alexander the Great, succeeded him.

This prince being only twenty years of age, passed the Hellespont at the head of 30,000 foot and 5,000 horse, and defeated Darius on the banks of the Granicus, though his army consisted of 100,000 Persians and 10,000 auxiliary Greeks: when Sardis and many other cities submitted to the conqueror.

During the ensuing winter, Alexander visited the temple of Gordian, where he cut with his sword the celebrated Gordian knot, which so many had in vain attempted to untie, on account of the tradition, that whoever could untie it should conquer Asia. As soon as the season permitted, Alexander marched to the R.aits of Illus in Cilicia, when Darius very imprudently

attacked him at a time the situation of his army was admirable. The Persians were again defeated, and Darius's mother, wife, several of his children, and 300 of his concubines, were taken prisoners. All the cities of Palestine and Phoenicia now submitted to the conqueror, except Tyre, which sustained a long siege; but being at length taken by storm, all the inhabitants were put to the sword, except two thousand who were reserved for crucifixion; which cruel sentence they afterwards suffered upon crosses erected for that purpose along the sea coast, for no other reason than having bravely defended their lives and properties, and performed the parts of worthy citizens and heroic soldiers. This detestable affair will be a lasting stigma upon the character of Alexander, and blast his laurels with infamy: Syria and Egypt submitted to the conqueror. Alexander now visited the temple of Jupiter Ammon, where, though he pretended to be. After having built the city of Alexandria, he penetrated into Palestine, passed the Euphrates and Tigris, and in the plains of Arbela again gave the Persians a total defeat; the consequence of which was, Babylon, Susa, and Persepolis, opened their gates to the conqueror; the latter of these, which was then the finest city in the universe, he burnt at the instigation of Thais, a Grecian courtesan.

Alexander then continued to pursue Darius; but that unhappy prince was murdered by one of his own generals named Bessus, whom Alexander afterwards put to death for his treachery. Thus ended the Persian monarchy after a continuance of 209 years.

Alexander then carried his arms into India, subdued Porus, a powerful monarch of that country, and indeed conquered the greatest part of the then known world. He afterwards married Statira, the eldest daughter of the unfortunate Darius; and at the same time obliged his officers to intermarry with Persian ladies. Returning to Babylon, elated by vanity, and intoxicated by success, he gave himself up to all manner of debauchery, and at length fell a martyr to excess, A. M. 3681.

As Alexander had not named a successor, his generals shared his dominions among them. To Ptolemy fell Egypt; Seleucus, the son of Antiochus, possessed Babylonia, and Syria; and Cassander reigned in Greece.

In the year of Christ 630, the Saracens, who succeeded Mahomet, made a conquest of Persia. The Turks conquered it in the year 1000; and Tamerlane the Great, chan of Tartary, subdued Persia and Turkey in Asia, in the year 1400: after the race of the Tartar monarchs Sophy or Sefi obtained the regal dominion of Persia, some of the descendants of whom are at this time contending for the empire. He was succeeded by his son Shah Thamas, an inhuman prince, who was deposed by his subjects. His brother Codabundli reigned after him. This monarch was succeeded by Shah Abbas, a powerful prince, who greatly enlarged the Persian monarchy by his conquests. Having reigned gloriously for the space of forty years, he was succeeded by his grandson Shah Sefi, who was a tyrant and a drunkard. He destroyed his queen in a fit of inebriation, and at length fell a martyr to repeated excesses. After this prince, Shah Abbas the second, his son, reigned one and twenty years, but, like his father, destroyed himself with hard drinking.

He was succeeded by his son, Shah Sefi the second, The country in his reign was greatly distressed by war and famine; he died July 29, 1694. Sultan Hussein, his son, was his successor, a weak indolent prince, who, by his vices and supineness, gave great offence, not only to his own subjects, but to the neighbouring Tartar chiefs; one of whom, named Mircweis, surprised Candahor, penetrated a considerable way into Persia, determined to march to Ispahan, and even aspired to the throne of Persia itself. He died, however, before he could carry his plans into execution; but his son Mahamoud, who succeeded him, pursued his measures. He made alliances with the grand signior, and great mogul, and prevailed on the Bassa of Bagdad to invade the Persian frontiers, and the Russians to attack the provinces towards the Caspian sea.

The Persian court were now in the utmost consternation: Mahamoud was, by hasty marches, approach-

ation of his army was again defeated, and his children, and 300 prisoners. All the cities submitted to the continued a long siege; but all the inhabitants were throughout who were cruel sentence they attended for that purpose along than having bravely es, and performed the oic soldiers. This de- gna upon the character els with infamy: Syria enquerer. Alexander er Ammon, whose son ving built the city of Palestine, passed the plains of Arbela feat; and the consequence and Persepolis, opened e latter of these, which universe, he burnt at an courtizan.

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ing towards the capital, where the pusillanimous monarch offered to resign his crown in favour of his eldest son; but the son having been educated in effeminacy and never out of the seraglio in his life, was more frightened than his father, and declined either accepting the crown or commanding the army. Prince Thomas, however, a younger brother, having more spirit than the rest of the family, determined to put himself at the head of the forces, and to oppose the rebels; but when he came to take a review of the Persian troops, he found them so effeminate, undisciplined, and dispirited, that he was sensible he could not repose any trust in them. He therefore withdrew himself from the army, and retired towards the Caspian sea.

Mahamood shortly after entered Isfahan without opposition, in the month of Feb. 1721-2, and imprisoned the king and all the royal family, most of whom he afterwards destroyed. He beheaded the prime minister with most of his adherents, and seized upon the estates and properties of all who were envious to him; the whole conquest being effected with only 5000 horse.

In the mean time Shah Thomas, the young sultan, assembled a body of troops, and being daily joined by a great number of royalists, he determined first of all to repel the Turks, who were ravaging the frontiers; when intelligence was brought him, that the usurper Mahamood was assassinated by one of his officers, named Esfrif, who had succeeded him. Upon this information the prince gave an invitation to Kouli Khan, who had been strongly recommended to him, to join his forces.

Kouli Khan, at the head of some Ufbeck Tartars, accordingly joined the army of Shah Thomas, and marching immediately against Esfrif; he defeated his troops, took him prisoner, and put him to a very cruel death. He then turned his arms against the Turks, and wrested from them all the places they had taken from the Persians during the late troubles; and afterwards compelled the Russians to evacuate those provinces, towards the Caspian sea, of which they had possessed themselves. Elated with repeated success, he aspired at the imperial dignity, and, stimulated by his ambition, he not only deposed, but murdered the unfortunate Shah Thomas; for that unhappy monarch was never heard of after his having been deprived of his throne.

As Kouli Khan's actions have been the subject of universal conversation, and the consequences of which they were productive are the most recent particulars on which we can with certainty depend, relative to the affairs of Persia, we shall be rather circumstantial in what concerns that usurper.

Among the mountains in the neighbourhood of Meshed there is a petty principality called Chalal, which is ruled by a chief who is always a native; this chief acknowledges the emperor of Persia as his sovereign; that monarch, however, has not the least real power over the abovementioned little state, but the court of Persia winks at the nominal subjection and real independence of the Chalatices, in order to preserve their friendship, otherwise they would prove very troublesome neighbours; for, secure in their mountainous retreat, they could, at pleasure, make excursions into the adjacent provinces, and plunder the Persians with impunity.

Kouli Khan, or Nadir Shah, was born at Chalal in the year 1687, and was heir to that little principality. His father died when he was only nine years old, and an uncle of Nadir's was invested with the government till he should become of age. The uncle acted with such prudence and moderation, that he became exceedingly popular, and the people unanimously confirmed to him the government during his life: for young Nadir gave such early proofs of a haughty, turbulent, and tyrannical spirit, that the Chalatices in general prefiged the most fatal consequences when he should be invested with uncontrolled power.

As this treatment was exceedingly disgusting to young Nadir, he left the place of his nativity, repaired to Chorasfan, and entered into the Persian army in 1712 as a private soldier only.

His strength, courage, and military capacity, of which he gave frequent proofs, occasioned him to be promoted to the rank of colonel in 1719.

The Ufbeck Tartars having invaded Chorasfan, the governor of that province thought proper to appoint Nadir to the command of the Persian troops, though by so doing he disgusted many senior officers.

Nadir's conduct tended to heighten the great opinion which the governor of Chorasfan had entertained of his military talents. He acted with great courage and profound policy, and not only defeated the Ufbecs, but took many thousands of them prisoners, with all their tents, baggage, cattle, and the plunder which they had taken from the inhabitants of Chorasfan.

The governor greatly cared for Nadir, loaded him with favours, and promised to recommend him so strongly to Shah Thomas, as to engage that prince to make him a general; a vacancy however falling soon after, a young nobleman related to the governor was promoted; this he exasperated Kculi Khan, that he upbraided the governor in the most insolent terms, and grew so exceedingly scurrilous, that the governor was under the necessity of ordering him to be banished.

Kouli Khan now meditated nothing but mischief; and as soon as he recovered from the effects of the chastisement, he fled to the mountains. Having put himself at the head of a band of robbers, he continually ravaged the country and plundered the caravans.

His uncle hearing of his conduct, wrote a letter to him, strenuously exhorting him to refrain from such a way of life, and that he would undertake to procure a pardon from Shah Thomas for a he had hitherto committed. Nadir assented to his uncle's proposals, and a pardon was procured. Nadir, under a pretence of returning his grateful thanks to his uncle, repaired to Chalal, with a few of his followers, where he was cordially received by that gentleman. He had previously however ordered some hundreds of his men to advance privately towards the place, and to be ready to attend to a certain signal, when they were to rush in at the only gate belonging to the fortress.

Early the ensuing morning Nadir murdered his uncle; while his followers within seized the gate with little or no resistance, and soon admitted their companions. Thus did Nadir with very little trouble become possessed of a place deemed hitherto impregnable, and which had frequently withstood the whole power of Persia; for within the perpendicular and inaccessible rocks which surround it, there is land sufficient to feed their cattle and produce all kinds of provisions for the maintenance of 12,000 men. Thus they are in no fear of a famine, and the place being accessible at only one small avenue, which is strongly fortified by art as well as nature, they are able to put all the troops in the universe at defiance. After Nadir became emperor of Persia he always deposited his treasures in Chalal, as the strongest and most secure place in his whole extensive dominions.

Being now possessed of his native patrimony, with the addition of 6000 well disciplined, bold and hardy troops, he became exceedingly formidable.

He then took it into his head to recover the city of Nechabar, which the Afgans had taken from the Persians, and succeeded by the following singular stratagem.

He sent some of his men to the mountains, who having seized a large party of straggling Afgans, they were immediately put to death. Nadir's men then having dressed themselves in the habits of the deceased Afgans, pretended to drive a great number of their companions before them, as if they had taken them prisoners. The sentinels threw open the gates to let in the supposed captives, when the Afgans were all put to the sword, and the ancient capital of Chorasfan was recovered. It was after this exploit that the unhappy Shah Thomas courted his assistance, when he joined that monarch at the head of 6000 men. In the year 1728 he was appointed commander in chief of the Shah's forces, soon after which he received the title of Tachmas or Thomas Kouli Khan or Kan, the highest title the emperor could confer. He then made a very rapid progress in the recovery of the empire, as hath already been mentioned, and by carrying fire and sword wherever he came, he was at once the admiration and terror of not only the Persians but all the surrounding nations.

After

After the removal of the unfortunate Shah Thomas, Kouli Kan did not presume to mount the throne, but to save appearances had Abbar Myrza, an infant of six months old, and son of the above monarch, declared emperor. He, however, took care to keep all the power as well as the treasures of the empire in his own hands, and to fill all the great offices of state with his own creatures.

Young Abbas now being considered as emperor, Kouli Kan determined in his name to carry on the war against the Turks vigorously; but first married an aunt of the late emperor's. Then thinking of his own family, he appointed his eldest son governor of Chorasian, and his youngest governor of Herat.

The war against the Turks was successfully begun, Kouli Kan drove them all before him, and laid siege to Bagdat. However, Topal Osman, an able Turkish general, marched to the relief of it at the head of 100,000 men; Kouli Kan drew up his army, which consisted of 70,000 men, and on the 18th of July 1733 a most bloody battle ensued, and Kouli Kan, for the first time in his life, was defeated.

Kouli Kan being joined by one of his sons with a considerable army, he again marched against the Turks. The Persian army was in this engagement repulsed, and lost 4000 men; but on the 26th of October another bloody battle was fought, in which the Turks were totally defeated, losing 40,000 men, all their artillery, tents, ammunition, stores, &c. and the gallant Topal Osman was slain in the action. To the credit of Kouli Kan we must not omit to mention, that he ordered that great general to be buried with the utmost pomp and magnificence, and with all the military honours due to so great a character.

Kouli Kan now marched to Sehiras, to subjugate that city, and crush a powerful rebellion which happened in those parts: this he soon effected, and spent the ensuing winter in recruiting his army, and making preparations for carrying on the war against the Turks in the following spring. For it was impossible that his enterprising spirit could ever be still; nor could his ambitious soul entertain any idea but that of war.

In the year 1734 Kouli Kan was exceedingly successful both against the Turks and the Tartars, who attempted to join them, and before the end of the year conquered all the open country of Georgia and Armenia. In 1735 Kouli Kan destroyed great part of the Turkish army at Arpa Kavi. In 1736 the young Shah Abbas died, when Kouli Kan convened the Persian chiefs and nobles, and told them that they were at liberty to chuse an emperor. They therefore unanimously begged him to accept of the crown, being indeed afraid to do otherwise. Having mounted the throne, he ruled the Persians with a rod of iron, destroying many of the royal family, and putting to death all the nobility except those who were deemed idiots, or whose understanding he despised. He then seized many estates, particularly the church lands, and having concluded a peace with the Turks and Russians, he compelled the revolted Afghans to submit to his own terms; then marching into the territories of the Great Mogul, he defeated the armies of that monarch, made himself master of Delhi the capital of Hindostan, took the Great Mogul himself prisoner, put multitudes to the sword, and plundered the empire of jewels, gold, and other valuables to the amount of 87,500,000*l.* sterling, a greater treasure than any other monarch in any age or nation ever before possessed.

Among other articles of immense value was the imperial throne, commonly called the peacock throne, entirely set with the finest jewels; independent of the above he took 300 elephants, 10,000 horses, as many camels, a great number of cannon, and a variety of other warlike stores.

These immense treasures he lodged in his hereditary principality of Chalab, but did not trust the guarding of them either to Turks or Persians, but to 12,000 Georgians, all of whom were Christians. He then subdued the Ulbee Tartars, and brought their country to be tributary to Persia; after which he returned to Ispahan, and severely reprimanded his son for the mal-

administration of affairs during his absence. The year 1741 he spent in quelling several insurrections. In all these expeditions he committed unheard of cruelties. Among other rebels his eldest son proved one, for he attempted to murder him, but escaped till the year 1742, when he was brought as a prisoner to his father, and had his eyes put out by order of that monarch.

The cruelties that Nadir Shah now exercised both on friends and enemies, the armed and unarmed, are almost incredible, and too shocking to be recited: in short, he demolished cities and towns, laid waste fertile provinces, plundered all ranks of people, and murdered several millions of the inhabitants of Persia, and the neighbouring nations.

The Turks having in the year 1744 set up a pretender to the throne of Persia, who gave out that he was a younger son of the late emperor Shah Thomas, Nadir Shah sent one of his sons at the head of an army against him. The pretended prince was defeated, and taken prisoner. Nadir Shah being informed of this, in a temporary fit of humanity, gave orders that he might be permitted to escape, nevertheless he directed that 282 of his followers should be beheaded. In the year 1745 he again marched against the Turks and defeated them; but in 1746 and 1747, he was entirely employed in quelling domestic broils, and intestine rebellions.

Nadir Shah was now generally looked upon to be in a state of infanity. His actions were usually absurd and always unaccountable; sometimes a gleam of generosity and humanity would seem to direct his intentions, but avarice and the most horrid cruelty at most times predominated. He was, however, on the second of July 1747, assassinated by five of the principal officers of his guards. This event happened thus: The conspirators entered his tent about one o'clock in the morning, when one of them stumbling over some of the cords that fastened it, the Shah waked, started up, seized his sabre, and with one blow cut off the head of him who was next to him. He then struck the next on the left shoulder with such force that the sabre lodged in the spine or back bone, and stuck so fast that before he could withdraw it, the remaining assassins dispatched him, and cut off his head, which they took with them, and having buried their companions, they retired.

When the people heard of his death they were greatly rejoiced: they immediately put to death his blind son and his grandson, and even all his women, lest any of them should be pregnant by him, so much did they detest the breed of this cruel and bloody tyrant, who seems to have thrown Nero and all the inhuman monsters of antiquity at a distance.

Those who have lately published geographical systems, and describe Persia as it was prior to the time of Kouli Kan, deceive their readers, and give the public no true idea of the modern state of that empire; for they of course mention cities which no longer exist, and describe fertile provinces which at present are desert. They talk of millions which are exterminated, and of magnificent buildings that are now levelled with the ground. All has been and still is anarchy and confusion in that unhappy country, ever since the above mentioned tyrant first mounted the throne. Several of his family, as well as others, the descendants of the family of Sefi, have been and are contending for the empire; but as their various successes, and the late revolutions are not known in Europe, at least not properly authenticated, we shall here conclude our history of Persia.

S E C T. IV.

Persians, Habits, Customs, Manners, Ceremonies, Capital, Arts, Sciences, Learning, learned Men, Paper, Manner of Writing, Amusements, Diversions, Superstitions, Peculiarities, &c.

THE Persians in general are of a middle size, small limbed, but well made; they have usually Roman noses, black eyes, and black hair: Their complexion is tawny, and their lips thick. The men shave their heads, though many young gentlemen suffer a lock of hair to grow on each side by way of ornament,

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and some allow their beards to reach up to their temples. The religious, however, wear long beards. All the men, except grandees, wear caps, which are pretty high, and gathered at the top; but those of quality wear magnificent turbans. As they make it an universal rule to keep their heads exceeding warm, so they never pull off either caps or turbans even to monarchs. Their favourite colour is red, which they admire because their soldiers wear it, who, on that account, are called *kisilbalhee*, or red heads. They wear calicoe shirts next to the skin, that are covered by short coats or vests, which they girt with a sash; as the vest reaches only to the knees, a large pair of drawers supplies the place of breeches. Cloth stockings are joined to the drawers, and slippers with high heels are worn instead of shoes. The materials of their clothing are, however, expensive, as they consist of silk, furs, cotton, muslin, &c. plain, or embroidered with gold and silver. They often wear loose boots on their legs, and always dagges in their gashes. The dress of the lower kind of women differs very little from that of the men, and is rather costly; they, however, injure what beauty they have by paint and waxes.

By the Mahometan laws the Persians are permitted to marry four wives, and to keep as many concubines as they please; but it is the custom of the country for the men to consider the women as mere slaves: they may, indeed, if they please, marry for life, or for any determinate time.

The Persian ladies usually wear gowns of silk or cotton, and drawers of the same, which reach to their ankles. About their ancles and wrists they wear bracelets of gold, which are often set with precious stones. They let their nails grow long, and paint them red. The ladies are absolute prisoners, and the lower kind of women absolute drudges, for they are obliged to till the land, plant the rice, and do every kind of field as well as domestic work, while their husbands go to market, saunter about, or smoke their pipes.

The Persians use neither knives or forks, the meat being cut into small pieces before it comes to the table, and is soon distributed by a carver into a variety of small dishes, or rather plates, for the company.

Their drink is mead, beer, and a kind of brandy; but at entertainments they make a liquor called *kahavea*, which is brewed up in a large china vessel in the manner of punch.

Though the common people of Persia in general behave disrespectful to strangers, which may be, perhaps, owing to their extreme poverty, yet the better sort are exceeding polite and hospitable. The great number of caravans in this country may be adduced as a proof of the hospitality of the people. A caravan is a large square building with a spacious court in the middle; the building itself contains a great number of chambers for the accommodation of travellers, and stables for their horses. As there are not any inns in the eastern countries, caravans are exceedingly convenient, though nothing but shelter is to be obtained in them. A poor family usually resides in each to clean the rooms and stables, and to give proper directions to travellers.

The Persians have many rural diversions, which afford them great pleasure: Mr. Bell, in his travels, mentions that he saw many greyhounds and several hawks who were trained to fly at, and pursue, antelopes thus: the hawks fly round the head of the antelope, and retard its velocity, till the hounds seize it; otherwise it could not be taken, for the antelope is much swifter than any bound in the universe. The method of training hawks to fly at antelopes is thus executed: They stuff the skins of these animals, and feed the hawks between their horns; hence they are accustomed to fly towards, and hover round, the heads of these animals. The Tartar train hawks in the same manner to fly at wolves and foxes.

The Persians are fond of swinging in a tray, fastened by ropes fixed to four pieces of wood; but this they are compelled to do more frequently through necessity than for amusement; for in many provinces, during the hot weather, the tarantula drops its venom upon the

skin, which immediately penetrates, and occasions the most dreadful symptoms to appear; to remedy which, the patient is obliged to drink a great quantity of new milk, and afterwards being put into the tray, and swung about with great vehemence, a nausea ensues, which carries off the disorder.

In many of the principal cities and towns, but particularly Ispahan, the Persians are fond of the following amusement: In some spacious place a pole is fixed in the ground, on the top of which they put an apple, a melon or a trencher, containing money; they then ride up and down, and shoot at it on full gallop; if any of the money falls, it belongs to the servants, and the winner is obliged to give an entertainment to the company.

They play at cricket on foot, and likewise on horse-back; they are fond of baiting wild beasts, encouraging mimics, jugglers, rope dancers, &c. With respect to hunting, hawking, and horsemanship, they equal most nations, and exceed all at present in archery. They throw the javelin with great dexterity, and are tolerably expert in the use of fire arms.

The Persians, though exceedingly ceremonious, are less so than the Chinese, but infinitely more polite. They do all they can to oblige you, and always accommodate the Franks or Europeans, with stools. They are, however, taxed with dissimulation, and insincerity, and not without some reason. They are uncommonly fond of tobacco, particularly that from America, which they smoke in great quantities.

In smoking, they use a glass decanter, called a *callaan*, filled about three parts with water. The tobacco is rolled up like a ball, and put into a small silver vessel like a tea cup, to which a tube is fastened that reaches almost to the bottom of the water; another tube being fixed above the water to the neck of the vessel, the smoke is drawn through the water, by which means it becomes cool and pleasant. Mr. Hanway says, that in Persia there is a custom which to an European traveller may appear exceedingly disagreeable; that is, if he gives an entertainment to any capital person of the country, he is obliged to provide a great quantity of sweetmeats, not so much to entertain the master, as to distribute among the servants.

The Persians are superstitious to the last degree; the twisting of the features, the hands laid across, the fingers interchanged, and other particular gestures of the body they fancy are full of magic power. Meteors, or what are commonly called falling stars, they suppose to be the blows of angels upon the heads of devils. Cats they venerate, but dogs are held in the greatest dislike. Sneezing is a good omen, but yawning a bad one; nay, a person who was first for by one of the emperors, fancying his life in danger, assured an English gentleman, that his fate depended upon the repetition of a certain prayer, when he came into the presence of the Shah. For, said he, "If I repeat it perfectly, I shall escape with my life; but if I should happen to omit a single syllable, or even to pronounce a word improperly, I shall certainly be a dead man."

The Persians are romantic in their thoughts, and enthusiastic in their manner. They are all fond of poetry, but their poetry is all hyperbolic; yet, though a voluptuous people, their writings upon love are delicate, and the sentiments they inculcate refined. Their poetry has generally a moral turn, and their elegies and pastorals usually insinuate, that though their law permits them to marry four wives, yet reason should confine them to one: that the enjoyment of a beloved woman is a virtue, because natural; but that celibacy is a vice, because it operates against the grand active principle of nature, which is to increase the human species. There the poets have more sense than the priests, and the lower class of people are greater philosphers than the legislators. The Persians, indeed, think poetry the most sublime science, and smoking tobacco the most rational amusement. If they are condemned to die, they cheer themselves with a couplet, and then meet their fate without the least fear; and when the smoking of tobacco hath been prohibited by the emperors, many Persians have left their country and settled in foreign

parts sooner than be deprived of this somniferous pleasure.

The Persian dancing is not disagreeable though irregular, but the music is intolerable, at least to an European ear. After the music is finished at any entertainment, the principal musician presents an orange to the company, which is a civil indication of his expecting a handsome gratuity for himself and band. At these entertainments the company usually drink strong liquors in tea cups, till they are quite intoxicated, each having a plate of sweetmeats before him.

There are not any people in the world who think less of the future than the Persians; they are fond of enjoying the present minute, and trust entirely to Providence for all that is to ensue. Their genius is penetrating, and their fancies lively. Their capacity is great for arts, sciences, war, and mechanical employments; but their profuseness, luxury, and indolence, counteract their natural abilities; and the unfortunate policy of their rulers, is a great bar to every thing useful and liberal, and militates against every propensity to improvement. Their gold and silver laces are admirable, and preserve their lustre long. They understand pottery tolerably, make good porcelain, and are famed for their skill in china rivetting. They are acquainted with the glass manufactory, but not so well as to be able to make looking glasses.

The Persian silk weavers are equal to those of any country in their silks and satins. Their silk, mixed with cotton, camels, or goats hair, their tabbais, tallies, brocades, gold and silver tissues, &c. are admired all over the world, the workmanship being excellent, and the figures lively; but the latter indeed are usually out of proportion, as the Persians know very little of drawing, and nothing at all of perspective; the excellency of their colour therefore admits of their being admirable dyers, though they are but bad painters. They usually design in profile, as they are very unsuccessful in drawing full faces, or front figures. They have neither modellers, statuaries, or engravers, which, as well as the insincerity of their painters, may be owing to some rigid religious tenets, that prohibit the artificial imitation of any living creature. They are perfectly well skilled in varnishing, and their turners and joiners are tolerable, but their carpenters are sad bunglers, which is owing to the great scarcity of timber throughout the whole empire.

They have no locksmiths, and even the locks to their fire arms are purchased of the Europeans. The barrels they make exceedingly strong, but the stocks are abominably clumsy. They use neither brass, iron, nor pewter in their kitchens, all their culinary utensils being made of copper, well tinued; their braziers and tin-men being very good workmen.

As they cannot make looking glasses, their cutlers, who are excellent mechanics, make steel mirrors, which supply the deficiency; their sword and sabre blades cannot be excelled; their knives, razors, scissars, &c. merit commendation.

As the Persians are admirable archers, and plume themselves exceedingly on their skill in the use of the long bow, the bow-makers take infinite pains in making that weapon as strong and as elegant as possible; the materials are wood or horn bound round with sinews, and strung with twisted silk, the quivers are made of leather finely embroidered with silk, gold and silver twist, &c. the leather is exactly the same as that which in Europe is called Turkey leather.

The Persian tailors fit their cloaths as well, and sew much neater than the European tailors. Many of them work flowers upon garments, carpets, cushions, and curtains, in an admirable manner. The excellency of the Persian garments consists in their being light, airy, and short; their dress consequently does not impede their natural activity, nor give them that air of indolence and effeminacy, of which the long flowing robes of the Turks are productive.

Their saddles are superior to any in the universe, with respect to the workmanship in general, and the embroidery and stitching in particular; the stirrups are short, but very beautiful.

The Persians are exceedingly fond of all kinds of ornaments made of jewels, such as little coronets, plumes in imitation of feathers, and knots resembling flowers for the heads. In some provinces they wear a ring through the nostrils set with a variety of stones; and many young ladies adorn themselves with a splendid necklace of diamonds and rubies, which is suspended by two gold rings that are run through the ears; their arms are decorated with bracelets of jewels or pearls, or with little manacles set with precious stones where they shut. Their necklaces fall into the bosom, and have a little gold box containing musk or amber hanging to them. All who are able load their fingers with rings; the lapidaries polish the stones in a tolerable manner, but the jewellers set them very awkwardly, nor are the gold and silver-smiths better workmen. Mechanics in Persia are indeed much respected, and a merchant is placed on the footing of a person of the first rank; but the Persians in general consider the matter more than the manner of every article, and value it for its intrinsic worth, more than for the beauty of the workmanship, which renders their artists very careless about making improvements. They are fond of watches, but not one of their mechanics knows how to make or even to mend a watch; they admit printing, yet never attempt to introduce that art into their country, though they confess its utility as often as they mention it. Few work in a shop or have a shop-board; but the generality of artificers and tradesmen go to the houses of those who have occasion to employ them, and sit upon the ground, or do their work in any other posture which is most suitable to the business they are upon.

The wire-drawers are good, and the tanners excellent, not only at tanning leather but shagreen, which is made of the rump of an ass; salt and gall serves them for all the purposes of tanning, bark being unnecessary on account of the dryness of the air.

The brick-makers mix the clay with chopt straw, and then make the bricks in wooden moulds, of eight inches long, six broad, and two and a half thick. They then dry them singly for three hours, and afterwards together for a much longer space. These bricks are dried in the sun, but those which they dry with fire, are much larger, and are likewise made in moulds, the composition being two parts clay, and one of ashes; and the kiln, in which they are dried, is usually about twenty seven cubits in height.

We have already mentioned the great scarcity of timber in Persia; it is therefore not to be wondered at that in their buildings scarce any thing is made of wood except the doors and sashes. The houses in general consist only of a ground floor, the bottom being earth, or cement, though some are paved, and the roofs flat, as they are exceedingly fond of enjoying the serenity of the evening on the tops of their houses, which are usually situated in the middle of pleasant gardens, and excluded from public view by high walls. If the master has occasion to transact any business, he does not introduce a stranger into his house, but settles the affair in hand under the piazza in the front of it; for no Persian house is without such a piazza.

Next to the piazza of most houses is a hall of entertainment, which is always arched or vaulted, and consequently forms a dome; and indeed no country in the world has so many stately domes. Belonging both to public and private buildings as Persia. Several doors open into this hall, which in hot weather are all set open in order as much as possible to draw the air, and increase the velocity of its circulation. The walls are built with bricks, the roofs are surrounded either with a wall or balustrades, and the Persians not only take the air on them when the evenings are fine, but frequently carry up mattresses, and lie there all night. The kitchens and offices are detached from the habitations; the fire place consists of a hole in the earth, where a charcoal fire being kindled, a kind of table covered with a carpet is put over it; beneath this the Persians sometimes put their legs to warm them. The smoke is carried away under ground through pipes, as there are very few chimneys in the whole country. The doors are small and inconvenient, and are hung on without hinges, being fastened

and of all kinds of ornaments resembling flowers; they wear a ring variety of stones; and dresses which is suspended by the ears; their arms are of pearls, or with stones where they shut, and have a little ring hanging to them, and tolerable manner, but rarely, nor are the gold

Mechanics in Persia merchant is placed on a high rank; but the Persian more than the manner for its intrinsic worth, and workmanship, which about making improvements, but not one of them ever attempt to mend it, though they confess in it. Few work in a general way of artificers of those who have occasion on the ground, or do which is most suitable

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the great scarcity of timber to be wondered at that is made of wood excellent houses in general concrete bottom being earth, level, and the roofs flat, enjoying the serenity of the winds, which are usually gardens, and excluded

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of houses is a hall of arched or vaulted, and indeed no country in Persia. Several doors weather are all set open to the air, and increase The walls are built with either with a wall or they only take the air on, but frequently carry light. The kitchens and situations; the fire place, where a charcoal fire covered with a carpet is sometimes put there is carried away under are very few chimneys are small and inconspicuous, being fastened either

either by wooden bolts, a kind of wooden locks, or real locks, which are purchased of the Europeans.

In the day time their beds, which consist only of a couple of cotton quilts, are placed in niches; at night one of these quilts is folded double, and laid upon the carpet, for no person in Persia is without a carpet, and the other is used for a covering. They are likewise accommodated with a little square pillow. They go early to sleep, and only throw off their upper garment, so that they are soon dressed and undressed; they have little besides in their apartments except sofas or cushions to sit upon, and pillows to lean upon, for they hate to have their houses crowded with superfluous, or unnecessary furniture.

The Persian language is spoken in common throughout the whole empire, but more correctly in some provinces than others. The Turkish language is the polite or court language, and the Arabic is the learned language, in which all the books on sublime subjects are written.

The Persian alphabet consists of twenty eight letters, none of which are vowels; their accent serves in lieu thereof and points out how the voice is to be modulated, and the consonants pronounced; they have no stops, but begin every sentence with a capital letter; but in whatever language they write, they always make use of Arabic characters; they write from the right hand to the left, like the Hebrews; and instead of quills, they use reeds to make pens of.

The Persian paper is a composition of cotton and silk rags, which is glazed by the compressure of a smooth stone; their letters are nicely rolled up, for the paper being exceedingly thin, will not bear folding as the European paper does; they are then fastened with gum, and sealed with a cypher or some verses of the Koran, which are usually engraved on the Persian rings; the impression is made with a thickish ink, composed of galls, gum, and burnt rice.

As there are no printing presses in Persia, the books are all manuscripts; but the writing is beyond description beautiful and correct; they write eight different hands, but esteem that most in which the Koran is written; this hand is called the Neskhy.

The sciences flourished in Persia before they did in Europe, but the modern Persians fall very short of the Europeans in every branch of learning; they are very unskillful in the arts of tuition, while superstitious fetters, and affectation degrades, literature in its progress. They are exceedingly fond of astrology, which they term the key of futurity; they place an implicit confidence in their astrologers, who are all natives of Chorasraan, and pretend to be descended from the ancient Magi. They use an astrolabe to find the situation of the stars, and can name the signs of the zodiac; but they know little of either the terrestrial or celestial globe; and understand nothing more of arithmetic than the four fundamental rules.

They calculate eclipses tolerably well, but dread the thoughts of comets. Their Almanacks are an absurd mixture of astronomy and judicial astrology, morality and predictions.

The grand Epocha by which they date all events, is the Hegira, or flight of Mahomet from Mecca, which took place A. D. 622. They reckon twenty four hours to their days, but do not subdivide it into day and night as we do. As they begin their week on Saturday, Friday is their Sabbath. Their year begins at the vernal equinox; their solar and lunar years differ in the space of twelve days, because they reckon but twelve moons to their lunar year.

The Persians have great natural parts, but make a bad use of them. Their genius is but little cultivated by education, and less by experience, as they never travel into foreign countries; and the sameness of customs and manners in their own, does not afford a sufficient variety for observation. They have however universally a taste for poetry, as all people of figure keep a poet in the family, who produces the effusions of his fancy at all entertainments, in order to divert the company; and in all coffee houses poets are to be met with, who omit no opportunity of giving specimens of their abilities. In-

deed the Persians excel more in this science than in any other, which is owing to the liveliness of their imaginations, the fertility of their inventions, and the natural softness of their language in writing; they always mingle poetry with their prose, and frequently utter rhymes in their common conversation. They think that all philosophers and moralists should be poets, and say that the most sublime truths never appear so engaging as when delivered in verse. Their historians indeed are rather too poetical, and mingle many fables with facts in their writings.

Physicians are much esteemed in Persia; they pretend to discover diseases by the pulse, as they do in China, and know how to demand a large fee as well as any of their brethren in Europe. They are perpetually at variance with the astrologers; for when a physician prescribes a medicine, the patient will not take it till an astrologer has consulted the stars, to fix precisely the proper time. If the medicine fails of success, the physician blames the astrologer for making a mistake in his calculation, and the astrologer retorts by accusing the physician of administering what was improper in the case.

The physician is druggist, apothecary, and chymist, but is totally ignorant of anatomy, as well as the surgeon. Indeed the Persian surgeons are some of the most ignorant in the universe.

What little the Persians know, is injured by their affectation, and self-conceit prevents their making a greater progress. Even their principal virtues, hospitality and humanity, are tainted with ostentation; and the nobler pursuits of the mind, and emotions of the soul, are suppressed by their numerous vices, among which we may number lying, cheating, flattery, dissimulation, luxury, idleness, voluptuousness, &c. They are however pretty temperate in eating and drinking; they have coffee for breakfast, and at about eleven o'clock dine on milk and fruit, particularly melons, which is the only thing that they seem to be intemperate in eating. Their chief meal, which is at night, consists of pilau, or boiled rice, and fowls or mutton; they use high seasoning. A cloth is spread upon a carpet, their handkerchiefs serve for napkins, they sit down crossed legged, and dip their fingers into the dish to feed themselves, knives and forks not being used at meals in Persia, as we have already observed. They drink water and sherbet publicly, and wine privately, though it is prohibited by their religion. They likewise chew opium, but not in such great quantities as the Turks.

The Persians salute by an inclination of the head, and putting the right hand to the breast upon the heart. Before the king and great men, they bow with their faces three times toward the ground; but near relations, and familiar companions, salute thus. He who pays the compliment, presses one of the other person's hands between both his own, and then gently raises it up to his forehead, which is expressive of the highest and most cordial esteem.

The Persian bagnios are usually round, though some few are square. The roofs are covered with painted tiles, the walls are of a beautiful kind of white stone; each is covered with a dome. In the centre of the building is a large hall, floored with marble, and a spacious bath to bathe, round which are the apartments to dress and undress in.

When the baths are ready in the morning, a servant goes to the terrace on the top of the building, and blows a horn, to give public notice of the same. The men bathe in the morning, and the women in the afternoon. When the men have done bathing, the male attendants all withdraw, and are succeeded by the females, who are appointed to attend the women. No people of any very great consideration, however, go the public baths, as they generally have baths in their own houses.

Bathing is not only enjoined to the Persians by their religion, but it is particularly conducive to their health, on account of their never entirely undressing themselves when they go to rest. Add to this, they reckon it among their principal pleasures.

Besides being well rubbed by the attendants at the bagnios, the barbers shave them with incredible dispatch and ease, and there cut the nails both of their hands and

fect, chafe the flesh, and give them a very rough pull of both the arms, in order to stretch the nerves.

In Persia they have neither wheel carriages, nor palanquins. The men convey themselves and their goods by the means of camels, horses, and asses; and when the women travel, they are put into a kind of square boxes, covered over with cloth, which is suspended by hoops at the top. These boxes are hung like panniers on each side of the camels.

The Persian marriages are usually founded upon mercenary motives; the legal wife being intended as a superintendant of the other women. They are indeed allowed by law to have four wives, and as many concubines as they please; but they seldom marry any more than one; and it is impossible that they should ever marry for love, because they never see their wives till after the contract is so firmly made by the parents, or friends, that they cannot recede from the agreement. The children of concubines and slaves inherit equally with the children of wives: therefore there is no such thing as bastardy in Persia.

The first preliminary of marriage is the registering the contract before the civil magistrates. The bridegroom then sends a rich present to the bride. On the ensuing evening, he proceeds in grand procession to the house where the bride resides, mounted upon a fine horse, richly caparisoned, and attended by a band of music. By the way the bride meets him, attended by her friends; she is mounted upon a horse or camel, and veiled so as not to be seen. The cavalades having joined each other, return together towards the bridegroom. The bride being led to the apartments designed for her, the bridegroom soon follows, and for the first time in his life is permitted to see her. But the Persians are not under the necessity of taking a wife for life, as they are allowed by law to marry for any limited time.

If a man wants to part from his wife through mere whim, and chuses to be divorced from her, though she hath not committed any fault, he is obliged to pay the dowry contracted for at the marriage. Divorces are easily obtained, and both are permitted to marry again. Boys are of age at thirteen, and consequently become their own masters, and are legally authorized to contract matrimony. Girls are marriageable when nine years old. The eldest children are the guardians of the rest; and the estates of minors cannot be seized for the debts of parents. The effects of those who die intestate are distributed by the civil magistrates among the relations of the deceased, according to his own disposition.

The Persians in general bury their dead; but the gaur, or descendants of the ancient Persians, expose them to be devoured by birds of prey, or other voracious creatures.

When a person is on the point of expiring, the Persians kindle fires at the tops of their houses, which serve as beacons or signals to neighbours and travelling strangers to offer up their prayers for the patient.

The mollah or priest being sent for, he exhorts the sick person to repentance, who usually says, *Taubé, or I do repent.* The breath is no sooner out of the body, than the surviving relations and friends set up a terrible screaming, and like the Irish, make use of many affectionate expressions to the dead corpse, bewailing his fate, and declaring their affliction to be past remedy.

The corpse is wrapped in a kind of winding sheet, on which many passages of the Koran are stamped or written. The coffin is filled with perfumes, salt, and lime.

In the funeral ceremony, the horses, turban, and arms of the deceased, precede the corpse. There are no appointed bearers to carry a coffin to the grave in Persia, as every one, from religious motives, make a point of assisting at funerals. Even the people of quality, when they perceive the appearance of a burying, will alight from their horses and help to carry the corpse to the ground. The face of the dead person is laid towards Mecca, and an arch is built on that side near the grave.

The relations of the deceased carry provisions to the grave for several days after the burial, and very seriously expostulate with the defunct on his unkindness in leaving them.

They mourn in ragged clothes, but not in black, which

is a colour they hate; but their mourning lasts only forty days. Widows, however, seldom marry after they have lost a husband by death.

The Armenians of Julpha mourn annually at the graves of their deceased relations and friends, on the vigil of the festival celebrated in commemoration of the discovery of the holy cross. Early in the evening the women proceed to the burial places, clothed in white. They kindle fires with wood and coals, which they carry thither for the purpose, place lighted torches, and burn incense on the graves, and pass the night in sad lamentations. A multitude of priests dressed in black attend, who repeat a set of prayers for six, ten, and twenty-pence each.

S E C T. V.

Ecclesiastical, Civil, Political, and Military Establishments, &c.

AFTER the death of Mahomet the impostor, two competitors appeared, and claimed the privilege of succeeding him not only in spiritual matters, but in temporalities; these were Hali, the husband of his daughter Fatima, and Abubekar his wife's father. Several engagements ensued between the contending parties with various success. The death of Abubekar seemed to promise a cessation of hostilities, when Omar, one of Mahomet's generals, started up and revived the pretensions of Abubekar, and had great success. Upon his death, one of his kinsmen named Osman succeeded him, but dying in the 34th year of the Hegira, Hali became acknowledged by all parties as the successor of Mahomet; but upon his death; the officers of the army declared the throne to be void, and the crown elective, which militated against the interest of Hossien the son of Hali.

Hossien raised an army to oppose Mehiviah, another of Mahomet's generals, whom the officers had elected. Hossien was, however, defeated and slain, and eleven of his sons put to death, but a twelfth son made his escape, from whom many of the succeeding Persian monarchs have asserted that they were descended.

With respect to religion, the Persian sect of Mahometans adopt the principles, and follow the doctrines of Hali, as the Turkish doth the commentaries of Abubekar, Omar, and Osman, whom the Ottomans deem the genuine successors of Mahomet.

These sects are at perpetual variance with, and even anathematize, each other in their prayers. The Mahometans term themselves Musselmim, which signifies faithful; their tenets are to believe there is but one god, and that Mahomet is his prophet; and they are strictly enjoined to observe, corporal purifications, prayers five times a day, alms, fasting, and pilgrimage; to the above articles the Persians add, that it is absolutely necessary to believe that Hali is the vicar of God.

The generality of Mahometans believe in transmigration, and many, that no punishment can be eternal. Their paradise is certainly sensual, though many of their doctors of a superior understanding, are ashamed of that sensuality, and assert, that it is only allegorically so, and that the prophet spoke to the passions of men, in order to awaken their reason.

The Persians place Hali far above Mahomet, and distinguish uncleanness into absolute and accidental. Absolute signifies drunkenness, gluttony, &c. Accidental, what is not of our own will and seeking.

As they are obliged to pray five times daily, they are obliged to wash their hands as often, for it is one of their principal maxims that prayers are not acceptable in heaven, if the supplicant's hands are not washed before he begins his ejaculations.

There are a variety of superstitious formalities to be observed in their ablutions and purifications, such as taking up the water in the left hand, and pouring it into the hollow of the right hand, then washing therewith their hands, arms, and feet. They are likewise obliged frequently to have their heads and faces, and clear themselves entirely of all excrementitious hairs.

The general purification or washing of the whole body, is performed previous to a pilgrimage, a fast, or some extraordinary act of devotion.

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V. and Military Establish-

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EMPIRE OF PERSIA.

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With respect to their diurnal prayers, the first prayer must be when the sun is in the meridian, the second when it is forty-five degrees above the horizon, the third when the evening sets in, the fourth when they lie down to sleep, and the fifth in the morning.

To make their prayers acceptable, the Persians are taught that they must observe the following particulars: attention and application, fervency, faith, modesty, reverential love, hope, purity of mind, and purity of body.

The gestures are likewise to be minutely regarded; the suppliant must turn his face towards Mecca, divest himself of shoes or slippers, and all ornaments, the skins or furs of unclean animals, &c. lift up his hands, and prostrate himself to the earth. He must likewise never offer up a prayer in any place where there are statues, images, pictures, &c.

A Persian must not pray on the bare floor, but always have a carpet on purpose: upon this he kneels down, and spreads an Alcoran, a head-roll, a comb, a pocket-glass, and an earthen dish; then taking the glass and comb, he combs his whiskers. Their beads are thirty-nine in number; the little dish contains holy earth, and is the same kind of mould of which the beads are made: but when they pray they are not permitted to have sabre, sword, pistol, or even money about them; as offensive weapons and worldly pelf they imagine would render their prayers fruitless.

In the Persian mosques the priest rather acts as a master of the ceremonies, than as a clergyman, for his business is neither to preach or pray, but to keep order. All the prayers which are said in the mosques are taken from the general Mahometan liturgy; but every one begins where he thinks proper, and chuses out what prayer he pleases, without regarding the rest of the congregation; but then the Persians repeat their prayers so low, that they cannot disturb each other.

Though the Persians are pretty well acquainted with the causes of eclipses, thunder, lightning, earthquakes, &c. yet they imagine all those natural phenomena to be so many evidences of God's displeasure towards mankind. But great as their superstition may be in this, and many other respects, they worship God only, and pray that he would increase their worldly happiness, as well as immortal felicity, without having recourse to any saint as mediator: they do not even request the intercession of Mahomet or Hali, though they so highly reverence them.

Alms in Persia are of two kinds, viz. legal and voluntary. The legal are tithes, which are not given to the priests, but applied to charitable uses; the clergy having sufficient revenues applied to their sole use. The voluntary charities are usually given to the saquirs, or Mendicant friars, to be appropriated to relieve insolvent debtors, distressed strangers, and to erect and establish works of a public nature, such as caravaneras, bridges, reservoirs, &c.

The ninth month in the year, called Ramezan, is the Persian Lent. When this moon first appears, the cryers every where proclaim it as a signal happiness, and a general hymn is sung to welcome its appearance; the streets are illuminated, horns sounded, and a general joy diffuses itself through the whole country. The baths being ready, the people wash and purify themselves, in order to enter upon their devotion. The conclusion of the Ramezan is celebrated in the same manner as the commencement.

During this grand fast the people are permitted to eat every evening, but they must not taste any thing till the public cryers proclaim the order for them to do; which proclamation is made when the sun's disk is below the horizon; they are then allowed to eat sweetmeats, fruit, and other light foods; in a few hours after they go to supper, but eat slowly and abstemiously, as they deem it very dangerous to eat eagerly after fasting.

The Persians observe three grand festivals, viz. 1. The new year. 2. The commemoration of Abraham's sacrificing his son. 3. The martyrdom of Hossien.

At the feast of the sacrifice, those who intend to celebrate ride out early in the morning, and sacrifice a sheep or a goat; then returning home, they order many more

sheep and goats to be killed, cut up, and distributed among the poor. But the principal sacrifice is that of a camel, at which the emperor himself is present.

On the first day of the feast the devoted camel is led through the city, adorned with flowers, and preceded by music, which ceremony is repeated till the twelfth day, when he is brought to the houses of all the great people, who give money and provisions to the poor. The animal being then led to an adjacent field, the emperor, with his imperial crown upon his head, and his whole court attend.

The camel is then made to kneel with his face towards Mecca; the priest repeats some prayers, and the governor or chief magistrate of the city wounds him: the head is then cut off and presented to the king; the four quarters and the trunk are given to the five wards of the city of Isfahan, where they are sold by certain families who have that privilege, and preserved till the next year, when they are distributed in morsels to the populace. The reason for using a camel upon this occasion is the supposition of the Persians, who fancy that Abraham did not sacrifice a sheep, but a camel.

The festival in commemoration of Hossien and Hassen, is observed as a solemn time of mourning, fasting, and tribulation; it lasts twelve days, when altars are erected at the corners of the streets, and a variety of trophies laid upon them. At night the streets are illuminated, pageants are carried about, and the priests rep at the legends of Hossien and Hassen, who were two celebrated Persian patriarchs, or imans, that perished in the wars with the Saracens, in the sixty-first year of the Hegira.

Mr. Hanway gives the following account of the religion of the Gauris, or Gebers, the posterity of the ancient inhabitants of Persia. "This religion was founded by Zoroaster, who lived about the year of the world 2860. This great philosopher, being struck with the demonstrations he observed of the perfections of that self-existent Being who is the author of all good, and being at a loss how to account for the introduction of evil into this world, thought there were two principles or beings, one the cause of all good, whom he imagined resembled light; the other the author of all evil, whom he represented by darkness. Thus considering light as the most perfect symbol of true wisdom, and darkness as the representative of whatever is hurtful and destructive, he inculcated an abhorrence of all images, and taught his followers to worship God only under the form of fire; considering the brightness, purity, activity, and incorruptibility of that element, as bearing the most perfect resemblance of the nature of the good Deity. Thus the Persians shewed a particular veneration for the sun, as the brightest image of God, and offered up their sacrifices in the open air, and generally upon the top of a hill, for they esteemed it injurious to the majesty of the God of Heaven, to shut him up in walls, who fills immensity with his presence.

"About six hundred years after the first Zoroaster, another philosopher of the same name arose, who taught, that under the supreme Being there are two angels; the one of light, who is the author of all good; the other of darkness, who is the author of all evil: that they, by a mixture of light and darkness, made all things, and are in a perpetual struggle with each other; that where the angel of light prevails, there good reigns; and where the angel of darkness, there evil predominates. That this struggle shall last till the end of the world, when the angel of darkness, and his followers, shall forever be separated from the angel of light; but those who cherish their spiritual nature, and obey the angel of light, shall go with him into a world, where they shall be rewarded amidst everlasting brightness, and triumphant glory. In short, this last Zoroaster caused temples to be built, in which the sacred fire was ordered to be constantly kept. These opinions, with a few alterations, are still preserved by the Gebers, or Gauris, the posterity, as we have said, of the ancient Indians and Persians, who are very zealous in preserving the religion of their ancestors, particularly with respect to their veneration for fire."

The everlasting fire of the Gauris is a singular phenomenon: it is situated about ten miles from Baku, a city on the Caspian Sea: there are several stone temples, supposed

supposed to have been anciently dedicated to fire. In particular there is a little temple where the Gebers, or Gauris, now perform their devotions. From the mouth of a hollow cave that is placed near the altar, a clear blue flame issues, which the Indians and Persians affirm hath continued ever since the flood, and will remain unexhausted till the end of the world. Forty or fifty poor devotees usually reside here, who come on pilgrimage from different parts, and live very abstemiously, feeding on nothing but vegetables. Their continuance here is longer or shorter, according to the number of people they have to pray for, as they pretend to make expiation for the failings of others, as well as their own. They have an uncommon veneration for a red cow; mark their foreheads with saffron, and keep one of their arms unalterably fixed in a certain position, either upon their heads, or some part of their body. Their clothing is but trifling, and their bed the bare earth. This austere method of living procures them great reputation for piety among the Gauris, and even occasions them to be respected by the Persians. Near the temple, a blue flame resembling that within it, issues from a cleft in a rock; and the soil, for a considerable space around, seems impregnated with fire, as we have already described in the natural history of Persia.

The Gauris in general wear hats, which in a great measure resemble those worn in Europe. Their principal garment is a short close vest; and they suffer their hair and beards to grow long. They think little or nothing of human learning, and despise traffic. Agriculture and gardening they deem the most honourable, as they were the primitive employments of mankind: hence, the reason may be deduced why Persia was more fruitful and populous in ancient times, when all the inhabitants were of the religion of Zoroaster, than it is at present under the Mahometans, who all hate husbandry. Nevertheless, some of the Gauris are tolerable mechanics, and in general they are deemed a quiet, inoffensive people, and have been hitherto permitted by the Persian government to have their own magistrates, and to be regulated by their own peculiar laws, as far as they do not clash with the general welfare of the state.

They drink wine, and eat every kind of meat, beef excepted; but never intermarry with any other set of people. This, indeed, is of personal disadvantage to them, for they are neither so fair, so finely featured, nor so well made as the Mahometan Persians, who will not, if possible, either marry or co-habit with any women, but the beauties of Georgia and Circassia; great numbers of these lovely females being annually bought by the rich, and stolen by the poor Persians. And it is proper to observe, that since the commencement of the custom of procuring wives and concubines from those places, many of the Mahometan Persians are much improved both in features and persons, and at present are very near as beautiful as the Georgians and Circassians themselves.

The Gauris suffer a man to take only one wife, and prohibit the cohabiting with concubines, and divorces, unless a woman continues barren for the space of nine years, when they are permitted to take another.

As the Armenians are numerous in Persia, it is proper to speak of their religion, which comes nearest to that of the Greek church of any other. They are tolerated in Persia, and even their patriarchs, archbishops, bishops, &c. are appointed by the Persian government.

It seems that the Romish missionaries have been at infinite pains in trying to persuade the Armenians to acknowledge the papal supremacy; but their endeavours have always proved abortive; for their aversion is stronger against the Roman catholics than against the Mahometans: they are so zealously strenuous with respect to religion, that few of them have been known to apostatize, though the temptations to turn Mahometans are exceedingly alluring; for all the estates and effects of the parents and relations become the property of the convert the moment he is acknowledged as a Mussulman. The Armenian monks must not marry, but the rest of the clergy may; though a priest is not permitted to say mass for the space of seven days after his nuptials, and

when he does say mass, he must be shut up in the church five days previous, and five days subsequent, to his performance of that ceremony; during which time he must have nothing to taste but vegetables and water; but a second marriage totally incapacitates him from officiating ever after.

Their fasts take up one half of the year, when the clergy and laity are equally obliged to abstain from fish and flesh, and not to eat any thing till after sun set: many of the principal clergy eat meat but four times a year.

They believe in transubstantiation, and never receive the sacrament in Lent. When they baptize a child they immerse it three times in cold water, and then anoint it with holy oil; when the priest repeats, "I baptize thee in the name of the Father, Son, and Holy Ghost." The oil is made by the patriarchs of aromatic drugs, and flowers of the finest flavour, by whom it is sold to the bishops, who retale it to the inferior clergy; it is sold extravagantly dear, and no baptism is deemed legal without it.

After the child is baptized, the sacramental bread and wine is put into his mouth, when it is carried home by the godfather, who is preceded by several priests carrying lighted flambeaux, music, &c. and the day is concluded with the utmost festivity. A godfather is prohibited from marrying with a godchild; and even males and females of different families, who have had the same godfather, must not intermarry.

The Armenians admit of the ceremony of extreme unction, but do not believe in purgatory. They imagine that after death, even the virtuous will not go to heaven till the resurrection, but only be comforted with the conscious satisfaction of having spent their lives well. Concerning this and many of their other religious tenets, their ideas are extremely confused, vague and indistinct. They hate dogs as much as the Jews do pork, deeming them unclean creatures; and are as superstitious as the Mahometans with respect to lucky and unlucky days.

The baptism of the cross, in commemoration of the baptism of our Saviour, is the principal of all the Armenian festivals. The Moscovites, and some other Christians likewise celebrate this fast.

The Mahometans as well as Christians usually attend this festival, and many of the Persian emperors have been known to assist at it, though the Persians have now and then thought proper to insult the Armenians upon the occasion; but tumults are generally prevented by the attendance of a body of troops.

The ceremony is thus: The Armenian clergy go in procession to some river or reservoir of water, with a cross, banners, &c. After the prayers are read, and the anthems sung, the bishops plunge the cross into the water several times, and the people crowd as near as possible in order to get sprinkled with it: and this is the day usually chosen for the baptism of children. The Armenian children are all married while they are infants, which is a political precaution in the parents, to prevent their daughters from being sent to the seraglios or harems of the grandees; for the Persians are very particular in never committing adultery, or depriving any man of his wife; but though the contract is made in infancy, the co-habitation is not permitted till a suitable age. However, after the juvenile marriage, till the young couple are permitted by their parents, or other relations to come together, the bridegroom annually makes a present to the bride at Easter, of a fine silk garment and other articles, suitable to her quality and condition.

When the time appointed for the celebration of the nuptials arrives, the bridegroom richly dressed, and mounted upon a fine horse, proceeds to the house of the bride, attended by his friends and relations; the bride then mounts a horse, and being entirely covered with a veil, attends the company to the Armenian church, where the marriage is confirmed, and the bishop gives the young couple his blessing; they then retire to the bridegroom's house, preceded by torches, music, &c. a grand entertainment is given, and a few days after the bride's portion is paid.

On the death of an Armenian, the corpse is dressed

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EMPIRE OF PERSIA:

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In linen, but not put in a coffin; prayers are read over it in the church, where lamps and candles being lighted it is left all night. The next morning it is carried to the gate of the principal clergyman of the place, who prays for the repose of the soul of the deceased, after which the corpse is taken to the grave and interred.

Besides the above, there is a sect in Persia termed St. John's Christians, whose religion seems to be a jumble of Christianity, Judaism, and Mahometanism. The Jewish religion is tolerated, and a great number of Jews are spread over the whole empire.

With respect to the constitution and present state of Persia, little can be said with certainty; for a modern traveller who was lately upon some important business in that country, informs us, that when he was there, "The Persians were governed by no fixed laws, but by the immediate will and pleasure of their governors; they make indeed profession of religion, but that was only nominal, and extremely superficial; as for customs, they were altogether abolished, unless robbery, beating and murdering one another, be allowed to be their customs." It would be however unpardonable to omit the following particulars.

Persia is an absolute monarchy in the utmost extent of the word, as the properties, and even the lives of the people are at the absolute disposal of the prince. There is no established council, but the Shah takes the advice of whom he pleases. The crown is hereditary in the male line, females being excluded from the government, though the sons of a daughter are admitted to reign. The Persian laws will not permit a blind person to sit upon the throne, which is the reason why the reigning monarch usually puts out the eyes of all his male relations. It is death for any man to look at any of the Shah's wives, even by accident.

The prime minister is called Attamaet Doulet, or the director of the empire; and his chief business is to ingratiate himself into his master's favour, and administer to all his caprices; to keep from his knowledge all manner of disagreeable news, to persuade him that he is the most powerful prince upon earth, and that all his affairs are in a prosperous situation, though at the same time he is perhaps on the point of ruin. In the same manner as the prime minister depends upon the Shah, the inferior officers and governors of provinces depend upon him; thus there is a gradation of despotism throughout the whole empire.

The nadir, or grand master of the household, is next in rank to the prime minister; then the mehter, or groom of the chambers, who is always a white eunuch. Besides the above, there are a master of the horse, a grand huntsman or sicoour, a chief justice, from whose sentence there is no appeal, a lieutenant of the justice in every city and town, a secretary of state, a financier, a royal physician, an inspector of the palace, a master of the ceremonies, and many kans or governors of provinces. The spiritual officers are the zedder or grand pontiff, subordinate to whom are the sheik-el, seiom, and eadi, who determine all religious disputes, and act likewise as justices and attorneys; next to these are the picknamas, or superintendants of prayer, and the moulahs, or doctors of the law.

There is no hereditary nobility in Persia, every man being distinguished and respected according to the office he holds under the prevailing faction; indeed the descendants of Mahomet, and the great patriarchs have a peculiar veneration shewn them.

The arms of Persia are a lion couchant looking at the sun as he rises over his back. The emperor's title of Shah signifies disposer of kingdoms. The Persian monarch does not subscribe his name to public instruments, but the deed runs in this title viz. "This edict or act is given by him whom the universe obeys."

Little can be said with certainty respecting the Persian force, as perhaps no two of their monarchs ever had their armies upon the same footing; and the number of troops are usually proportioned to the exigencies of state. It is however proper to observe, that the troops are distinguished into two bodies called kortikies, and goulans; these are cavalry, and upon a peace establishment the former amount to about twenty-two, and the

latter to about eight thousand men; they are generally well kept, and regularly paid.

The kortikies are the descendants of foreigners, and the goulans are made up of Georgian renegadoes and slaves of all nations.

The tangchies or infantry are composed of the most hardy peasants, and amount to about fifty thousand men. The fortified places in Persia are in general despicable; and they had no great naval power till the time of Kouli Kan, who built a royal fleet, in which was a man of war of eighty guns. But it is imagined that they are laid up in the ports, and rotten, as nothing hath been heard of them since the death of that usurper.

S E C T. VI

Persian Antiquities, &c.

THE most celebrated, and singular antiquities in Persia, are the ruins of Persepolis, formerly a superb city, till it was destroyed by Alexander the Great, to oblige the Grecian courtizan. Thus.

Their ruins are at about the distance of thirty English miles from the city of Schiras. They are situated in a fine plain which is about 120 miles in length, and only 6 or 7 in breadth. This plain is overflowed with water several months in the year, which occasions it to be so exceedingly fertile, particularly in rice, that it is covered with little villages, or hamlets to the number, as the inhabitants assert, of 880, including those which are situated in the adjacent mountains.

The ruins appear like an amphitheatre, and are situated in a kind of f-micircle formed by the mountains.

The ancient palace of the Persian monarchs, which was formerly called the house of Darius, and which the modern inhabitants term Chil-minar, or the palace of Forty Pillars, is situated at the foot of a mountain, which hath for time immemorial been known by the name of the Royal Mountain.

The walls of three of the sides are still standing; the front extends from north to south 3000 feet, and from east to west 1295 feet, to the mountain itself, where an ascent is formed between some feathered rocks, beyond which the rocks seem to indicate that there were formerly some other buildings, as many of the stones appear to have been polished.

At the summit of the edifice, there is a platform extending from the middle of the front wall to the mountain, being about 2000 feet in length. A pavement of about eight feet broad is carried along three sides of the wall, which is twenty-four feet in height in most places. The stones of the wall are harder than marble, finely polished, and of a black colour, and many of them are of an astonishing bigness. The principal staircase is between the middle of the front and the north-end of the building, and consists of two flights of steps, that wind from each other to the distance of forty-two feet. The steps are but four inches high, and fourteen broad, and in number are fifty-five on the northern side, and fifty-three on the southern; the latter being less entire than the former. It is imagined that there are many steps as well as part of the wall under ground. At the bottom of the above flights of steps, there is another flight extending fifty-one feet four inches. Above these flights there is a pavement of large stones, and another flight of steps leading to the ground entrance. These latter steps are exceeding magnificent, being seventy-five feet wide. There are two grand portals at the distance of forty-two feet from the summit of the upper steps; they are twenty-two feet four inches in depth, and thirteen feet four inches in breadth. Within each there is the figure of a sphinx upon a pillar in bas-relievo. Both these figures are fourteen feet and a half high, and twenty-two in length, from the fore to the hinder legs, but they are much damaged, and the faces broken; that in the first portal faces the staircase, and that in the second the mountain.

There are some characters on the upper part of the pillars, which from their minuteness and height cannot be distinguished. The height of one portal is thirty-nine feet, and of the other twenty-eight; the base of both is five feet two inches.

The bases of the columns which appear between the portals are covered with earth, but the capitals and other ornaments are in fine preservation, and indeed the whole are but little damaged: they are fourteen feet in circumference, and fifty-four in elevation. Anciently there were two other columns between these and the last portal, several pieces of which lie half buried in the earth.

South of the same portal, at the distance of fifty-two feet, there is an admirable basin of water, which though cut out of a single stone is twenty feet long, rather better than seventeen broad, and elevated about three feet and a half above the surface of the floor. A space of ground of about one hundred and fifty paces in length extends from this basin to the northern wall, and contains a great many fragments of large stones, and part of a column of twenty feet in circumference, which is not fluted like the rest.

Southward from the abovementioned portals there are two other flights of steps, the one towards the east, the other to the west. The upper part of the wall, besides foliage, and some small figures, is ornamented with the representation of a lion tearing a bull to pieces; the figures are larger than the life, and done in basso relievo. This stair-case is half buried under the earth.

Forty-five feet in length of a wall extend from hence beyond the lower part of the stair-case, between which and the western front, there is an interval of sixty-seven feet. This front corresponds with the former, and is embellished with three ranges of figures, which are interspersed with characters; among the figures, are a lion tearing an ass, that has a horn projecting from his forehead. On the other side of the stair-case there are three ranges of small figures, which are much defaced, being only visible from the wall downwards. The whole wall is ninety-eight feet in extent, and only five feet three inches in height. The figures are two feet nine inches high.

On the summit of the stair-case, there is an entrance into an open court, paved with large stones, the breadth of which is equal to the distance from the stair-case to the first columns, comprising the space of twenty-two feet two inches. There are two rows of these columns, each consisting of six pillars, all of which are damaged. Besides these, there are eight bases, and the ruins of several others.

At seventy-two feet eight inches distance, there formerly stood six other rows of pillars, consisting of six pillars in each row, which were at the distance of twenty-two feet two inches from each other; there are but seven of these thirty-six columns now remaining entire, but the bases of the others are still standing. Seventy-two feet eight inches from these, towards the western front of the stair-case, there were twelve other columns in two ranges, but there are only five of these remaining. The ground about here is covered with fragments of columns, capitals, ornaments, &c. among which are interspersed some curious pieces of sculpture, representing camels on their knees; on the top of one of the columns there is likewise the figure of a camel in the above-mentioned attitude.

Towards the east, a variety of ruins present themselves to view, consisting of windows, portals, avenues, passages, &c. The inside of the portals are ornamented with figures in basso relievo. These ruins from east to west are about 450 feet; from north to south about 725 feet; and 300 from the columns and mountains. In the middle, the earth is covered with the fragments of seventy-six columns.

Southward from these, at the distance of one hundred and eighteen feet, there is an edifice which appears to be elevated above the rest of the ruins, from its being situated on a hill. The front wall is composed of a single range of stones of eight feet in depth; it extends from east to west one hundred and thirteen feet, but is not embellished with any kind of ornament. In the center are the remains of a double stair-case, on the sides of which are several figures almost obliterated. The rest of the buildings, consisted of a variety of portals, which are now in ruins. The largest is five feet wide, and five feet two inches in depth. Towards the north there are two portals with windows, which are walled up;

beneath one of which are the figures of two women and a man, covered up to their knees with earth; and under the other the representation of a man holding a lion by the mane.

To the south there is a portal, and four open windows, the width of each being five feet nine inches, and the height eleven feet: on each side of the gate there is the figure of a man, with a kind of tiara upon his head, attended by two women, one of which holds an umbrella over him. Three niches on the inside are covered with characters in the ancient Persian language, one of the inscriptions signifies, "Strength is the gift of God alone."

To the westward there are two gates which are not covered. One of these is ornamented within with the figures of a man fighting with a bull. The other gate is embellished with the figure of a man, and a winged deity, from whose forehead a horn projects. Horns were anciently the emblems of majesty and strength, which occasioned the poets to give them to the sun and moon; and Alexander the Great is termed by the eastern writers Dhulkarnam, or monarch of the horns of the sun, that is, of the east and west, or the parts where that luminary rises and sets. Behind this building are the ruins of another, which in length exceeds the former by 38 feet. It has niches cut out of single stones and windows, a double flight of steps finely embellished with foliage, and small figures appear to the south.

Still farther southward there are some subterraneous passages, into which the natives will upon no account enter, though they are supposed to contain immense treasures; the only reason for which is an absurd notion, that no light can possibly be made to burn in them. However, Sir John Chardin and Monsi. Le Bruyn, at the time those gentlemen were there, entered with lights, which were not extinguished by some invisible power, as the superstitious natives supposed they would be; and after ranging about a considerable time, they both agree in their respective accounts, that these passages terminate in a small kind of aqueduct, which is too narrow to enter.

Near these subterraneous passages, are the ruins of another edifice, extending from north to south 160 feet, and from east to west 191 feet: ten portals of this building still remain, with forty enclosures, which were formerly rooms, and seven windows: in the center are the pedestals of 36 columns in 6 ranges. Beneath the ground, which is covered with several large stones, there are the remains of some aqueducts.

Another structure formerly stood to the westward of the last mentioned building; on the ruins of the wall, which is still elevated about two feet above the pavement, are the figures in basso relievo of several men with lances in their hands; within the enclosure of the wall there are the remains of several pedestals of pillars; on the east side of these ruins are the remains of an elegant stair case, of sixty feet in length, the steps of which are in general destroyed; the wall is still eight feet in height, and the figures which adorn it are near as big as the life; on the front are the figures of a lion and a bull fighting, and on the wings of the stair case the representation of several lions and other figures, with explanatory characters; between this and the last mentioned edifice are the ruins of several columns, and the remains of four portals, with the figure of a man, and two women holding an umbrella over his head, on the inside of each.

To the north of these, appear two portals with pilasters, on one of which are the figures of a man and two women, one of the latter holding an umbrella over the head of the former; above the women is a small figure with wings, which expand to each side of the portico; over the other portal is the representation of a man sitting in a chair with a staff in his hand, behind whom stands another with his right hand upon the chair; above is a small figure holding a circle in his left hand, and pointing to something in his right; beneath this portal are three ranges of figures, which have all uplifted hands: above the third pillar, which is entire, are women holding an umbrella over the head of a man. The ground is covered with a variety

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of antique fragments. The last ruins of the structure now appear; these are two portals towards the south, under each of which a man with a staff in his right hand is seated in a chair; in his left hand he holds a vase; behind him is another man, with a representation of a piece of linen in his hand, and the tail of a sea horse on his head. Below, rows of figures, with uplifted hands, appear three, four in the first, and five in each of the other rows. The seated figures are larger than the life, the rest are three feet four inches in height; several ornamental foliage appear above; the higher parts decorated with the figures of oxen, and the lower parts with lions. On the summit of the whole there is a little winged figure, who hath a glass in one hand, and appears to be making a signal with the other. These portals are in depth ten feet four inches, and in breadth twelve feet five inches; the pillars are near thirty feet high. On each of the two which are placed northerly, is the figure of a man sitting with another behind him; and still farther back, another is seen holding something that is broken in his hand: before each sitting figure are two others, the one holding a vessel, the other in the attitude of salutation. Below these figures are five ranges of armed men, and above, a stone with a variety of ornaments.

Some of the columns have capitals, and the others not, which is the only difference; the height of those that remain entire is about 72 feet, and the circumference 18 feet 5 inches, except those that are near the portals. The bases, which are circular, are in circumference 24 feet five inches, in height four feet three inches, and the lower moulding is one foot five inches in thickness: the ornaments consist of three kinds of capitals.

The drapery of the figures hath no affinity to the Grecian or Roman habits. The military dress is agreeable to the Persian and Median fashion. The figures in general are heavy, stiff, and inelegant; there is a similarity and want of taste throughout the whole. The stones are either yellow, white, grey, red, deep blue, light blue, or black.

Near the mountains are two ancient sepulchres of Persian monarchs, the fronts of which are ornamented with various figures; as there is a similarity in their structure, the description of one will suffice.

That part of the tomb on which the figures are cut is 40 feet wide. The height is nearly equal to the width at the base. On each side, the rock extends to the distance of 300 feet: four columns support the entablature, the capitals of which are adorned with the figures of two oxen to each, the fore legs being bent on the top of each column. The gate, which is at present almost closed up, is placed between two of these columns, and appears to have been embellished with a variety of ornaments. The entablature and cornice are adorned with eighteen small lions in basso relievo, nine on each side, with a vase in the middle; above the lions are a number of armed men in two ranges, consisting of fourteen in each range, who appear to lift up their hands as if to support the building above them. A kind of pillar capped with the head of an animal who has only one horn ornaments the sides. Towards the left, where the wall projects, there are three rows of niches, one above the other: in each are two figures of men armed with lances, and on each side are three others equipped in the same manner. On the right side are the figures of two men, with their right hands placed on their bodies, and their left on their beards; on the side of these are three others, in the same attitude as those on the opposite side; lower down, between these figures and a kind of pillar, there is on each side another decayed figure; above, on three steps, there is a figure with a bow in his left hand, of a royal appearance; he seems to point at something with his right hand, before him stands an altar, with a sacrifice on it, and flames ascending, and above it the representation of a moon, with a mystic figure over it.

Two leagues from these sepulchres, at a place called Noxi Ruffan, there are four other tombs, which resemble the others, only they are cut higher in the rock. The place receives its name from a gigantic

prince, whose statue is there carved, and whom the natives assert to have been 40 cubits high, and 1113 years of age when he died.

The bases of the tombs are 18 feet above the causeway, and are about 72 feet in height and 60 feet wide; the rock is about twice as high as the tombs. Beneath each tomb there is a separate table filled with large figures in basso relievo. On two of the tables are the representations of men fighting on horseback, but the figures are almost obliterated. Between the tombs are three other tables covered with figures, among which is a man on horseback, preceded by two others, and followed by a third, which is almost defaced. These tombs cover the extent of 1400 feet, and a quadrangular building appears at the distance of about 300 feet from the first of them. The figures in general are dressed in the Roman manner; Ruffan himself indeed is both dressed and armed like a Roman, and the figure of that prince and his horse are but of the ordinary size, though the natives have too greatly magnified his bulk. Before Ruffan there is the figure of a woman with flowing hair, and a crown upon her head; another figure is the semblance of a military person with a tiara on his head, and his left hand grasping his sword; there are some figures almost defaced, which it is imagined were intended to represent men fighting on horseback: the above are all carved in the solid rock.

There are two tables on the western side of the mountain with figures likewise carved in the rock; that towards the left contains the representation of two men, one of whom grasps a circle which the other appears to have abandoned; it is thought that the former is emblematic of Alexander the Great, and the latter of Darius.

The tomb, supposed to have been that of Naxi Ruffan, appears very evidently to have been made by Darius Hyltaspes, as it exactly corresponds with the descriptions of Herodotus, Diodorus Siculus, and Ctesius in his Persian history.

At Pyrrmaras near the city of Seamachie, are the tombs of two Persian saints. The first is the sepulchre of Seid-Ibrahim, which is surrounded with walls, and has two courts like a castle, within which are many arched apartments; in the first is a tomb inclosed within an iron grate. It has two steps to go up to it, and is about two feet in height. To the left is a light gallery, with white walls, and the floor is covered with tapestry. Through a vaulted apartment to the right, where there are eight tombs, is the passage to the shrine of Seid-Ibrahim, whose tomb, which is two feet in height, is covered with a carpet of yellow damask: at the head, feet, and sides, are a great number of wax candles in brass candlesticks, and many lamps are suspended from the roof.

At a small distance from the above is the famous sepulchre of another Persian saint, called Tirinabba, of whom Seid-Ibrahim was a disciple. It contains several niches, chambers and holes where the pilgrims take up their abode, and perform their devotions; for a great number of pilgrims visit both these sepulchres, and have done ever since the reign of Shah Abbas, who prohibited the pilgrimages of Mecca, and exhorted the Persians to repair hither, which would be of equal efficacy. This he did with a political view, to keep within his own dominions those vast fums which were annually carried away by the pilgrims into the Turkish territories.

The sepulchre of Shah Sefi, near the city of Ardebil is visited with great pomp by the Persians on Whitfun-Monday. The entrance is through a spacious court, paved with broad stones, and furnished on both sides with vaulted shops. The gate is large, and crossed by a silver chain, from which another of the same metal hangs perpendicularly. The next gate has likewise a silver chain to it, and no person must pass it with any offensive weapons about them, not even a knife; the thresholds of this, and the following gates are round, and of white marble. The next court is long and paved, and hath shops on each side; at the upper end is a large vault, paved with blue and green stones, and hung with tapestry; in the middle are two large brass candlesticks, which on Whitfun-Monday have wax lights in them. The third gate which has a silver

silver chain over it leads to a court paved with small stones of several colours. The gate of the place of the sepulchre is built like a tower, and adorned with various silver plates and rings. At the entrance the pavement is covered with tapestry, and all persons are here obliged to pull off their shoes and slippers. From hence a capacious gallery covered with carpets, and hung with tapestry, leads to another gate covered with plates of gold; from whence there is an entrance to a large vault four fathoms square, enlightened by a great number of gold and silver lamps, some of which are three feet in diameter: this vault is divided from another only by silver rails, and an ascent of three silver steps. The latter vault is richer than any of the rest; at one end there is a compartment raised about a foot from the ground, and fenced off with rails of massy gold, which contains the tomb of Shah Sefi. The tomb itself is three feet in height, nine in length, and four in breadth, made of white marble, and covered with crimson velvet: from the roof a variety of gold and silver lamps hang down, and on each side are two very large candlesticks of massy gold, containing wax candles; on the left hand is a vault wherein are the tombs of Shah Sefi's consort, and some other empresses of Persia, and of Shah Ismael. Near this is a spacious arched gallery finely gilt, which is used as a library, and contains a great number of manuscripts in the Arabic, Persian and Turkish tongues, some written upon parchment and others upon paper, but all superbly bound, beautifully painted, and elegantly covered with plates of gold and silver. In various niches on the sides of the library there are above 400 porcelain vessels, many of them sufficiently capacious to hold ten gallons.

There is a kitchen belonging to this edifice, the doors of which are covered with silver plates: in this kitchen there is daily dressed as much provision as will feed 1000 persons; the poor having three meals a day distributed to them from hence. Adjoining to the kitchen there is a beautiful garden containing the sepulchres of Sultan Aider, Shah Tamas and several other Persian monarchs. There are immense revenues belonging to this astonishing edifice, which have been granted from time to time by many different emperors.

Very near this there is another tomb, erected to the memory of Seid Tzeibrail the father of Shah Sefi, who was only a peasant; it is of an oval form, raised ten steps, adorned with glass of several colours, and surrounded with iron grates; the roof is of azure gilt, and in the midst of it there is a large tower of blue and green stones; the floor is covered with rich tapestry, and round the walls there are vaults or chambers for the education of children; the tomb is six feet high, made of joiners work, and covered with green velvet; about it hang two gold and two silver lamps, in which there are lights every night; opposite to it is a small chapel which contains the tombs of many of Shah Sefi's family.

Near Derbent there are the ruins of a wall which extend 50 leagues in length, and the wall is said to have reached from the Caspian to the Euxine seas; and on one side of that city are above 6000 grave stones, most of which have Arabic inscriptions.

S E C T. VII.

Of Gombroon, the Islands of Ormus, Bahara and Quefmo, the Persian Gulph, the Caspian Sea, &c.

GOMBROON is in 27 deg. 40 m. north latitude. This city owes its opulence to the decline of the Portuguese power in the East Indies, and to the demolition of Ormus; it was built by the great Shah Abbas, and by the natives is called Bander-Abassi, or the court of Abbas; it is certainly a very great mart of trade: the English first settled here in 1631, and were very serviceable to the before mentioned monarch in his wars with the Portuguese; on which account he granted them half the customs of the port. The town is large and populous, but exceedingly inconvenient; a wall encompasses it on the land side, and towards the sea it is defended by several small forts, a castle, and a platform: though the town is rich, the houses are greatly

out of repair; the shops in general are kept by Baniacs, whose houses are in better order than those of any of the other inhabitants: some of them are stone edifices, but most are built of lime and earth. As the air during the hot seasons is of a very malignant nature, most houses are furnished with ventilators, which greatly contribute to the preservation of the health of the people. The town is well supplied with fish and mutton; rice is imported from India, but wheat is so plenty, that the poor subsist principally upon bread and dates; among the polite people pillau is the most fashionable dish. The country abounds in apricots, peaches, pomegranates, pears, plumbs, grapes, mangoes, and a great variety of other delicious fruits; the apricots are dangerous when eaten to excess.

A scarcity of water is severely felt here; there is not a spring or well in the town, nor within seven miles of it, for the inhabitants are obliged to be supplied from a place called Afsen, which is at about that distance; camels are constantly employed in bringing water from thence.

The unwholesomeness of the air is ascribed by captain Hamilton to the reflection of the rays of the sun from a high mountain to the north of the city; which occasions such an intense heat, that the situation is intolerable. On this account all who can afford it retire into the country during the months of June, July and August. The heat even affects the sea, and occasions very disagreeable exhalations to arise therefrom; these vapours, joined to the stench of a vast quantity of shell fish that are perfectly broiled on the sands every time the waves retire, occasion a kind of contagious influenza; gold and silver, if exposed to the open air during these months, tarnish in a very short time. As soon as ever these heats commence the English factory leave the city, and till they are over reside at Afsen, where they have a good house, and an excellent garden: in this garden there are several groves of excellent Seville oranges, which, though not natural to the climate, thrive admirably and are always in a state of verdure, bearing blossoms, and ripe and green fruit all at the same time. Many ponds of excellent fresh water contribute to the agreeableness of the place; and the merchants have many ingenious contrivances to moderate the excessive heat, and render their situation as pleasant as possible.

At a place called Minon, about ten miles distant from Afsen, are several hot and cold baths, which have been experienced as infallible in the cure of all feropulous and rheumatic disorders.

Gombroon is exceedingly populous and rich, by reason of the fondness which the natives have for trade, and the great commerce carried on by the English and Dutch factories. The English factory is close to the sea, at some distance from the Dutch, which is a convenient, capacious, and elegant building. Great profits arise to both the companies from freightage; for as the natives have no ships, their goods are carried in English and Dutch bottoms to Surat, and other Indian marts. The principal commodities, are, a variety of wines, almonds, raisins, kish-milnes, dates, prunellas, ginger, pistachio-nuts, silks, carpets, leather, lapis-tutty, galbanum, ammoniac, assafetida, tragacanth, with many other gums, drugs, &c. the principal of the above articles, being the produce of Carmania, are brought to Gombroon in caravans. The English company had once a small factory in Carmania, for the sake of a fine wood produced there, of excellent use to hatters. The companies pay no customs, but at certain times give presents to the shabander, or principal Persian officer, to prevent his being troublesome. Private traders pay two per cent. for a pass from either of the companies, that is, one to the company, and one to the broker. The pass admits them to the same privileges as the gentlemen of either factory enjoy. The English have an agent at Ispahan who receives one third of the company's profits, the chief at Gombroon one third, and the rest of the factors the other third.

There are three islands near Gombroon, viz. Ormus, Bahara and Quefmo. Ormus is about two leagues from the continent, and situated at the mouth of the Persian gulph. It is about twenty miles in circumference, but

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Gomhroon, viz. Ormus, is about two leagues from the mouth of the Persian les in circumference, but

is totally barren, and has not a single drop of fresh water in it. This island produces some of the most excellent white salt in the universe, and great quantities of a black shining sand, which are transported to Europe, and used in dusting of writing. Among the fish caught upon the coast there are some admirable oysters.

This city, which was large and populous, was erected by some of the ancient Persian monarchs, and contained about 4000 houses; but in 1507 the Portuguese took it, and held it till 1622, when they were expelled by Shah Abbas, assisted by the English, and the whole city was demolished by the express order of that monarch; no part of the island is at present inhabited except the fort, in which there is a Persian garrison.

The island of Bahara is remarkable for its pearl fishery, which commences in June, and concludes about the latter end of August; the annual profit is computed to be 110,000 crowns; the pearls being the largest, brightest, and most elegant of any found in the east.

Queino is a fruitful, pleasant, and populous island, and supplies the neighbouring parts of the continent with wheat, barley, and other provisions.

The Persian gulph, or as it is otherwise called, the Gulph of Bassora, flows out of the Indian ocean, having Persia on the east, and Arabia on the west. It receives into it the rivers Euphrates and Tigris, united in one stream. It was called by the ancients the Red Sea, and hath been long famous for its pearl fisheries.

The fishing for pearls is performed by persons, who are let down to the bottom of the sea in five fathom water, by means of a heavy stone fastened to their toes: when they reach the bottom, they pick up the shells with all possible expedition, and put them into baskets provided for that purpose; they then give a signal to be drawn up to take breath, and refresh themselves with a pipe of tobacco, while others pull up the baskets. All the pearls which weigh above ten grains are the property of the emperor, and severe penalties are inflicted upon those who embezzle them. The whole produce of the various pearl fisheries in the Persian gulph, Sir John Chardin says, amounts to above a million sterling annually.

The Caspian Sea, or as it is usually called, the great northern boundary of Persia, is surrounded on every side by land, having no visible communication with any other sea, and is therefore more properly an immense lake. The ancients knew it but very imperfectly, and even the moderns had not a competent knowledge of it, till Mr. Vanwarden surveyed and made an exact chart of it, by order of the Czar Peter the Great, in the years 1720, 1721, and 1722. It lies between the 37th and 48th deg. of north latitude, but its greatest longitude does not exceed 3 deg. 42 min. it receives into its bosom the vast river Volga, and above two hundred other rivers, and yet it neither ebbs nor flows, concreascs, nor diminishes. Various conjectures have been formed concerning this constant plenitude; and many have asserted, that it must have some subterraneous communications either with the Black sea, or the Persian gulph, though the first is above 100, and the latter above 200 leagues distant. To strengthen this opinion, it is affirmed that opposite to Eilan in Persia are two immense whirlpools, which make a dreadful noise, turn with incredible rapidity, and draw down whatever comes within their vortex, which indicate that some great cavities in the earth must be near them. About the latter end of August great quantities of willow leaves are observed to float upon the waters of the Persian gulph, yet there are no willow trees on any part of its coast, but great numbers on the coast of the Caspian sea, which is another reason for supposing that there must be a subterraneous communication between them. The waters of the Caspian Sea are in general salt, but towards the places where the rivers discharge themselves into it they have a fresh taste. The quality of its fulness hath been thus philosophically accounted for. The vast quantity of vapours exhaled by the sun in a climate so intensely hot, is a counterbalance to the influx of waters, which is discharged into it by various rivers. Formerly none but Cosack rovers navigated it; but the Russians, who now possess a part of the coast, have many vessels on it, and carry on a great trade to various places.

C H A P. VIII.

A R A B I A.

S E C T. I.

Its Extent, Situation, Boundaries, and Divisions; its Soil and Climate; of the Antiquity of this Country; Religious Notions of the Arabs before the Time of Mahomet or Mahomet, with their Extent of Dominion after the Establishment of his Religion. Of the Seas, Capes, Rivers, and Mountains; particularly Mount Sinai and its Convent.

HAVING quitted Persia, we shall pass over the Persian Gulph to Arabia, a country equally famous in sacred and profane history: for here the queen of Sheba reigned, who formerly visited Solomon on account of his wisdom; Moses here received the levitical law; and Mahomet broached his heresy. The inhabitants were formerly accounted the most learned people in the universe, but at present they are justly deemed some of the most illiterate. From them the Europeans received many admirable arts and sciences, of the names of which the Arabians themselves are now ignorant. They have great natural talents, which they do not wish to improve; and a language famed for being equally copious, expressive, and elegant, which others admire and use more than themselves. One half of the people are the most

honest existing, and the other half the greatest thieves on the earth. The first are morally just by accident, and the latter are robbers by System. In one part of the country a stranger might sleep with a purse of gold in his hand on the open plain without losing it: in another, while wide awake he is in danger of having his throat cut every moment. Here are fewer towns than antiquities, less cultivation than objects of curiosity, and more wonders than waters. The face of the country includes all the various soils in the universe, the fertile and barren, the stony and sandy. There are few clouds in the element, but many on the land; for in the deserts such astonishing clouds of dust have sometimes been raised by the whirlwinds, that whole caravans have been overwhelmed, and thousands have perished by suffocation in those dreadful tempests; which Mr. Addison thus elegantly describes in his celebrated tragedy of Cato:

- "Sudden, th' impetuous hurricanes descend,
- "Wheel thro' the air, in circling eddies play,
- "Tear up the sands, and sweep whole plains away;
- "The helpless traveller with wild surpris,
- "Sees the dry desert all around him rise,
- "And mother'd in the dusty whirlwind dies.

But

But to enter upon particulars :

Arabia is one of the most extensive peninsulas in the known world : it is one thousand three hundred miles long, and one thousand two hundred broad : it is situated between thirty-five and sixty degrees of eastern longitude, and between twelve and thirty degrees of northern latitude ; being bounded by Syria, Dabec and Irac-Arabi, on the north ; by the Indian Ocean on the south ; by the Persian Gulph on the east ; and by the Red Sea, which separates it from Africa, on the west. It is divided usually into three parts, viz. Arabia the Stony, Arabia the Desert, and Arabia the Happy ; which distinct appellations denote the nature and quality of the soil of each country respectively.

Arabia the Stony, which is the most western, is the least of the three : it is a very barren country, being covered almost entirely with rocks ; its capital, Petraea, or Stony, is on a rock ; and here is the famous mount Sinai or Horeb, as recorded in the sacred writings.

Arabia the Desert is a wild, sterile, mountainous, dreary, miserable country.

Arabia the Happy hath this flattering appellation, on account of the kindness of its own soil, in contrast to the barrenness of the other two countries. From hence the queen of Sheba went to hear the voice of Solomon ; and the Jews had a tradition that this prince's brought with her the first branch of the tree of the precious balm of Gilead.

As to the climate, a considerable part of Arabia is under the torrid zone, and the tropic of cancer passeth over Arabia the Happy : the air is intensely hot during the summer. Their regions, however, enjoy a most serene and pure sky.

All histories agree that this country was peopled at a very early period. Dr. Wells says, the country took its name from its inhabitants, as being a mixed people, composed of Ishmaelites, Medinites, and Amalekites ; in support of which assertion he quotes the word Arab in scripture, which signifies in Hebrew, to mix or mingle. Another author says, " Arabia, or at least the most considerable part of it, was from remote antiquity called Arabak : we however find it frequently styled by their historians by divers other names ; but those bid the fairest for truth who deduce it from an Hebrew original, the word Arab or Ereb having several significations very favourable to such a conjecture : from the word Arab naturally and easily flows Arabah ; and this notion seems less liable to exception, as Moses himself styles the western Arabia, Arabah ; which goes a good way towards evincing, that from its situation it received that name. Afterwards the Ishmaelites, who were possessed of it, gradually reducing the other parts, carried the word Arabah along with them, and applied it to the whole peninsula."

We cannot discover at what period their form of government commenced ; whether their knowledge was derived from India, or whether they acquired it themselves. It seems their religion was Sabeism even previous to their acquaintance with the people of Upper Asia : they had conceived some elevated notions of God at an early period ; they paid adoration to the stars, as luminaries cultivated and beautified by heavenly spirits ; and though they were enthusiasts, it does not appear they indulged in any particular fanaticism till the days of Mohammed or Mahomet, who established a new religion, and found it no difficult matter to infuse a spirit of zeal into his followers ; and this zeal led them on to conquest. They extended their dominion from the western seas to those of China, and from the Canaries to the Moluccas ; taking with them the useful arts, which they considerably improved.

The seas of Arabia are the Indian Ocean, the gulphs of Boffora and Ormus, the Red Sea, and the straits of Babmandel, in which are the capes of Rosalgate, Musclen, and Mocho.

The Red Sea, or the Arabian Gulph, which flows from the Indian Ocean, runs eastward as far as the isthmus of Africa, to the town of Suez. It has its name, according to some author, from an orient brightness peculiar to its waters, being tinged with a red mineral earth ; and it has a red sand on its shores, which is fre-

quently repugnant to its quality and nature, mixed with the water by the flux and reflux of the sea, which is so violent in this Gulph, as to toss it to and fro like ashes, and prevent its bubbling to the bottom by a perpetual vehement agitation. Seafaring people have confidently asserted, that the sand, thus borne and agitated by the turbulent waters, appears as red as blood, but that if put into still water, it will sink to the bottom.

Some writers have given it as their opinion, that its name is derived from the Greek word Erythros, signifying red, especially as Erythros was the name of a king who reigned on the coast.

We will not however dwell upon these adverse opinions, but attribute the derivation to both, and acknowledge, that from whatever its name be really derived, no sea has been more justly celebrated : the passage of the Israelites through it, and its conveyance of all the rich merchandize of the east for upwards of three thousand years, have given it an immortal fame.

As to the rivers of Arabia, they are very few, and none of them navigable ; the Chat, the Pran, and the Nagiran, are the only ones worth mentioning, and these are very small and shallow. The whole country is so poorly watered, that the possession of a spring is disputed with the sword.

The chief mountains are those of Sinai, Gebel el Ared, and St. Catharine ; the former of which deserves a particular description : it hath two summits, and is called by the Arabs the mountain of Moses, because many remarkable things happened here to that prophet. It was here, they say, that the Almighty appeared to him in the burning bush ; and the Fathers shew a bramble, which they affirm is of the same kind. Here he likewise led the flock of his father-in-law Jethro ; and not far off he struck the rock, out of which water incessantly gushed ; the stone is of red granite, about fifteen feet long, ten broad, and twelve high : the opening does not resemble any thing done by a tool, and is somewhat like the mouth of a carved lion : into this aperture the Arabs put certain medicinal herbs, which they afterwards give to their camels, in case they are disordered, thinking them very salutary for any disease.

There is a convent at Mount Sinai founded by the empress Helena, and dedicated to the celebrated St. Catharine ; it stands at the bottom of the mountain, and is an irregular, awkward building, of unburnt brick, walled round, and stopped up at every entrance to prevent the incursions of the roving Arabs. The only free entrance is by a window that is upwards of thirty feet from the ground, and to which people are drawn up in a machine by a windlass. Within the walls, which are two hundred and fifty-five feet long from east to west, and fifty-five broad from north to south, are mills, bake-houses, store-houses, and every office necessary to a sequestered society. Here is the shrine of St. Catharine ; the relics are deposited in a marble chest, whereon are carved several pieces of foliage in basso relievo. One of that saint's hands is shewn to the curious, the fingers of which are covered with rings, adorned with pearl. Adjoining to the east end of the church, wherein these relics are preserved, is the chapel of the Holy Bush, which the monks assert grew in the same spot whereon now lies a flag of white marble, which Christians approach and most devoutly kiss ; nor will they enter this chapel with their shoes on. There are many other chapels about the convent. Here are two wells ; one is called the well of Moses, which hath a very fine cool water, and is drank in summer ; the other is called the well of the Holy Bush, and is of a warmer temperature. St. Athanasius was a brother of this monastery, as was Sergius, who assisted Mohamed in writing the Koran. This convent is exempted from all jurisdiction, except that of its own bishop, who is elected by the monks, and receives his confirmation from the Patriarch of Jerusalem. The monks here live in the most absterious manner, and in Lent rise at midnight to perform their devotions. The emperor Justinian sent an hundred families from the Red Sea, and the same number from Egypt, to serve them as vassals : at that time they were pretty numerous, but now consist only of about forty or fifty, owing to disputes among themselves, which cost several of them their

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into this aperture the
s, which they afterwards
are disordered, thinking
of the same.

at Sinai founded by the
to the celebrated St. Ca-
n of the mountain, and
ding, of unburnt brick,
at every entrance to pre-
g Arabs. The only free
is upwards of thirty feet
n people are drawn up in
in the walls, which are
long from east to west,
to south, are mills, bake-
office necessary to a fe-
shrine of St. Catharine;
table chest, wherein are
in baso relievo. One of
is curious, the fingers of
dorned with pearl. Ad-
urch, wherein there are
e of the Holy Bush,
in the same spot whereon
e, which Christians ap-
nor will they enter this
there are many other cha-
are two wells; one is
ch hath a very fine cool
; the other is called the
of a warmer temperature.
f this monastery, as was
d in writing the Koran.
a all jurisdiction, except
lected by the monks, and
m the Patriarch of Jerusa-
most abstemious manner,
perform their devotions.
n hundred families from
nber from Egypt, to serve
they were pretty numerous,
forty or fifty, owing to
which cost several of them
their

their lives. Their vassals cultivate their gardens, and do other menial offices. A lay-brother, or caloyer, is appointed to attend upon strangers arriving here, to shew them the chapels, offices, and the library, in which are deposited some of the first Greek books that were ever printed. The sect of pilgrims, on their arrival here, are washed by the lay-brothers; and those of a priest by one of equal rank in the church. Dr. Pococke, bishop of Ossery, had the satisfaction of being present at all their Easter ceremonies. The church containing the relics of St. Catharine, is called the great church of the transfiguration; it lies to the north east, on the lowest part of the convent, and consists of a nave, an isle on each side, and three chapels on the outside, lower than the isles. The pictures of Justinian, and his empress Theodora, over the arch of the high altar are well executed in mosaic; and several inscriptions to the honour of that illustrious pair are carved on the beams that support the roof, which is of cyprus covered with lead, and is very antique. The Turks destroyed the pavement of this church, digging it up in hopes of discovering treasures; but it was elegantly repaired by arch-bishop Athanasius in the last century.

Mount St. Catharine is situated near mount Sinai; and it was to the former place that the body of St. Catharine was brought, after her martyrdom under the tyrant Maxentius. It over-tops mount Sinai, and its soil is a species of speckled marble, in which are seen beautiful configurations of trees, and other vegetable representations.

S E C T. II.

Of the vegetable Produce of Arabia; of the Animals, particularly the Camel.

THE most profitable produce of Arabia is coffee. The coffee-tree is a native of the territory of Betel-fagus, a town belonging to Yemen, situated on a dry sand at the distance of about ten leagues from the Red Sea. It is cultivated in a district fifty leagues long, and about twenty broad; the fruit is not every where in equal proportion; that growing on high ground is the smallest, greenest, and best.

Here are aloes, cassia, spike-nard, frankincense, myrrh, manna, and other valuable gums, cinnamon, pepper, cardamum, oranges, lemons, grapes, peaches, figs and pomegranates; also honey and wax in plenty: and in the seas are considerable quantities of the best coral and pearls.

In the plains of Arabia Petrea there are abundance of Acacia trees, from which issues a very valuable gum, and is gathered in autumn. Here are however very few forest trees.

The principal grain here is rice and barley, and where they can obtain water, they have a great plenty of garden stuff, herbs, and flowers. Some of the districts also afford excellent pasture for cattle.

With respect to the animal creation, here are the finest horses in the whole world, whether considered for their swiftness, their beauty, or their sagacity. Here are sheep, cows, oxen, mules, goats, hogs, dogs, &c. But the most esteemed and useful animal is the camel, which can carry seven or eight hundred weight upon its back, and with this burthen will travel at the rate of about two miles and a half in an hour: it is therefore the beast of burthen most in use, and is peculiarly serviceable in long and tedious journeys, which are commonly performed in caravans, escorted by guards, to prevent the depredations of the Arabian free-booters. This creature is the most patient and temperate of the whole quadrupedal creation; it will travel for many days together with only a few dates, or some balls of bean or barley meal, or perhaps only the miserable thorny plants it meets with in the sandy deserts, where not a drop of water is to be met with during perhaps a journey of eight or ten days; where neither birds nor insects are to be seen; in short, where nothing presents itself to the eye but mountains of sand and heaps of bones. This animal's power of sustaining abstinence from drinking, arises from the construction of its internal parts; so that it should seem Divine Providence had created it purposely for the sultry soil of Arabia. Besides the four stomachs, which it has in common with all other ani-

mals that chew the cud, it has a fifth, serving as a reservoir to hold more water than it has an immediate occasion for: there the fluid remains without corrupting, or without being adulterated by other aliments. When the creature is thirsty, it throws up a quantity of this water, by a contraction of the muscles, into the other stomachs, which serves to macerate its dry and simple food. It can, by its scent, discover water at the distance of half a league, and, after a very long abstinence, will hasten towards it.

The Arab trains his faithful camel, from its birth, to all the hardships it is to undergo during the whole course of its life; he accustoms it to travel far, and eat little; to pass its days without drinking, and its nights without sleep; to kneel down to be loaded, and to rise the moment it finds the burthen equal to its strength; and indeed it will not suffer an ounce more to be put on its back than it can bear. Its feet are adapted to the sands which it is to pass over, their toughness and spongy softness preventing them from cracking.

Such is the animal so often celebrated in the bible, the koran, and the eastern romances; and with which the Arabian robber forms a society, for the purpose of carrying on his trade of plunder, in which the man is to have all the profit, and the animal all the fatigue.

When the maller and his camel are equipped for plunder, they set out together, traverse the sandy deserts, and lie in ambush upon the confines to rob the merchant or traveller. The man ravages, massacres, and seizes the prey; and the camel carries the booty.

The Arabian free-booter qualifies his camel for expedition, by matches, in which the horse runs against him. The camel, though less active and nimble, tires out his rival in a long course.

The handitti frequently rob on horse-back, as well as on camels: they will alarm and dart upon a traveller when least expected, and gallop away, if under any apprehension of a pursuit, with incredible swiftness.

S E C T. III.

Of the Natives; their Persons, Dress, Customs, and Manners; their Roving about from Place to Place; their Movable Habitations; their Government; their Food, and their Manner of Dressing it; their Sociality, Probity, and Liberality, within their Tents or Huts; their Rapacious Depredation when out of them; their Diversions, particularly the Hunting the Wild Boar and the Lion. Slight Remark upon the Jealousy of the Arabs, and their Unmanly Treatment of Women.

THE Arabians are of low stature, slender bodies, and swarthy complexions: their voices are shrill and effeminate; their hair is of a dark brown, and their eyes are black and sparkling: they wear long beards, as a mark of gravity and consequence; serious and reserved, they speak little, use no gesture, make no pauses, and never interrupt each other. Their apparel is a loose disorderly kind of dress, five or six yards long, and not less broad; this they wrap round them, and are forced to gird it with a sash; at night it serves them for a bed and coverlid. Their upper garment is generally wove in one piece; it has a cap for the head, is tight about the neck, and grows wide towards the bottom: this garment is only worn in cold and rainy weather; under this, and the garb that wraps entirely over the whole, some of them wear a long close bodied waistcoat without sleeves; their sash or girdle is of worsted, and in it they stick their poinards, their inkhorns, or badges of their calling. The women wear a kind of short waistcoat and drawers, but sometimes they have only a towel wrapped round their loins. Whenever they go out, they so cover themselves with the same kind of general enclosing garb as worn by the men, that there is very little to be seen of their faces: for jealousy, that constant disturber of unguarded and impetuous minds, here plays the tyrant in the breasts of the male Arabs. Some of the men go almost naked in the hot weather; others wear drawers and slippers, but no stockings.

These people are distributed into several clans; and the whole number of inhabitants are supposed to amount to about two millions. They have (at least the Bedouins

or roving Arabs) no settled place of abode, but fix at such places as supply them with water, pasture, and fruits, subsisting upon the flesh or milk of their herds and cattle.

In this roving life centers all their happiness; and they look upon their more settled countrymen as abject slaves. They sleep in tents or huts, which they pitch in the evening in any spot prescribed either by fancy or convenience. These moveable habitations, which are called *Ilymas*, from the shade they afford the natives, are of an oblong form, and differ in size according to the number of the people who occupy them; they are covered with the skins of beasts, and supported some by one pillar, some by two, and others by three, whilst a sort of curtain or carpet, made of skins, divides the tent into separate apartments. The pillars are straight poles eight or ten feet high, and four or five inches thick, serving not only to support the tent, but being full of hooks, the natives hang upon them their cloaths, baskets, saddles, &c. When they retire to sleep, they lay themselves down upon a mat or carpet in the center or in a corner of the tent. Such as are married have a corner of the tent divided off by a curtain.

However, the tents of these roving inlanders, though they may shelter them from the weather, are, notwithstanding, attended with their inconveniences; for the cold and the dews, to which the people are exposed, do not incommode half so much as the fleas, vipers, spiders, and scorpions.

As to the government of these people, an hereditary chief, assisted by a few old men, determines all debates, and punishes offenders. If his conduct proves worthy of the approbation of his people, they revere him: if he be guilty of mal-administration, they put an end to his existence, and elect another of his family in his room. These petty princes are stiled *Xerifs* and *Imans*, both of them including the offices of king and priest.

What these people consume in coffee, dates, rice, and tobacco, is bought with the butter they take to the frontiers, and with the cash they get by the yearly disposal of not less than twenty thousand camels, many of which are sent to Persia.

These people retain several of the customs and manners we read of in sacred as well as prophane history; being, if we except their religion, the same people they were two or three thousand years ago. Upon meeting one another, they still use the primitive salutation of, "Peace be unto you." Before the Mahometan conquests, the expression was, "God prolong your life." The inferiors, out of respect and deference, kiss the feet, knees, or garments of their superiors; whilst children and other kindred pay the same respect to parents and relations. The posture they observe in giving one another the salute, or *assalah*, is laying the right hand upon the breast; while others, who are perhaps more intimately acquainted, or of equal age and dignity, mutually kiss the hand, head, or shoulder of each other.

At the feast of their *Byram*, and other great solemnities, the wife compliments her husband by kissing his hand.

It is no disgrace here for people of the highest characters to buy themselves even in the most menial offices; nor is the greatest prince or chief of these countries ashamed, to turn a drover or butcher, by bringing a lamb from his herd and killing it; whilst his lady or princess makes a fire and puts on a kettle to dress it.

As to the food of these people, they eat rice, and any kind of flesh, except that of the hog; but have always the blood drained carefully from every vein of the animal they kill. Their most delicious food is the flesh of a young camel; and, for their bread, they make thin cakes of flour, which they bake upon a hearth.

They dress their victuals, by digging holes in the earth, and then making a fire with whatever fuel they can get, or with the dried dung of their camels; they carry their water with them, loading their camels with that necessary article.

The wandering Arabs pique themselves on observing the strictest probity towards one another, and maintain the character of humane, disinterested, and beneficent

hosts, in their tents; but, out of them, they are savage and rapacious, committing continual depredations in the different towns and villages. If they are pursued, they mount each a camel or horse, and make a precipitate retreat, driving a whole troop or rather herd of camels before them, loaded with plunder.

They frequently carry their incursions to a great distance; and Syria, Mesopotamia, Persia, and other parts, are not uncommonly the scenes of their depredations. Mr. Ives in his travels from Diarbekir, in 1756, particularly says, "To-day we joined a nation of wandering Arabs, with their families, and numerous flocks; the latter consisted of the finest sheep and most hairy goats I ever remember to have seen. We wanted to buy some of them, but could not succeed. The Arabs were just come from the Armenian mountains." The same gentleman says, "The Arabs are divided into tribes; and, out of as many of these as possible, it is advisable, in crossing the deserts, to select men; for no tribe, of whom you have a single man, will hurt or molest you. Or if you meet with any of their scouting parties, and can prevail with a single one to enter their tent and drink coffee, or eat rice or any thing, you will then be safe from any insult, either from them or their brethren, it being an invariable maxim with them never to molest those strangers they have eaten and drank with. Should any out-party come up with you, and hang back to their main body to communicate the intelligence; even in that case, if one of your men can make greater haste, and throw himself at the feet of their *Xerif* or prince, and implore protection, you may rest assured of your life and property; for another maxim with them is, that whosoever shall fly to the powerful, and supplicate assistance, has a right to receive it."

The custom which still continues of walking only in sandals, or barefooted, requires the ancient compliments of bringing water to a stranger, upon his arrival, to wash his feet, though water be so precious an article with them. The person who presents himself to do this office, and to give the welcome, is the master of the tent and family, who distinguishes himself by being the most officious; and who, after his entertainment is prepared, does not sit down with the stranger, but stands up and waits upon him.

When strangers are thus courteously treated, the host thinks himself sufficiently requited, if presented with a knife, a couple of flints, or a small quantity of European gun-powder, which being much stronger than that of Arabia, is held in greater esteem, and used only for priming fire-arms. As to the hostess, she thinks herself well rewarded with a skean of thread, a large needle, or a pair of scissors.

The following is an account given of the reception which some European merchants met with from a tribe of Arabs, wandering from country to country. "This extensive encampment of roving Arabs, says the author, was under the command of a prince, whose tent was in the center; the rest were pitched about it, not in a circular form, but extending in length as the plain opened, for the convenience of a stream that flowed through the encampment. As soon as the merchants were alighted, who had previously sent before them some native Arabs, they were conducted by some of the prince's chief people to a larger tent pitched next to his own, and the prince then visited them, giving them a hearty welcome. In the evening a supper was provided, consisting of a dish of pilau or boiled rice, and several dishes of meat exclusively. Next day a grand entertainment was given by one of the prince's nobles, at which his highness attended, as did the merchants. The dinner, which consisted of two young camels, a dish of camel's bones and hump, and several dishes of rice dressed various ways, was conducted with tolerable decorum, though there were neither knives, forks, nor spoons; fingers alone were the instruments made use of."

The life of an Arabian is one continued round of idleness or diversion: when no pastime calls him abroad, he loiters in his tent, smokes his pipe, or stretches himself under the shade of some tree. He has no relish for domestic pleasure, and seldom converses with his wife or children: he values nothing so much as his horse, being seldom

of them, they are savage continual depredations in eyes. If they are pursued, force, and make a precipitous troop or rather herd of with plunder.

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seldom so well pleased as when he is hunting; and in this diversion they are excellent; for most of them will hunt down a wild bear with astonishing expedition. We find upon one of the medallions of Constantine's arch a very beautiful representation of this sport, as performed at the present time by the natives of Arabia; who, after they have roused the bear from its place of retirement into some neighbouring plain, endeavour there, by frequent overtaking and turning, to tire and perplex it; then watching a proper opportunity, either transfix it with their lances from some distance, or else, coming close by its side, fix their spears in its body.

At the hunting of the lion, great numbers of the natives assemble; who, forming themselves into a circle, inclose a large space of ground, of three, four, or five miles compass; then the people on foot advancing first, rush into the thickets with their dogs and spears, to rouse the game; whilst the horsemen, keeping a little behind, are always ready to charge upon the first fall of the beast. In this manner they proceed, still contracting their circle, till they at last either close together, or meet with game to divert them.

The accidental pastime, upon these occasions, is sometimes very great; for the several different sorts of animals, such as hyænas, hares, jackalls, &c. that happen to lie within the compass, being driven together, afford a variety of excellent diversion.

The first person against whom the lion flies, receives him on his spear, which furnishes the others with an opportunity of attacking him behind; the lion finding himself wounded in the rear, turns that way, which gives the first man time to recover. Thus he is attacked on all sides, till, at last, they disable and dispatch him.

The eyes of a lion are always bright and fiery, and he retains this aspect of error even in death.

The roaring of the lion, when heard in the night, and re-echoed by the hills, resembles distant thunder: this roar is his natural voice: his cry of anger being a different growl, which is short, broken, and reiterated: his cry of anger is also much louder and more formidable. He then lashes his sides with his long tail, and his mane seems to stand like bristles round his head; the muscles of his face are greatly agitated, and his huge eye-brows cover a great part of his glaring eye-balls. It however appears from various accounts that the indignation of this animal is noble, his courage magnanimous, and his disposition grateful: his courage is tempered with mercy, and he has been known to spare the weaker animals, as if they were beneath his attention.

The Arabs affect to harbour a notion that the lion spares the tender sex. This animal was consecrated to Vulcan in Egypt, on account of its fiery constitution. The poets yoke two lions to the chariot of Cybele, as appears by several medals: the effigy of this animal was also carried to the sacrifices of that goddess; because the galli, her priests, had discovered the secret of softening and even taming lions, to such a point as to touch and caress them without fear, according to Varro. The Leontines adored the lion, and stamped its head on their coins.

Fowling is a favourite diversion of the Arabs: they do not spring the game with dogs, but shade themselves with a piece of cloth painted, stretched upon two reeds, and walk thus covered through the several breaks and avenues, where they expect to find game. In this painted cloth are several holes for the fowler to look through, in order to observe what passes before him. The sportsman, on sight of game, tells his shade upon the ground, and directs the muzzle of his gun through one of the holes, and thus discharges it.

It has been observed, that the ruling passion of the Arabs is jealousy. The married as well as unmarried women, are subjected to an outrage on the virtue of their sex, which delicacy forbids us here to mention.

It is said to be from the Arabians that several nations of Asia, Africa, and even Europe itself, have borrowed those contemptible precautions which jealousy prescribes against a sex that ought to be the guardian and not the slave of our pleasures. Polygamy is allowed, though with certain limitations; and divorce is also permitted.

The civility and respect shewn to the tender sex, in some of the more refined nations of Europe, are here looked upon as extravagancies, and so many infringements of that law of nature which assigns to man the pre-eminence.

S E C T. IV.

Of the original Introduction and present State of the Sciences in Arabia; of some pretended wife Men, and the Impostors who practise Sorcery; of the Language, both the corrupt and pure Arabic. Of the Commerce of the more settled Inhabitants.

WHEN the power of the Caliphs was manifestly on the decline, the Arabs, after the example of several nations they had subdued, threw off the yoke of these princes, and the country gradually resumed its ancient mode of government, as well as its primitive manners. At this period, the nation being, as originally, separated into tribes, under the control of different chiefs, returned to their original character, from which ambition and fanaticism had caused them to recede. They introduced into the countries, which they had conquered, sciences which they had pillaged, as it were, in the course of their ravages, and all the arts essential to the welfare of a people. An able writer, treating on this subject, says, "With regard to the sciences, it must be confessed that the Arabians made a most amazing progress therein: it was however late ere they began to cultivate them, though the fire and vivacity of their genius rendered them very apt for the purpose. The truth is, the first Caliphs were utterly ignorant of every thing except the koran and the art of war; but under the government of the descendants of Abbas, a taste for the sciences prevailed throughout the whole nation, and men of learning appeared on every side, who being favoured and protected by the princes, were improving arts and sciences, and composing works in different kinds of literature." And the Abbe de Fleury says, "Those Arabians, I mean all such as called themselves Mussulmen, followed two kinds of study; one, which was proper to them, and another which they borrowed from the Greeks. Their proper study was in the first place religion, that is, the koran; the traditions which they attributed to Mahomet and his first disciples; the lives of their pretended saints, and the fables they related of them; cases of conscience touching the practice of their religion, as prayer, purifications, fasts, pilgrimages, and their school divinity. Others treated the koran and its commentaries rather as lawyers than divines, namely, to furnish themselves with precedents for determining their differences and disputes; for that book is their only law, even in matters temporal. Others again applied themselves to the study of their history, which had been carefully written, from the commencement of their religion and empire, and continued down from time to time; but they had not the least knowledge of any history more ancient than their own government, despising all mankind who were before Mahomet, and calling all those days the days of ignorance, because they did not know their religion. They were contented with the antiquity of their countrymen, as contained in the works of their ancient poets, which served them for an history of those times: in which it cannot be denied they followed the same principle with the ancient Greeks, of cultivating their own traditions, however fabulous they might be. But it must also be acknowledged that the beauties of their poetry were ever merely superficial, consisting only of liveliness of fancy and boldness of expression; they did not apply themselves to that kind of poetry which is best calculated to move the passions. Their poets were useful in the study of the Arabian tongue, which was then the language of the literati, and of most part of the people in that great empire." The same learned author further says, "the study of medicine, among other things, was not forgotten by the Arabians; but they grounded it chiefly upon general reasons touching the four qualities or accidents, the constitution of the four humours, and upon some traditional remedies which they had not taken the trouble to examine, and which they blended with a heap of superstitious nostrums. As to anatomy,

which

which came to them in a very imperfect condition from the Greeks, they made no progress in it. It is however certain we are obliged to them for chymistry, in which they made very great improvements, if they were not the inventors of it: but they also mixed with it those defects which we find so much difficulty to separate from it, even at this time, viz. delusive arguments, superstitious operations, and whatever else has furnished out the whole race of quacks and impostors. From thence they fell easily into magic and all kinds of divination, which mankind naturally follow who are not acquainted with physics, history, and true religion, as may appear from the example of the ancient Greeks. Astrology, which was the chief aim of their mathematical studies, was in such high esteem under the Mussulman empire, that princes made it their chief study, and by its directions regulated their most important enterprises. With respect to astronomy, they were masters of the same advantages that had exerted the ancient Egyptians and the Chaldeans to prosecute that study, and were acquainted likewise with all the observations made by those seniors, as also with all the additions the Greeks had made to them. We are indebted to the Arabians for algebra, as also the nine digits and the cypher, which hath so greatly facilitated arithmetical operations."

The sciences in Arabia at present are at a very low ebb; the Arabs afford no monument of genius, no productions of industry, that entitle them to any rank in the history of the human mind. Physic, philosophy, astronomy, and the mathematics, for which they were once famous, are so lost to them, that scarcely the traces of them are remaining: we, however, must say that the present Arabs have strong intellects, and that nature has in general given them a genius; but application and inclination are both wanting to improve it.

To remove a disorder, they frequently use charms and incantations, or leave it to contend with nature. They pour hot fresh butter into simple and gun-shot wounds, and this remedy sometimes succeeds: an application of the prickly pear, roasted in ashes, is good in suppurations.

Time is in these countries measured by hour-glasses; and in some parts of Arabia Petraea, they have calendars that were left them by their ancestors, which are rather curious, and in which the sun's place, the semi-diurnal and nocturnal arch, the length of the twilight, and the hours of prayer, are inserted in their proper columns, and calculated to a moment.

They know nothing of algebra, or numerical arithmetic, though their ancestors furnished us with the characters of the one, and with the name at least of the other; yet they have a way of reckoning, by putting their hands into each other's sleeves, and touching one another with a certain joint or finger so expressively, that without even moving their lips, they can conclude bargains or agreements.

There are some wise men, however, amongst them, who, if you believe them, are so skilled in figures as to be able, by certain combinations of numbers, to form even the most wonderful calculations.

Here too are some famous fire-eaters and breast-thumpers, who both pretend to force; the former put burning wadding and such sort of stuff into their mouths, and the latter strike their breasts with large iron pins; and yet neither of them receive any damage from these astonishing feats.

The language of these people is Arabic, a very corrupt Arabic. The pure Arabic is only understood by some of the settled natives on the sea-coast, and is taught in the schools, as well as used in places of worship.

We shall now quit these inland rovers for a while, and treat of the commercial connections of the more settled inhabitants.

It has been already observed, that the coffee-tree is cultivated at Betel-fagui. None but rich citizens have the satisfaction of tasting the berry itself. The commonality must be contented with the husk, which however makes a liquor of a very agreeable taste. At Betel-fagui is sold all the coffee that comes out of the country by land; the rest is carried to Mocha at the distance of

more than thirty leagues, or else to Lohia or Hodeida, which are nearer, and from whence it is transported to Iodda in small vessels. The Egyptians fetch it from the last-mentioned place, and all other nations from the former. The quantity of coffee exported may be estimated at twelve millions five hundred and fifty thousand weight. The European companies take off a million and a half; the Persians three millions and a half; the Suez fleet six millions and a half; Indostan, the Maldives, and the Araban colonies on the coast of Africa, fifty thousand; and the caravans a million. The coffee bought up by the Europeans and caravans, is the best that can be procured. And here we cannot omit to mention, that the roving Arabs raise a contribution on the caravans; those which travel from Damar to Mecca, procure an uninterrupted journey for the consideration of an hundred and fifty thousand livres, to which the Grand Seignior is subjected.

Mocha is supplied by Abyssinia with mink, sheep, elephants teeth, and slaves; by the eastern coast of Africa with gold, amber, ivory, and slaves; by the Persian Gulph with corn and tobacco; by Surat with linens; by Pondicherry and Bombay with copper, lead, and iron, carried thither from Europe; and by Malabar with rice, ginger, and other articles. None of these branches of trade, however, thus carried on at Mocha, can be said to be under the management of the natives; the warehouses are occupied and managed by the Banians of Surat or Guzarat.

To the port of Iodda (which is situated near the center of the Golph of Arabia, about twenty leagues from Mecca, and where the Grand Seignior and the Xeriff of Mecca share the authority and revenues between them) Surat sends annually three ships, laden with silks, cotton, linens, and shawls; and the English at Bengal associated with the Armenians, send three ships also annually to the same port, laden with linens and a variety of other articles.

S E C T. V.

Of the Religion of the Arabs; of the Practices and Impiety of the Marabatts; of the extreme Arabian Fanaticism on the Death of Mahomet or Mahomed; of the four fundamental Points of Religion required by the Koran; of the Purifications and other Religious Ceremonies. Of the solemn Pilgrimage to the Temple of Mecca, with a Description of the grand Caaba, and the Ceremonies of the Pilgrims.

WE have already observed, in the first section of the present chapter, that the ancient religion of the Arabs was Sabaeism; that they had formed some sublime conceptions of the Godhead, and that they worshipped the heavenly constellations; though indeed it should at the same time have been remarked, that there was also at that period a religion in Arabia Deserta not quite so rational, nor so free from cruelty as the former, for this consisted in the offering of human sacrifices to the sun; and perhaps we may be justified in our idea, when we presume to think, that religious professions in general are more or less tinged with cruelty, in proportion to the milder or ruder climate of the country in which they are exercised.

Dr. Wells observes, "Christianity was practised here (Arabia) by St. Paul and his disciples; so that it received the light of the gospel very early; but, in many parts of it, it was much clouded, if not totally eclipsed, long before the grand impostor, Mahomet, their countryman, made his appearance; and upon their being subdued by the Turks, they embraced his religion. But, in more ancient days, they were all idolaters: hence Alexander the Great took it into his head to attempt the conquest of them, that he might be worshipped by them as a deity, for though great numbers of them had an exalted idea of one all-ruling omniscient and omnipresent Being, yet many had other deities."

Herodotus says, "some acknowledged two deities, Bacchus and the celestial Venus; the former they styled Urotalt, and the latter Alilat." "Hence, says another author, the victorious Alexander wished to conquer them, that he might be their third deity. But death put a stop to his aspiring views."

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life to Lohia or Hodeida, whence it is transported to Egyptians fetch it from the nations from the former, and may be estimated at half fifty thousand weight, off a million and a half; a half; the Suez fleet fix a half; the Maldives, and the of Africa, fifty thousand; the coffee bought up by the best that can be procured to mention, that the on the caravans; those Mecca, procure an undiscussion of an hundred which the Grand Seignior

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T. V.

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They are accused by some authors of having wor- shipped the two golden antelopes so often mentioned in their histories, and which were at length presented to the Temple of Mecca. "However that be, says one writer, the Arabs are divided into Gentle and Mussulman. The former are stiled Arabs of the times of ignorance, and the other the faithful and true believers; for that is the meaning of the word Mollenan, which we commonly, though erroneously write Mussulman."

Many of the modern Arabs carry about with them a paragraph of the Koran, which they place upon their beards, or sew under their caps, to prevent falsination; so addicted are they to superstition.

They have a great veneration for the Marabbits, who are deemed saints, and are persons of a rigid and austere life, continually employing themselves either in counting over their beads, or else in prayer and meditation.

The above faithship goes by succession, and the son is entitled to the same reverence as the father, provided he can keep up an equal gravity and decorum. Some of them have the reputation of being blessed with heavenly visions, and conversing with the Godhead; while others, who are supposed to work miracles, pretend they are endowed with gifts which Mahomet durst not pre- tend to.

Such is the fatal progress and success of practices in- troduced and supported by impollure; and thus is the human reason perverted by absurd prejudices: for as soon as an error in religion becomes general, it becomes also the basis of an entire system of worship and morality.

Can we read un-agitated, or can we contemplate un- moved, the fanaticism of those wretched Arabs, who, on the death of their memorable impostor, ran frantic into the streets of Medina, crying out, "Where is our mediator and saviour? Where is the divine Mahomet? Where is our great apostle? How! Can he be dead? Impossible! He is not dead, but only gone for a while, as Moses, the son of Amran, was gone from the people of Israel forty days, and then returned to them."

So infuriated were these people, that they would not suffer the dead body of the impostor to be interred, till Abubeker, the succeeding Caliph, produced several pas- sages from the Koran, convincing the deluded multitude that according to the nature of things Mahomet must be really and absolutely dead.

The four fundamental points of religious practice required by the Koran, are prayer, giving of alms, fast- ing, and the making a pilgrimage to Mecca. Under prayer are comprehended those legal washings and pu- rifications which are preparatory tinctures; of which there are two degrees, one called Ghoss, being a total im- mersion of the body in water; and the other Wodd, which is the washing of their faces, hands, and feet. The first is required in some extraordinary cases only; the other is the ordinary ablution in common cases, and before prayer, and must necessarily be used by every person before he can enter upon that duty. Some of the mussulmen pretend that these purifications were observed in the days of Abraham, who, they aid, was enjoined by God to practise them, and was slewed the manner of making the ablution by the angel Gabriel, in the form of a beautiful youth. Others carry the custom still higher, and say these religious ceremonies were taught our first parents by the angels.

Besides these washings, there is another purification, performed by defecation, and which is enjoined in the fifth chapter of the Koran. It is called Al Tayamon, denoting properly the action of taking any thing from the surface, as fine sand from the earth's surface; whence the parts of the body are sometimes rubbed with fine sand, instead of being washed with water. The words of the Koran are, "If ye be sick, or on a journey; or if ye have touched women, and ye find no water, take fine clean sand, and rub yourselves therewith."

Besides these purifying ceremonies, there is the ceremony of circumcision; which, though not directly re- quired in the Koran, is yet held by the Mahometans to have been originally of divine institution, and is exer- cised on children as soon as they are able to pronounce the profession of their faith.

A R A B I A.

It is a maxim, too, with the mussulmen, that as comb- ing the hair, paring the nails, and plucking out the hairs of the arm-pits, are all points of cleanliness, they are essentially necessary to internal purification; and these therefore are looked upon as indispensable duties.

Every strict and conscientious mussulman performs public prayer five times a day, in consequence of the di- vine command pretended to have been given to Ma- homet for that purpose: this he does either in a mosque, or in some other place that is clean, after a prescribed form, and with a certain number of praises or eja- culations.

The mussulmen of Mecca, when in a mosque, must, when they pray, turn their faces towards the temple of Mecca.

The Mahometans (or Mahomedans) do not attend divine service in elegant apparel, but dress themselves only with a becoming and consistent decency.

Some of the Mahometans will not suffer their women to attend the mosque; and the illiterate think that the female sex have no claim to the joys of heaven, as having no souls to be saved; but the more enlightened, gener- ous, and candid, allow that women are as well entitled to heaven as the men: and, according to an able writer, many Mahometans think that there is a mansion in heaven set apart entirely for the souls of good women.

The Mahometans are for the most part predestina- rians; for one article of faith in the Koran is God's ab- solute decree and predestination of both good and evil; that whatever hath or shall come to pass, whether good or bad, proceeded and will proceed from the divine will alone: a sect called the Motazalites, however, contra- dicted this doctrine, and maintained that God could not be the author of evil, and that man was a free agent.

Of the above-mentioned article in the Koran, the impostor Mahomet made a very political use, espe- cially at the battle of Ohod, in which he was repulsed by the Coraishites. He calmed the minds of his party, after their defeat, by representing to them, that the time of every man's death is decreed and predetermined by God; and that, therefore, those who fell in the battle of Ohod, could not possibly have lived, had they staid at home: for the inevitable hour of their dissolution was arrived.

There is annually a most numerous and solemn pil- grimage of the Mahometans to the Masjid-Al-Haran, or Sacred Temple of Mecca; which pilgrimage was instituted by Mahomet.

To this holy temple, in the ancient city of Mecca, a prodigious concourse resort. The temple stands in the center of the town, and hath a famous Caaba, or square structure, peculiarly hallowed and set apart for worship: its door is of silver, and a golden spout carries off the water from the roof. This Caaba, from north to south, is twenty-four cubits long; twenty-three broad, from east to west; and its height is twenty-seven cubits. The silver door, which is on the east-side, stands about four cubits from the ground, and is ascended to by a flight of steps. In the corner next to this door is a famous black stone, said to have been brought down from heaven by Gabriel, at the creation of the world, and which was originally white, but contracted the blackness that now appears on it from the sins of man- kind. On the north-side of the Caaba, within a semi- circular inclosure fifty cubits in length, stands a cele- brated white stone, said to be the sepulchre of Ishmael, which reserves the water that falls from the golden spout. The Caaba has a double roof, supported within by the octagonal pillars of aloes wood; between which, on iron bars, hang silver lamps: the outside is covered with rich black damask, adorned with an embroidered band of gold, which is changed every year, being pro- vided by the Grand Seignior. At a small distance from the Caaba, on the east-side, is the station or place of Abraham, where is another stone that is in high esteem with the Mahometans, and on which they pretend to shew his footsteps, asserting, that he stood on this stone when he built the Caaba. At a small distance also the Caaba is neatly surrounded by pillars, joined towards the bot- tom by a low balustrade, and towards the top by silver bars. Just without this inclosure, on the south, north,

and west sides of the Caaba, are three buildings, in which three particular sects assemble to perform their devotions. Towards the south-east is an edifice covering the famous well Zemzem; also the treasury, and the cupola of Al-Abbas. But here we must not omit to observe, that this celebrated well is said to have been the same that Hagar sat near to when comforted by the angel; the pilgrims drink of its water, and attribute many virtues to it. At some distance the whole of these buildings we have been describing is surrounded by a grand piazza, consisting, according to some writers, of upwards of four hundred and forty pillars, and has thirty-eight gates. It is covered with small domes or cupolas, from the four corners of which rise four gilded steeples. The Caaba made no very splendid appearance in the days of Mahomet, nor even in the reigns of his two immediate successors, Abubeker and Omar; but the structure has since raised, by the munificence of succeeding princes and great men, to its present magnificent state; though its primitive or original form has not undergone any material change since the year of the Hejira 74. The Mahometans pretend that this Caaba is nearly coeval with the creation, asserting that Adam, after his expulsion from Paradise, obtained permission of the Almighty to erect it; that, however, it was destroyed by the deluge, and that Abraham rebuilt it in the same spot and after the same model.

To the above antique and celebrated edifice it is that the pilgrims in prodigious numbers annually resort, when there is a fair held for all sorts of merchandize, people, in crowds, from different nations, ascending, to the amount generally of not less than two hundred thousand, at which time even the very vaults of mosques, and the caves of neighbouring mountains, are stored with rich commodities.

It must be observed, that the holy temple is opened four times in the year; but 'tis at the solemn feast of the Bayram, or Easter, when the greatest multitudes assemble, who purchase relics of the old black camak covering, previous to its being succeeded by a new one from the Grand Signior.

The pilgrims perform many of the most absurd religious ceremonies; "and," says an author, "at a place called Lalbak they strip themselves almost naked, having only a napkin round their middle, and another round their neck; in this condition they enter Mecca, but neither buy nor sell any thing for eight days."

Dr. R. Pecoëke, however, speaking of the pilgrimage to Mecca, says, "The pilgrims bound to Mecca commonly wear a sort of black cloak, with a caul; the p e e p e of Barbary wear them white: it is fastened about the neck with a long loop, and hangs loose behind. The camels are ornamented, especially the leading one of every company, which hath on its head a plume of feathers. Many Turks go this journey often; but it is observed, that they are rather worse after it than before, and this is a common saying, "If a man has been once at Mecca, take care of him; if he has been twice there, have nothing to do with him; and if he has been three times at Mecca, remove from his neighbourhood." This is not to be thought an observation of the Mahometans; it is only remarked by the Christians and Jews.

The reflection hath at least great severity, and corresponds with the acrimonious remark of another author, who, speaking of this famous pilgrimage, says, "After all, one would think these were a very pious people; and yet a renegade, who went to Mecca in pilgrimage, affirms that there is as much debauchery practised there as in almost any part of the universe."

As soon as the pilgrims have got into the city, they proceed to the holy temple, and walk round it seven times, the three first times in a very quick pace, to manifest their readiness to fight for the true worship of God. They accompany their prayers with many strange gestures of the body, imitating the Hamirag, or high priest; and, after having made a sacrifice of sheep, repair to the vale of Mina, and throw stones at the devil's head, who they say tempted Abraham in this vale, when he was about to sacrifice his son Ishmael, not Isaac: Ishmael, they say, was the intended victim.

On the mountain of Mina, which constitutes the vale, Adam and Eve, they pretend, wandered upwards of two hundred years without seeing each other, after their expulsion from Paradise, till they happened by mere chance to meet together at the top of this mountain, when Eve threw stones at the devil's head, for his having held up to her a glass, and telling her, that the image she then saw was another woman with whom Adam was enamoured.

From this mountain the priests deliver their pious harangue, and afterwards in the vale make fresh sacrifices of sheep, the flesh of which is given to the poor.

Thevenot asserts, that when he was in this part of the globe, upwards of six thousand persons belonging to one caravan died in the road between Cairo and Mecca, by the hot winds and other calamities; and that the effects of such as die devolve to the priests.

As the northern Arabs owe subjection to the Turks, and are governed by laws resembling amongst them, they receive considerable gratuities from the Grand Signior for protecting the pilgrims from the robberies of their countrymen.

Having, in our above general account of the religious notions and ceremonies of these people, had occasion consequently to make frequent mention of the arch-impollor Mahomet; we shall now present our readers with the life of that sovereign and supreme hypocrite; which we shall conclude with the history of the Caliphs his successors; and then proceed to a description of such of the cities of Arabia as are worthy the reader's attention.

Mahomet died in 632; his successor was Abubeker, who, during the short reign of two years, made himself master of part of Syria; and the conquest of that country was afterwards completed by Omar the succeeding caliph, whose army then marching into Egypt, conquered also that region.

Othman, the successor of Omar, trod in the steps of his predecessors, and signalized his reign by feats of arms: the Saracens penetrated into Persia, and afterwards directing their ravages towards Europe, reduced most part of Spain, France, Italy, and the islands in the Mediterranean.

'Tis said the successors of this celebrated hypocrite and impollor extend their victories and their religion over the greatest part of Asia, Africa, and Europe.

S E C T. VI.

The Life of Mahomet.

MAHOMET, or Mahomet, as styled by the Arabians, was born at Mecca, in the sixth century, in the reign of Justinian XI. emperor of Constantinople. Mahomet, though illiterate and of mean birth, possessed a most shrewd understanding; he was left an orphan at about eight years of age, and Abuteleb his uncle took him under his care. Till the age of twenty he lived with his uncle, who was a factor, and afterwards entered into the service of a wealthy merchant, who dying, Mahomet made his addictions to Cadiga his widow, and married her.

Mahomet, during the time he was in the service of his uncle, travelled into Syria, Palestine, and Egypt, where he made particular observations on the great variety of religious sects, whose antipathy against each other seems inveterate, at the same time that in many points the majority of them evidently concurred.

After his marriage with Cadiga, he continued his commercial connections for some years with great success, but at the same time was forming a project of instituting a new system of religion, more general than any which had hitherto been established.

As Mahomet well knew the genius of his countrymen, he entertained the most sanguine hopes of success; he was aware that the Arabians were fond of novelty, and that they were addicted to illusions and enthusiasm.

He was powerfully aided in his grand design by Sergius a monk, who being of loose morals, had relinquished his cloyster and profession, and was a servant under Cadiga at the time that Mahomet married her. This monk was exceedingly well calculated, by his erudition, to supply

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latter had maturely weighed the chief articles of the wor-
ship he intended to establish, he made a beginning in
his own family; he was sensible that no religion would
be looked upon as true that was not founded on revela-
tion; his first step therefore was to make his wife Ca-
diga believe, that he had an intimate correspondence
with heaven.

The better to bring this about, he made an artful use
of an infirmity to which he was subject, viz. the epi-
lepsy: whenever he was attacked with fits, he used to
caution Cadiga not to form any erroneous opinion of
the convulsive state in which she saw him; for that, so
far from being a calamity, it was a blessing from heaven;
that these fits were trances, into which he was miracu-
lously thrown by the divine Being, and during which he
received instructions from him; which instructions he
was to make public to the sons of men.

Cadiga, either really believing, or affecting to believe
this curious story, propagated a report, that her husband
was inspired; and the impostor living very abstemiously,
acquired a character for superior sanctity throughout his
neighbourhood. The vulgar implicitly believed, that
he really held a converse with the Almighty, and they
looked upon his epileptic fits as an incontestible evidence
of his inspiration. In a little time Mahomet boldly de-
clared himself a prophet, sent by God into the world to
teach his will, and to compel mankind to pay obedience
to it.

His disciples increasing apace, the magistrates of
Mecca thought it highly expedient to exercise their au-
thority on this occasion, and signified a design of bring-
ing Mahomet before them; the latter however being soon
apprized of their intention, made his escape in the
night, accompanied by many of his devoted people, to
whom he made very eloquent and pathetic harangues,
touching the obstacles raised by the wives of Satan, to
the propagation of those tenets that had been revealed to
him.

The ignorant people, captivated with the force of
his language, devoted themselves entirely to his will,
with offers of sacrificing their all in defence of him and
his doctrine.

He proposed to them, that his system should extend
over all the neighbouring nations. The eastern nations
were at this crisis infected with the heresy of Arius, and
Egypt as well as Arabia was filled with Jews, who had
come hither on account of the persecution of the emperor
Adrian: the other inhabitants of these countries were
Pagans.

Mahomet travelled to Yatch, which was afterwards
called Medina al Nabi, signifying the city of the prophet.
It is also called simply Medina, or the city, as inserting
it to be honoured with that name alone, from its having been
an asylum for the great prophet.

To the time of the above flight to Medina the fol-
lowers of Mahomet have fixed their grand epocha, which
they called Hejira, or flight; and thence commenced
their common era.

Mahomet got vast numbers of disciples at Medina;
to whom he declared that there was one God, who created
the world, and governed all things in it; that he had
sent several prophets into the world, the most eminent
of whom were Moses and Jesus Christ; but that as
the endeavours of these had not been attended with suc-
cess, God had now sent his last and greatest prophet,
with a commission far more full and extensive than what
either Moses or Christ had been vested with.

Mahomet soon finding himself very formidable, and
secure in the attachments of the soldiery as well as
others, meditated an attack upon Mecca. His disciples
approved of his design, and accordingly he sent forth a
considerable force under the command of one Hamza,
a very near relation of his, (an uncle) and whom he
thought worthy of his confidence, in consideration of
the zeal the latter had constantly shewn for his doctrine.
Hamza, who to the blindest zeal joined the most con-
summate natural bravery, marched at the head of a
numerous body, and laid siege to Mecca, but was re-
pulsed with considerable loss.

This repulse, however, was so far from disconcerting

the besiegers, that it spurred them on to the resolution
of a second attack. They improved themselves in the
military art with the utmost assiduity; for it was religion
that they meant to fight for; their good prophet had told
them that he must, in conformity to the will of God,
convert the people of Mecca; that he must subdue those
who refused to obey him; for that he was to establish a
kingdom upon earth which should propagate the divine
law throughout the world.

They accordingly a second time began their march to
Mecca, and on their road fell in with a caravan of
Coraiichites, whom they furiously attacked, defeated,
plundered, and killed those who refused to embrace the
doctrine of the holy prophet, who then proceeded on to
Mecca, and forced that city to surrender; but he was
afterwards defeated at the battle of Ohod.

Abu Sofian, his implacable foe, having put himself at
the head of the Coraiichites, caused his troops to ad-
vance towards Medina, and possessed himself of Mount
Ohod, distant about four miles from that city. Ma-
homet made a most furious attack upon him, to drive
him from his post, and in the beginning of the action
obtained some small advantage; but being wounded, was
obliged to quit the field.

His disciples, finding their prophet had left them, were
struck with a general panic, and a terrible slaughter was
the consequence. Numbers of them however got safe
back to Medina; for the victors, instead of pursuing
the fugitives, employed themselves in mangling the bod-
ies of such as had fallen in battle.

The women in particular were cruel beyond example;
for women, in these days, used to attend their husbands,
and frequently beat the drum at the head of a tribe.

The women, as hath been hinted, were most inhu-
manly barbarous; they cut and ripped up the bellies of
the wounded as they lay groaning on the ground; and
it is related of Hondah, the wife of Abu Sofian, that
seeing the body of Hamza lying among others, she
ripped him up, and with her teeth tore out his liver.

The above battle was a terrible stroke to Mahomet;
and he felt it still more severely when he discovered
himself exposed to the reproaches of many who had lost
their relations and friends in it: his imagination how-
ever, always fertile, soon suggested to him the means of
silencing the murmurings and complaints of the people.

How he effectuated this, we have already mentioned
in section V. It was by the following cunning subter-
fuge: "He calmed the minds of his party, after their
defeat, by representing to them, that the time of every
man's death is decreed and predetermined by God;
and that, therefore, those who fell in the battle of
Ohod, could not possibly have lived, had they staid at
home: for the inevitable hour of their dissolution was
arrived."

The minds of the zealots thus made perfectly easy,
they appeared more heartily disposed to serve him than
ever; and of this indeed they gave many proofs on
different occasions, when the prophet was attacked by
several tribes, whom he defeated and massacred.

Whilst Mahomet was engaged in subduing his coun-
trymen, his general officers, in his name, obtained con-
quests in distant countries; and he was soon master of
Medina, and many other cities on the frontiers of Syria.
The several tribes came to pay him homage, except the
Coraiichites, who however laid down their arms for a
truce, to which the prophet assented, and a truce was
accordingly concluded for ten years. It may appear
somewhat surprising that he did not endeavour to suppress
the only tribe which refused obedience to him; but he
thought it better policy to defer it till a more eligible
opportunity should offer; besides, this truce highly fa-
voured a project he had formed of establishing a pilgrim-
age to the Caaba of Mecca; to which end, he issued
an edict, commanding all such as had embraced his
religion to repair to Mecca to perform their devotions.
He also fixed the time for their setting out on this pil-
grimage, and prescribed the ceremonies to be observed
on the occasion: and that he might not give any um-
brage to the Coraiichites, he ordered that all the pil-
grims should go unarmed.

As soon as it was known that Mahomet was on such
amicable

amiable terms with the Coraſſchites, crowds of diſciples ſlocked to him. Theſe were the events of the ſeventh Hejira.

Things thus far carried on, Mahomet took up arms againſt the Jews: indeed he had attacked theſe people previous to his defeat at Ohod, but was checked in his career of victory by that fatal affair.

He ſeized ſeveral of the Jews towns, and amongſt others Kaibar, one of the ſtrongſt; but after that had like to have met with his death. Having taken up his lodgings at the houſe of one of the principal citizens, whoſe name was Hareth, among other things a poiſoned ſhoulder of mutton was ſerved up at table, of which the prophet eat, and was ſoon taken ill: proper remedies were however applied, and his life preſerved, though the poiſon was never totally eradicated. Who committed this atrocious offence nobody knew, and it was not the prophet's intent to complain much, or buſy himſelf about the matter: however, after his death it was diſcovered, that Zainab, daughter of Hareth, had given him the poiſon, on this principle, that if he was the great prophet he pretended to be, the poiſon could have no effect on him.

Part of the poiſon lurking in the body of the prophet, notwithstanding many remedies had been applied, he at intervals was much indiſpoſed: this, however, did not prevent him from purſuing the victory of his arms; he marched againſt the Greeks, and lighted up the firſt ſpark of that total war which his diſciples ſo rigorouſly carried on for ſeveral centuries.

Authors differ in opinion as to the cauſe of this war. He the cauſe what it would, certain it is, that the war was begun with all the fury that bigotry and vengeance could inſpire. Mahomet did not head his troops himſelf, but gave the command to a general of experienced valour and integrity, named Kaled Waleh, who was of the tribe of the Coraſſchites, and had diſtinguiſhed himſelf greatly in their ſervice, but afterwards flew to Mahomet, and became his ſincere diſciple.

Khaled began his march at the head of only three thouſand troops, and had the boldneſs to give battle to an army of near twenty thouſand. The action happened near Mouta in Syria, and both armies engaged with the utmoſt fury; but the ſill flock was really fatal to the Mahometans, through the inequality of their numbers. Almoſt all the officers being killed, the troops loſt their courage, and were on the point of giving ground, when Khaled graſping the ſtandard of their religion, and flying from rank to rank, cried, "Now will we break through the battalions of theſe Greeks, and wear the victory from their hands, or receive a glorious crown of martyrdom." This alternative, flattering to bigots, revived their courage. Khaled raiſing ſarouſly on the enemy, the troops followed his example, and obtained a victory.

After the above battle Mahomet went in pilgrimage to Mecca, attended by a vaſt concourſe of Muſſulmen. The pomp and magnificence he diſplayed in his journey, and the ſurprizing ſlew of religion with which he viſited the Caaba, made a great impreſſion on the inhabitants of Mecca, and eſpecially the Coraſſchites, numbers of whom embraced his religion: the example of theſe, however, did not ſeduce the reſt of the Coraſſchite tribes; they on the contrary broke the truce that had been made, and gave Mahomet battle, but were totally defeated; and ſuch as did not, in conſequence of this defeat, embrace his religion, were maſſacred on the ſpot.

Mahomet cauſed himſelf to be acknowledged ſovereign of Mecca; and the beginning of the year following, which was the eighth of the Hejira, ſome few ſcattered diſſidents, who had eſcaped the ſword of the tyrant, contrived with great judgement and diligence to form a conſiderable party, and, as ſoon as they found themſelves ſufficiently formidable, took the field, ravaging many of thoſe parts that had ſubmitted to his power.

The prophet, enraged at the inſolence of this preſumptuous faction, put himſelf at the head of his forces, and marched to give them battle; accordingly a bloody engagement enſued, at a place called Honaim, in which the troops of Mahomet, though ſuperior in number to the enemy, were vigorouſly repulſed: upon which the prophet, flying to the yielding ranks, and re-animating

them with his perſonal courage, rallied them, and obtained a moſt deciſive victory.

This put a final end to the Arabian liberty, and Mahomet cauſed himſelf to be acknowledged ſovereign of all Arabia. He deſtroyed all the idols and monuments of paganiſm, and ſuffered no other religion to be profeſſed but his own.

He now made a ſecond pilgrimage to Mecca, conſiderably more ſolemn, and magnificent than the firſt, and performed all the ceremonies with great appearance of devotion. He erected courts of juſtice, appointed proper officers, and conſtituted a pontiff or high prieſt. He no longer appeared the dreadful conqueror, but the mild legiſlator, and the Arabians were ſoon reconciled to his government.

Mahomet took a proper advantage of this general tranquillity; he ſtrengthened his armies, and exerciſed them himſelf: and the good policy of ſuch precaution was ſoon apparent; for the Greeks, who ill brooked the diſgrace they had ſuffered at the battle of Mouta, reſolved on revenge, and advanced to Balka, a city on the frontiers of Syria. Mahomet, at the head of thirty thouſand men, went to meet them; but the Greeks, alarmed at ſo numerous an army, thought proper to retreat, and the prophet employed the remainder of the year, which was the tenth of the Hejira, in reviſing the ſeveral laws he had made for the government of the ſtate. He then made his third and laſt pilgrimage to Mecca, which far exceeded the two former in pomp and magnificence: ſome of the moſt conſiderable perſons in Arabia accompanied him; and his wives (for he had more than one) alſo attended him in ſtately litters, borne by camels.

To inſpire the people with the moſt awful veneration for his doctrine, and at the ſame time to evince to them that he was the ſupreme head as well in ſpirituals as temporals, he now himſelf performed the office of pontiff: he preached in the temple, and concluded his harangue with the propoſition of new regulations, which he afterwards publiſhed, touching the rites and ceremonies of the newly-eſtabliſhed religion.

He cauſed ſeveral camels to be ſlain and offered as ſacrifices; which feſtival was concluded by a general farewell that he took of the people. He found his health much on the decline; the poiſon that he had ſwallowed ſome years before, now operated with greater violence than ever; he perceived that his diſſolution was not far off, and took a formal leave of his people in the laſt religious harangue he made to them.

On his return to Medina, his illneſs conſiderably increaſing, he repaired to the houſe of Aickfa, who was his favourite wife, and there died at the age of ſixty-three.

That he was dead, however, many of his diſciples could not be perſuaded to believe, notwithstanding the moſt evincing proofs was given of the fact. Omar, one of the moſt zealous of them, was particularly violent in that ridiculous opinion, and even threatened to run the firſt man through the body who ſhould dare to ſay that the holy prophet was dead. All Medina was in a ſtate of tumult and confuſion: at length, however, Abubeker, a perſon of great circumſpection and prudence, ſolicited leave to harangue the diſturbed multitude; and permiſſion being granted, he with very forcible arguments ſilenced the clamours of the moſt vehement among them, not excepting even Omar himſelf. He proved manifeſtly, from the ſacred koran, as well as by the common evidence of natural reaſon, that Mahomet was really dead.

The tumults of the people then gradually ſubſiding, through the widow and piety of this man, the only object of contention was now the place of burial for him: ſome inſiſted that he ſhould be buried at Mecca, becauſe it was the place of his nativity; others ſaid he ought to be buried at Medina, as having been the place of his reſidence; and others argued that Jeruſalem ought to be his burial place, as being the true city of the prophets.

The ſenſible Abubeker, put an end to the diſpute, by relating an expreſſion which he ſaid he had heard from Mahomet's own mouth, and which was, that prophets

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Arabian liberty, and Ma-
knowledgeable sovereign of all
the idols and monuments of
their religion to be professed

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magnificent than the first,
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of justice, appointed
ed a pontiff or high priest,
readful conqueror, but the
bians were soon reconciled

advantage of this general
his armies, and exercised
policy of such precaution
Greeks, who ill brooked the
the battle of Mount, resolved
Balka, a city on the fron-
the head of thirty thou-
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in revising the several laws
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which was, that prophets
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ought always to be interred in the places where they
died. All submitted to the decision of Abubeker; and a
grave was accordingly dug, and the prophet was buried
at Medina; so that the opinion which some have
maintained that his body was placed in a sepulchre at
Mecca, is entirely erroneous.

The reader, from what has been above related, will
be able to form a pretty accurate idea of the prophet,
conqueror, and legislator: we shall now offer a few
words with regard to his general mental faculties,
and shall then close the section with such remarks as are
necessary relative to his successors.

Added to an engaging countenance and well-pro-
portioned figure, Mahomet possessed a most comprehensive
genius, and a firmness of soul ever capable of encombating
the greater difficulties: steadfast and resolute in the
pursuit of the most amazing projects, he was possessed
of the means of procuring success; his deep penetration,
his excellent judgment, his never-failing courage, his
unwearied perseverance, and refined sagacity, supported
and directed him to a state of prosperity and triumph
in almost every thing he undertook.

Mahomet made no scruple of acknowledging that he
had not received any education, though author of the koran;
he was however one of the finest and most eloquent
speakers in the whole country. He had not only a very
good memory and lively conception, but was of a cheer-
ful and even temper: he could suit himself to all times,
circumstances, and dispositions; he was as familiar with
the nobility as he was popular with the commonalty,
and could lend an ear of real (or affected) commiseration
to the supplications of the distressed.

It may not be unworthy of remark here, that after
the decisive battle of Hionaim, when the prophet made
a second pilgrimage to Mecca, a poet, who had severely
lambasted him, solicited the honour of being intro-
duced to him, that he might repeat some verses he had
written in his praise; for the face of things was now
considerably changed.

The prophet could not forget the severity with which
he had been treated by the poet; to shew resentment,
however, would have been a degradation of dignity; he
therefore granted him permission to approach.

The poet came trembling to his new sovereign, and
on his knees imploring forgiveness for the rash freedom
he had taken in his satires, began to pronounce his ver-
ses, being encouraged thereto by the mildness and com-
placency that sat on the prophet's countenance.

The verses were so masterly, so graceful, pathetic,
eulogial, and elegant, that Mahomet not only most freely
and readily pardoned him, but presented him with a
rich mantle from off his own back, and which he him-
self placed on the back of the poet.

So singular and distinguished an honour immortalized
Caab, (for such was the poet's name,) who wore it
till his death with all the exulting pride and ambition
natural to a human being on so remarkable, so memo-
rable, and so great an occasion.

Mahomet was much addicted to women, but had the
art to prevent this vice being of any prejudice to his doc-
trine; on the contrary, he would sometimes make a
merit of it, pretending that it excited him to devotion.
There are two things in this world, said he, which
are equally pleasing and necessary to me, women and
perfumes; both delight me, and stir me up to fervency
in prayer.

Historians do not agree as to the number of his wives:
an Arabian author says he had seventeen, besides concu-
bines. It is certain he had more than allowed by the
koran; but he had privileges grounded even on revela-
tion; and the same koran which made a particular deed
or action criminal, and forbid the Arabians in general
the practice of it, gave free licence to the legislator to

* The circumstances of this assassination are rather singular. A
native of Petra named Ferooz, desiring to embrace Mahometanism,
a tax was levied upon him; upon which, he made his complaints
to the caliph, soliciting that the tax might be taken off, or at least
retrenched, as he was incapable of paying it. "What trade do you
follow?" said Omar. The man replied, that he had none. "Very
well," added the caliph, "then you are taxed very moderately." Fer-
oouz, however, who possessed a most wicked and vindictive soul, en-

exercise. Cadiga, his first wife, died three years before
the commencement of the hejira, being in her sixty-
fifth year. Aicsha, another of his wives, and who was
daughter of Abubeker, survived the prophet, as did
Hafsa, who was daughter of Omar, and to whom the
care of the koran was committed after her husband's
death.

As Mahomet died without male issue, and had no-
minated no successor, different parties rose, claiming an
exclusive right of appointing one. Abubeker, however,
who had always been the friend of peace and good order,
proposed two persons, Omar and Abou-Obeid, for their
choice of one of them; but his proposition created still
greater divisions, and the election remained undetermined,
till Omar, to the astonishment of every person present,
addressed himself to Abubeker, and kissing his hand, de-
sired that he (Abubeker) would assume the sovereignty
himself; and the latter was accordingly chosen, amidst
the acclamations of the assembly: but he refused, from
an inviolable veneration to the memory of the holy pro-
phet, to take on him the title of sovereign; he chose that
of Caliph, signifying successor; and which was after-
wards the title of all who reigned over the Arabs.

But if Abubeker was indebted for his dignity to the
presence of mind of Omar, it is to be presumed that the
hope which the latter entertained of one day possessing
the sovereignty, suggested to him the happy sentiment.
In being the instrument of nominating Abubeker, who
was then far advanced in years, he had a view of the
crown for himself: nor was the election of the former
accomplished without occasioning some murmurings
afterwards; for Fatima, daughter of Mahomet by his
wife Cadiga, had been married to a cousin of the pro-
phet's, named Hali, who was not present at the election,
and who, of consequence, was exceedingly dissatisfied.
Besides, it was affirmed that those lineally related to the
prophet had the greatest right to the crown.

Omar, therefore, at the request of Abubeker, went
to the house of Hali, using his utmost endeavours to pre-
vail on him to assent to an election that had been made
in due form by the concurrent suffrages of the nation;
but no persuasives had any effect; Omar therefore found
himself obliged to make some very severe menaces, and
Hali at length came and did homage to Abubeker, not
however without expressing his astonishment at what had
happened.

Abubeker, sensible that Hali ought at least to have
been present at the election, and that his complaints
therefore had been well grounded, proceeded to a justifi-
cation of his own conduct, by relating every circum-
stance that had happened; and Hali, convinced that Abu-
beker had been actuated entirely by a love of his country,
became quite reconciled, and ratified the homage he had
paid him.

On the death of Abubeker, Omar was elected caliph
without opposition, having been nominated by the for-
mer; and Omar, who was assassinated*, was succeeded
by Othman, who also met with the like fate.

Hali, after the respective reigns of Abubeker, Omar,
and Othman, obtained the Caliphship, but had no
sooner ascended the throne than he quarrelled with every
person about him, and at length became so generally
obnoxious to his people, that he was forced to quit his
capital. A revolt ensued in Syria; and Moawiyah the
governor thereof, declared Hali unworthy of reigning,
and caused himself to be proclaimed the only lawful ca-
liph, fixing his seat at Damascus. Hali took up arms,
but was defeated, and even was happy that by means
of a treaty he could secure the possession of the title and
privilege of caliph in Arabia. He was soon after as-
sassinated, leaving two sons, on the eldest of whom the
Arabians bestowed the crown.

Hassan, son and successor of Hali, after a reign of only

tering the mosque a few days afterwards while the caliph was there,
took an opportunity of stabbing him in three different parts of his
body with a knife. Instantly the wretch was surrounded; but he
defended himself with the bloody instrument, and stabbed thirteen
others, seven of whom died in a few hours. Fifth efforts, however,
were made to secure him; and he assisted at length thro' covering he
should be ever powered, plunged the knife into his own bowels and
expired.

about six months abdicated his throne in favour of Moawiyah, who had been a continual terror to him; so that Moawiyah now became sole possessor of the throne: he was acknowledged by all muslimen as the true and lawful caliph, and was the first of the dynasty of the Ommyians, so called from Ommyyah the head of that prince's family. As soon as this prince was firmly seated on the throne, his first grand object was to augment his glory; he prosecuted such enterprizes as former caliphs had begun against the Greeks; he drove them out of Armenia and Anatolia, and adopted measures to render the dignity of caliph hereditary, which had been before elective, and succeeded in his design: his crown descended to his son, and afterwards to the rest of his posterity.

That dynasty of princes maintained themselves with great glory for fourteen successions, though not always in a right line; for brothers often ascended the throne to the prejudice of their nephews, when the latter were not of due age, or there were any other reasons that artifice could assign; but the succession was always in the house of Ommyyah till the time of Merwan the second.

The house of Ommyyah however was destroyed by the Abbassians, princes so denominated from their being descended from Abbas, uncle of Mahomet. They took up arms against the Ommyians, under pretence of revenging the death of Hali, whom, they alleged, had been murdered by them, and Abul Abbas was accordingly proclaimed caliph.

Abdallah, uncle of Abul Abbas, caused an act of grace to be published, in the caliph's name, for all the Ommyians who should appear before him, and take the oaths of allegiance to the new caliph. A day was fixed for a meeting of the chiefs or princes, and Abdallah attended them; but while he was preparing to tender the oaths, a party of soldiers, appointed for the purpose, drew up behind them, and destroyed them all on the spot, except one, who escaped and fled to Spain. Immediately after this barbarous deed, the soldiers put to the sword a great number of muslimen known to be devoted to the house of Ommyyah; and Abdallah, having put an end to the slaughter, completed his bloody transactions with a most horrid entertainment!

The above infernal monster caused the bodies of the Ommyians, who had been slaughtered by the soldiers, to be placed close to one another, and covered with boards, over which he ordered carpets to be laid; and upon this flooring, formed by dead carcasses, he gave a sumptuous feast to the officers of the army. "Perhaps, said he, all of them may not be quite dead; in that case we shall have the happiness to hear them groan."

Such was the beginning of the reign of Abul Abbas, who however was not accused of having any share in the above massacre; nor did he enjoy the throne long, for he was seized with the small-pox, and died at the age of eighteen.

The above prince was succeeded by his brother Abu Giaffer, surnamed Almanzor, or Victorious; and soon after he had assumed the diadem, his uncle, the infamous Abdallah, was crushed to death, with several others, by the suddenly falling-in of the floor of a chamber in which they were sitting.

Almanzor built the city of Bagdat, which was the capital of the empire till the race of Abbas became extinct; on which account the Abbassians have been commonly called caliphs of Syria, on account of their constant abode in that country.

The Abbassians, who styled themselves the true children of the house of the great prophet, possessed the diadem for more than five hundred years, under thirty-seven princes.

The ruin of the house of Ommyyah was solely owing to the unlimited authority with which they entrusted the governors of their provinces: the descendants of Abbas fell into the same error; this however supported their dynasty longer than the Ommyians, but with less splendour with regard to the extent of their authority. During their reigns, part of their empire was at several times granted away; and the territories, thus dismembered, were erected into as many dynasties: of these were the Thackerians, and the Soltanes, who reigned in Persia,

Transoxiana, and Turkestan; as also the Tholomides and Afcidians, who ruled Egypt under the title of sultans, though at the same time they acknowledged the supremacy of the caliph of Bagdat. But the Afcidians were succeeded by the Fatimites, who pretending to be the true and rightful successors of Mahomet, as descended from Hali by Fatima, assumed the title of caliph in Egypt. Thence the name of the caliphs of Bagdat was suppressed in the public prayers throughout the whole extent of their dominions: the new dynasty possessed the full and entire sovereignty for almost three hundred years, when, however, the Egyptian Fatimites were at length totally ruined by the caliphs of Bagdat, who recovered the possession of Egypt and Syria, owing to the masterly conduct of Salaheddin, or Saladin; to whom, on consideration of his services, the caliph Nasser solemnly confirmed the sultanhip of Egypt and Syria; and in the bestowal of this grand act of favour, Nasser acquired a constant protector; and while the Mussulmen of Egypt and Syria were fighting against the Christian armies under the banners of Saladin, Nasser quietly enjoyed at Bagdat all the honours due to the caliphate, being acknowledged sovereign in all countries then inhabited by Mussulmen.

After the extinction of the Fatimites, a new dynasty arose, called Gengiskanians, from Gengiskan their founder. This prince, who became highly renowned on account of the rapidity of his exploits, put himself at the head of an army of Moguls and Tartars, and soon conquered an immense tract of land: his successors, who inherited his bravery, as well as his antipathy to Mussulmen, added to their crown almost all the states which had been seized by the princes of the other dynasties, and at length made themselves masters of Bagdat, massacred the caliph and his children, and by their death put a final end to the illustrious house of Abbas, which had sat on the throne upwards of five hundred years. At this period the history of the caliphs properly concludes; for we cannot include, among the caliphs, Ahmed, who was three years afterwards proclaimed caliph by the Mammalukes of Egypt, under the name of Mostanser Billah. They called him the son of Daher ben Nasser the Abbassian; and Bibars, who was then sultan of the Mammalukes, caused him to be recognized in Egypt; so that a second dynasty of Abbassians was formed, if the name of dynasty can be allowed to a race of princes who were only looked upon merely as the head of the church. This pretended dynasty subsisted till the end of the reign of the Mammalukes, in the nine hundred and twenty-third year of the heigera, and the one thousand five hundred and seventeenth of the Christian era; when Selim, the first emperor of the Ottoman Turks, annexed all Egypt to his empire.

We shall now present the reader with a chronological account of the caliphs, from Mahomet, founder of the Arabian empire.

Chronological Account of the Caliphs, Successors of Mahomet.

Eleventh year of the heigera, and 633d of the Christian era. Abubeker caliph.

Thirteenth of the heigera, and 634th of the Christian era. Omar.

Christian era 643 Othman.

Heigera 35, Christ. era 655 Hali, kinsman of Mahomet

40, ————— 660 Hassan

41, ————— 661 Moawiyah, first of the

dynasty of the Ommyians.

Heigera 60, Christ. era 679 Yezid

64, ————— 683 Moawiyah II.

64, ————— 683 Merwan

65, ————— 684 Abdalmalek

86, ————— 705 Waled

97, ————— 716 Soliman

99, ————— 718 Omar II.

102, ————— 721 Yezid II.

104, ————— 723 Hestham

125, ————— 742 Waled II.

126, ————— 743 Yezid III.

127, ————— 744 Ibrahim

127, ————— 744 Merwan II. the last of

the race of the Ommyians. Heigera

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 . But the Aſchidians
 who pretending to be
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 Yeſid
 Moawiyah II.
 Merwan
 Abdalmelek
 Walcd
 Soliman
 Omar II.
 Yeſid II.
 Heſcham
 Walcd II.
 Yeſid III.
 Ibrahim
 Merwan II. the laſt of
 Heigera

Heigera 134,	Chriſt. æra 752	Abul Abbas, firſt of the houſe of Abbas.
Heigera 136,	Chriſt. æra 754	Abu Giaffar Almanzor
158,	755	Mahadi
169,	785	Hadi
170,	786	Haroun al Raſhid
193,	809	Amin
198,	817	Mamon
218,	833	Motaſſen, who was born in the eighth month of the year, was the eighth prince of his race, the eight Abbaſſian caliph, aſcended his throne in the two hundred and eighteenth year of the heigera, commanded his troops eight times in perſon, reigned eight years, eight months, and eight days, died in the forty-eighth year of his age, had eight ſons and eight daughters, and left exactly eight millions of gold in his treaſury.
Heigera 227,	Chriſt. æra 542	Wathek Billak
232,	849	Motawakel
247,	861	Montaſſer
248,	866	Moſtain
252,	862	Motaz
255,	869	Mothadi
256,	870	Motamed
279,	892	Mothaded
289,	902	Moktaphi
295,	908	Mocktader
320,	932	Caher
322,	934	Rhadi
329,	941	Motaki
333,	944	Motakfi
334,	945	Mothi
363,	973	Thai
381,	991	Cader
422,	1031	Caiem
467,	1074	Moſtadi
487,	1094	Moſtader
512,	1118	Moſtarched
529,	1134	Raſched
530,	1135	Moktaphi II. or Leem-illah
555,	1160	Moſtanged
566,	1170	Moktadi
575,	1139	Naſſer
622,	1225	Dhaber
623,	1226	Moſtanſer
640,	1242	Moſtazeni, 56th and laſt grand Abbaſſian caliph.

We ſhall now, as we propoſed, give an account of the cities of Arabia, and of the ruins of Palmyra.

SECT. VII.

Of the Cities of Mecca, Mocha, Aden, and Medina; with an Account of the famous Moſque and Tomb of Mahomet in the latter city.

THE ancient city of Mecca is ſituated in a valley, and ſurrounded by mountains, from whence the ſtone of which it is built was taken: it is about two miles in length, and a mile broad. The temple is in the middle of the town, and is called Maſjad Al Haram, or the ſacred temple, of which we have already given a deſcription: the houſes here make no great figure; nor is it a place of any ſtrength, nor having any kind of fortifications. The principal ſupport of the city is the courſe of the pilgrims who come hither. The Xerif of Mecca generally reſides at his caſtle of Marbaa, about three miles diſtant; his troops are entirely infantry, called Al Harrabah. There are ſcarce any ſprings in or about this city except the Zemzem, the waters of which cannot be drank for any continuance, being rather brackiſh, and cauſing eruptions in thoſe who drink too freely of it; ſo that the inhabitants are forced to uſe rain water catched in ciſterns. Many attempts have been made to convey water to the city by means of aqueducts, but have all proved ineffectual.

Mocha is a large, populous, trading city and ſea-port, ſituated at the entrance of the Red Sea. It conſiſts about one thouſand inhabitants, moſtly Mahometans; and here are great numbers of Jews; but theſe

are obliged to live in the ſuburbs. The city, which is ſurrounded by a wall, has four gates and ſeveral towers, ſome of them mounted with cannon, and garrifoned by ſoldiers. The ſtreets are ſpacious, and the houſes are of brick or ſtone, conſiſting of two ſtories, with terraces on the top of them. The ſhops are judiciously built for trade, and ſtored with all ſorts of commodities. Here arrives annually the great ſhip Manſouri, ſent by the Grand Seignior, laden with the richeſt merchandizes, and carrying back ſpices, ſilks, calicoes, and other valuable articles. Caravans alſo arrive here yearly from Turkey and Egypt. The port of M. is formed by two ſlips of land, on each point of which is a fortrefs, at the diſtance of about three miles from each other. A conſiderable branch of commerce of this city is coffee, which is cultivated at Betel-ſagui in the territory of Yenen. Mocha was no more than a mean village of fiſhermen, till the king of Yenen drove the Turks from Aden, and removed its trade principally to the above-mentioned city.

Aden is a large, populous city, containing about fix thouſand inhabitants, and was a place of prodigious reſort till its trade was chiefly removed to Mocha. It is ſituated between the Perſian Gulph and the Red Sea. Aden is ſo called, according to the Arabians, from its founder Aden, the ſon of Saba, and grandſon of Abraham. It is ſurrounded by mountains, the ſummits of which are fortified with cannon; and from which an aqueduct conveys water into a capacious reſervoir, about half a mile from the city. There are many handſome houſes, with terraces on their tops, in Aden; and the place is well ſecured, by its advantageous ſituation, and proper fortifications. The Turks became maſters of this city, through treachery, in 1538, and with their uſual cruelty hung up the prince of it: they committed further acts of inhumanity, till the prince of Yenen, as we have mentioned under the article of Mocha, extirpated them.

Medina, which is about fifty miles from the Red Sea, is ſituated in a plain, and is ſurrounded by a wall of brick. Here are the moſque and tomb of Mahomet; the moſque is ſupported by four hundred pillars, and ſupplied with three hundred ſilver lamps, which are kept continually burning: near the tomb of Mahomet there is alſo the tomb of Abubeker.

Medina has ſeveral other grand moſques; but that of Mahomet is ſtilled the Moſt Holy. The houſes of this city are in general low, and contain about twelve hundred families.

Mahomet's tomb, which is in one of the angles of the magnificent moſque, is of fine white marble, covered with a grand cupola. The roof of the moſque itſelf is a kind of tower covered with plates of ſilver, and on its flooring is thrown a rich gold cloth.

The inſide of the prophet's tomb is enriched with precious ſtones, of great ſize and beauty. Over the foot of the coffin is a golden crenel, ſo curiouſly wrought, and adorned with ſuch precious ſtones, that its value is immense. The coffin is covered by a rich pall of gold and ſilver tiſſue, over which is a canopy of the ſame: both are ſent annually from the Baſhaw of Egypt, by order of the Grand Seignior, with the greateſt pomp imaginable, on the back of a camel; which animal derives a kind of ſanctity from it, and is never afterwards uſed in any fort of drudgery.

SECT. VIII.

Arabian Antiquities, &c. General Account of Palmyra or Tadmur in the Deſerts.

THE magnificent remains of Palmyra are a ſubje& of too much importance not to merit our very particular attention. Before, however, we proceed to a deſcription of theſe ſplendid ruins, we ſhall lay before our readers the ſentiments and words of two able writers on the ſubje&, and then particularly treat of ſo celebrated a piece of antiquity.

“Is it not a little ſtrange,” ſays one of them, “That hiſtory ſcarceſy furniſhes us with any information, except ſuch as is purely conjectural, concerning Palmyra? This chasm in hiſtory may perhaps be owing

to the loss of books; or perhaps the ancients did not look upon Palmyra as worth their regard, being much inferior to many other buildings which they had."

The other gentleman says, "Nothing but ocular proof could convince any man, that so superb a city, formerly ten miles in circumference, could exist in the midst of tracts of barren uninhabitable lands. Nothing however is more certain, than that Palmyra was formerly the capital of a great kingdom; that it was the pride as well as the emporium of the eastern world, and that its merchants dealt with the Romans, and the western nations, for the merchandizes and luxuries of India and Arabia. Its present altered situation, therefore, can be accounted for only by natural causes, which have turned the most fertile tracts into barren deserts."

As Palmyra is situated in a dreary desert, quite from any common road, and beyond the Grand Scion's protection, there is no part of a tour through the East so difficult as a journey to it. An enquiry, however, into the ruins of this place was resolved on by the ingenious Mr. Dawkins, who was soon joined by Mr. Wood, and Mr. Houveric, the latter of whom died before the design was carried into execution. The fourth person who had engaged in this peculiar undertaking, was an Italian of experienced skill in architecture and drawing. The rendezvous of this scientific society was at Rome; where they spent a winter in studying the ancient history and geography of the places they intended to visit.

In the spring ensuing, these gentlemen set out for the kingdom of Naples, where they met with a ship from London for their particular use, having on board her a collection of Greek historians and poets, besides many volumes of antiquities and voyages, several mathematical instruments, &c. which it was presumed might, as presents, be of infinite service.

As soon as they had embarked, they made sail for the Archipelago, and visited every thing worthy their observation there, as well as part of Greece, Europe, the coasts of the Hellespont, Propontis, &c. up to the Black Sea; also as the inland parts of Asia Minor, Syria, Phœnicia, Palestine, and Egypt.

They copied every inscription they happened to meet with, and bought up all the Syrian, Greek and Arabic manuscripts they could possibly get.

The chief design of Mr. Dawkins in this tour, was to compile an history of the three Greek orders of architecture, at least with respect to the changes from the days of Pericles to those of Dioclesian.

The difficulty of a journey to Palmyra, on account of its peculiar situation, has been already remarked on: no difficulties, however, could deter our adventurers from prosecuting their truly laudable plan. In the course of their peregrinations, during which they inspected every piece of antique architecture, they visited Damascus by the way of mount Libanus, over which they crossed, and were here informed that neither the name nor power of the bawhaw of Damascus could be any security to them, Palmyra being entirely out of his jurisdiction, and under that of an Aga, who resided at Haffia, a village on the great caravan road from Damascus to Aleppo, and from which the Orontes is but at a short distance.

To Haffia they went, and were most kindly received by the Aga, who expressed great surprisè at the journey they had undertaken, and gave them an escort of his best Arab horsemen, properly armed, who in a few hours conducted them to Sudud, travelling through a desert swarming with antelopes.

Sudud is a miserable villa, consisting of huts, built only with mud hardened by the sun: the inhabitants are Maronite Christians, who just cultivate as much land as they have occasion for, and make tolerable red wine.

At this village they dined, and bought of a priest some Greek manuscripts: from thence they proceeded to a Turkish village called Howarzen, a mean place, but which it was presumed had been once a situation of some consequence; there being in it a square tower with projecting battlements, and two mouldering churches, in the walls of which were several Corinthian capitals, as well as large Attic bases of white marble.

From this place they bent their course for Carictern, a village in which were some few broken columns, and Corinthian marble capitals, with two imperfect Greek inscriptions. Here they rested best part of the second day, to collect their people, and give their cattle rest; for in this part of the desert they may be easily lost, there being no settled stages; nor is there any water.

By the above day's delay, all the caravans had time to come up, with whom this kept company, and travelled two days without either rest or water.

The company were now about two hundred persons in number, with their camels, mules, asses, &c. and the chief guide told the travellers, that as they were now in the most dangerous part of the way, it was requisite they should put themselves entirely under his direction: in consequence of which, the servants with the baggage were ordered to fall back to the rear, there to remain protected by the Arab escort; from which two or three horsemen, who rode Tartar fashion, with very short stirrups, were dispatched, for discovery, to every eminence in sight. The road was north by east, through a flat sandy plain about ten miles broad; nor was there a single tree or a drop of water to be seen.

At the approach of night, in this gloomy place, the Arabs dismounted from their horses, and seating themselves in a circle, smoked their pipes and drank coffee.

At midnight the caravan halted two hours to refresh; and on the fourteenth of March at noon, it arrived at the end of the plain, where some hills appeared; and here a valley was soon seen, in which was a ruined aqueduct that once conveyed water to Palmyra; the sepulchres of the ancient inhabitants of which city lie thick both on the right and left, being square towers of considerable height: and soon after having passed them, a sudden opening among the hills exhibits a prodigious number of grand ruins of white marble, and beyond them a flat waste, extending quite to the Euphrates.

No prospect can be conceived more romantic, more striking, more melancholy, or more grand. Here are innumerable piles of Corinthian pillars, without any intervening building, or wall of the least solidity.

In this venerable, this solemn, splendid, romantic situation, our virtuosi staid fifteen days; during which time the Arab inhabitants entertained them in their huts with mutton and goats-flesh.

"The walls of this ancient and stupendous city were flanked," says Mr. Wood, "with square towers in many parts, particularly on the south-east, but nothing of them exists; and, from the best computation I could make, I imagine their circuit could not have been less than three English miles, provided they include the great temple. But as Palmyra must, when in its flourishing state, have been much more than three miles round, it is not improbable that the old city covered a neighbouring piece of ground, the circumference of which is ten miles, and in every spot of which, the Arabs say, ruins are turned up by digging. This is a still more reasonable supposition, when we remember that such fragments of antiquity as are found upon the three miles compass, just now mentioned, could have belonged only to magnificent sepulchres and public edifices of the grandest kind; the most evident proofs that can be of an extensive city. Perhaps then the walls, just now spoken of, inclosed only that part of Palmyra which its public buildings occupied in its most prosperous state; and were fortified, if not erected, by Justinian, who, according to Procopius, judged this a proper place to stop the furious progress of the Saracens. By so closely inspecting this wall, it appears that two or three of the flanking towers on the north east were formerly sepulchral monuments; and this is some proof that the walls were posterior to the monuments, and the work of a Christian era; for the pagan religion would have condemned the metamorphose as profane; besides, the Greeks and Romans always buried without the walls of their respective cities; and the same custom was religiously observed all over the East."

North west of the ruins of Palmyra, on the summit of a rocky hill stands an antique castle, the ascent to which is very steep and rugged: it is a mean structure, not so old as the time of Justinian. It hath a ditch round

round it, which cannot be passed without some difficulty, the draw-bridge being broken down. There is one building here, the remains of which are truly grand; and this, according to the opinion of Mr. Wood, was the Temple of the Sun, which being much injured by the Roman soldiers, when Aurelian took the place, that emperor ordered, for the purpose of repairing it, three hundred pounds weight of gold, taken from the treasures of Zenobia; and one thousand eight hundred pounds weight of silver, levied upon the people; besides the jewels of the crown. The height and solidity of the walls of its court tempted the Turks to convert it into a place of strength, and then on the north east and south they stopped up the windows, dug a ditch to the west, and demolished the portico of the grand entrance; building in its place a square tower, to sink that side. To the east and south of this temple are some plantations of olives, and some small fields of corn, surrounded by mud walls, and watered by two streams, which, though hot and sulphurous, are by the inhabitants deemed very wholesome. One of these streams rises west of the ruins, in a grotto nearly high enough to admit of a man's standing upright; the whole bottom is a basin of clear water, about two feet deep, and the place, on account of the heats being confined, is used as a bath. By an old inscription found here, on an altar sacred to Jupiter, we learn that this stream was much esteemed while Palmyra flourished, and was under the care of certain people elected thereto by ballot.

In the desert, three or four miles south-east of Palmyra, lies the valley of Salt, whence Damascus and the neighbouring towns are supplied with that commodity. In this place David is supposed to have smote the Syrians, as mentioned in Samuel, book ii. chap. viii. ver. 13. The ground is impregnated with salt to a considerable depth; and here they have a method of hollowing the ground to about a foot deep, and from the rain water that lodges in it a fine white salt is gathered.

"We have but little information from history," says Mr. Wood, "of either Balbec or Palmyra: what knowledge we have is chiefly from inscriptions. Does not this defect convey instruction, and convince us of the instability of human grandeur? The fate of these two cities differs from every other; we have no testimonies of what they were, but their own noble fragments;" which are described in the following manner by another author:

"Palmyra, in the deserts of Arabia, or, as by the scripture styled, Tadmor in the wilderness, is a most awful spectacle. As you approach, the first object which presents itself is a ruined castle, on the north side of the city. From it you descry Tadmor, inclosed on three sides by long ridges of mountains; southward of it is a vast plain extending far beyond the sight. The city must have been of large extent, from the space now taken up by its ruins; among which live about thirty or forty miserable families, in huts of dirt, within a spacious court which once inclosed a magnificent temple. This court hath a stately high wall of large square stone, adorned by pilasters both within and without; there are about sixty on each side. The beautiful cornices have been beaten down by the Turks. Towards the centre are the remains of a castle, shroding the fragments of a temple of exquisite beauty, as appears by what is still standing of its entrance, viz. two stones thirty-five feet long, carved with vines and clusters of grapes. In the great court are the remains of two rows of very noble marble pillars thirty-seven feet high, with capitals finely carved, and the cornices must have been of equal elegance; fifty-eight of these pillars are entire; there must have been many more, as it appears they went quite round the court, forming a most spacious double piazza. The walks on the west side of this piazza, which face the front of the temple, seem to have been grand and spacious; and at each end are two niches for statues at length, with pedestals, borders, supporters, canopies, &c. carved with inimitable art. The space within this once beautiful inclosure, is (or rather was) encompassed by another row of pillars of a different order, fifty feet high; sixteen of which are yet stand-

ing. The temple was ninety feet long, and about sixty feet broad; its grand entrance on the east side, by the remains of it, to have been the most magnificent in the world. Over a door-way in the remaining walls you see a spread eagle, as at Balbec; and above the fragments of Cupids, as well as of eagles, most finely inscribed in nature, on large stones mouldering on the earth. Nothing of the temple stands but the walls, the window-places of which are narrow at top, but richly adorned with sculpture. In the middle is a cupola, all one solid piece. Leaving this court and temple, your eyes are attracted with a great number of pillars of marble scattered for near a mile. To the north you have a stately obelisk before you, consisting of seven large stones besides its capital, grandly sculptured; it is more than fifty feet high, and is twelve feet and a half in circumference just above the pedestal; and it is imagined a statue once stood upon it. East and west of this, at the distance of about a quarter of a mile, is another obelisk, that is supposed to have corresponded with the first, and, according to the fragment of a third, it should seem that there was a continued range of them. On one of them, which is about forty feet high, there is a Greek inscription commemorating two patriots; and about an hundred paces from it is a large and lofty entrance, leading to a grand piazza, adorned with marble pillars, on most of which there are inscriptions. A little farther, onward to the left, are the remains of a stately pile of remarkably fine marble, twenty-two feet long. On the west side of the piazza are several openings, for gates; two of them appear to have been the most superb that ever captivated the human eye, both in point of grandeur of work in general, and the beautiful porphyry pillars with which they were adorned. Eastward of the piazza are a great number of scattered marble pillars, most of which have been deprived of their elegant capitals. A little ruined temple lies mouldering at a short distance, which appears to have been a very curious structure. But of all the venerable remains, none more attract the admiration than the magnificent sepulchres, towards the north of the city, extending a mile and more, and which at a distance have the appearance of tops of decayed churches, or battions of ruined fortifications."

The magnificent city of Palmyra is mentioned, in the Arabic translation of the Chronicles, as subsisting before the days of Solomon; but John of Antioch, furnished Malala, says that it was built by Solomon, and on the very spot where his father slew the Philistine chief; he affirms that the city was built in commemoration of that memorable action.

Let us apply ourselves to such historical quotation as we can any where meet with, and such as may merit quotation from its character or veracity. We find, in the ninth chapter of the first book of Kings, and the 8th of the second of Chronicles, that Solomon erected a city in a wilderness, and called it Tadmor: and we are informed by Josephus, in the first book of his Antiquities, that some time afterwards the Greeks and Romans distinguished it by the name of Palmyra, even while its first name was still retained by the Syrians: and this is confirmed by St. Jerome, who tells us that Tadmor and Palmyra are the Syrian and Greek name of the same place; and the country Arabs, even at this time, call it by the former name. In this circumstance they are remarkably particular, preserving the ancient denomination of places through various revolutions. Thus the Acca of the Old Testament is at this day called by them Acca; and the Greek names Ptolemais, in which that of Acca was for some time immured, is lost through disuse. Not that human judgement can pretend to advance, however, that Palmyra was actually the work of Solomon: an opinion only can be offered, concurrent with that of the present inhabitants, who, among many other particulars, point out the wife man's fragility, the tomb of his favourite concubine, &c. &c. and say, All these things were done by Solomon the son of David. However, such structures as might have been erected by Solomon, we will suppose to have been entirely demolished by Nebuchadnezzar, who in his march to the siege of Jerusalem destroyed this city, as we are assured

by John of Antioch. For it is almost improbable that buildings, so elegantly grand, could be prior to the footing of the Greeks in Syria; and taking this for granted, we must not be surpris'd that Xenophon takes no notice of it in his retreat of Cyrus the younger, though he is minutely exact in his description of the desert. Neither must we express the least amazement that it is not mentioned by Alexander, who also crossed the desert in his road to Theophaeus on the Euphrates. From its situation between Antioch and Seleucia, and its being a strong barrier against the Parthians, one would be apt to conjecture that it was founded by some of the Seleucidae; though nothing of it is to be met with in history; and yet no time is more proper to make enquiry about it than from the demise of Alexander to the reduction of Syria to a Roman province. That the æra of Seleucus was used at Palmyra is proved by many inscriptions; whence it may be infer'd that the place submitted to Alexander, and was for some time governed by his successors; but this evidence could not be looked upon as absolute testimony; if not strengthened by collateral facts; for it might with reason be said, that the natives of Palmyra used the æra of the Seleucidae only, as common with their neighbours. We are told by Appian that Marc Anthony attempted to plunder this city, and that many of the natives made their escape by crossing the Euphrates.

We do not find that Palmyra is taken any notice of even when Pompey reduced Syria to a Roman province, and when a taste for the liberal arts began to be prevalent.

Appian, when he speaks of Marc Anthony's visit to Palmyra, says, "At this time the Palmyrenes were merchants; they supplied the Romans with the commodities of Arabia and the Indies; and his real motive for attacking them was to enrich his troops: though, to give his conduct the colour of justice, he asserted that they had broken the neutrality subsisting between the Romans and the Parthians."

Pliny, speaking of this noble city, says, "Palmyra, which is on all sides encompass'd by an extensive desert, and totally separated from the rest of the world, has preserv'd its independence between the two great empires of Rome and Parthia: it is distant from the Parthian Seleucia on the Tigris three hundred and thirty-seven miles; from the highest part of the Mediterranean two hundred and three; and from Damascus one hundred and seventy six; the soil is rich, and it is pleasantly watered."

The streams, of which we have before spoken, may with great truth be said to "pleasantly water the place," being capable of receiving any direction to nurture the soil.

As the Palmyrenes, according to Appian, were merchants, and a wealthy people in the time of Marc Anthony, their riches and trade must have been of some standing.

Palmyra, according to the coins of Caracalla, was in that Prince's life-time a Roman colony; and by some antique inscriptions we discover, that the people joined Alexander Severus against the Persians.

The greatest figure Palmyra ever made in history, was in the reign of Gallienus; under whose shameful indolence the Roman glory in the east became considerably obscured: when Odenathus, joining that emperor's party, collected the poor remains of the discomfited Romans in Syria, whom he led against Sapor the Persian monarch, put his army to flight, and advanced with his victorious troops to Ctesiphon, the capital of the empire. On his return from this expedition, full of riches and honours, and revered by the Romans as their saviour, he was unanimously proclaimed Augustus, and co-partner in the empire with Gallienus.

Such of the accounts of Odenathus as have reach'd posterity, serve rather to heighten than gratify the human curiosity. He was a native of Palmyra, and so admirable a politician, that he for a while held the balance of power between the empires of Persia and Rome. He drove the Goths out of Asia Minor, where they had committed the most violent ravages: and this was his last great action, in which, it was apprehended, he was treacherously slain by Mæonius his kinsman. His son,

Herodes, soon afterwards suffer'd the same fate: nor did Mæonius long survive, being cut to pieces by the soldiery.

The fortune of the beautiful Zenobia, queen of Odenathus, is well worthy the attention of our readers.

The vicissitudes which this lady experienced were various and surpris'ing; her character great and extraordinary; though her memory is tarnish'd with the suspicion of her having been privy to the deaths of her husband and son.

The person of Zenobia was graceful and genteel; her complexion dark brown; her eyes black, sparkling with uncommon lustre; her teeth beautifully white; her countenance sprightly; her air noble, and her voice clear and powerful. Her strength was unusually great; she inured herself much to fatigue, was fond of riding, and would sometimes march on foot at the head of her troops. In council she was circumspect and prudent; in executing, bold and determin'd: she could be open or reserved, mild or severe, as occasion required; she was generous, but not profuse, and observ'd inviolably the chaste rules of female honour.

No woman was better acquainted with history than this accomplished queen: she was mistress of the Greek and Egyptian tongues, as well as of the Latin, which she translated into the former. She boasted herself descended from Ptolemy, and reckon'd Cleopatra among her ancestors.

That Zenobia attended her husband in the field there is not the least doubt, since the emperor Aurelian passes the highest encomiums on her military prowess.

She assumed, after the death of Odenathus, the reins of government in the name of her children, and, renouncing all alliance with Rome, attacked, and totally routed the army of Heraclianus, the Roman general, who was sent against the Persians, he himself narrowly escaping from falling into her hands. She afterwards, while the exigency of public affairs call'd the attention of Claudius nearer home, assert'd an hereditary right to the dominion of Egypt, as being descended from Ptolemy; and having secur'd a strong party there in her favour, she sent thither Zabdas, a gallant officer, who had serv'd under Odenathus; and he, defeating the Egyptian army, possess'd himself of the province in the name of his queen.

The Palmyrenes, however, were afterwards routed, and nearly driven from their new acquisitions, but taking advantage of Probus, the Egyptian prefect, who in endeavouring to cut off the retreat of the vanquish'd, discover'd his ignorance of the country, they totally defeated his army, and himself was taken prisoner; a disgrace which he could not outlive; but, dying by his own hand, left Zenobia mistress of Egypt.

The progress of this heroic queen greatly alarm'd Claudius, who being now near the end of the second year of his reign, resolv'd to turn his forces against her, but was cut off by the plague at Syrmium in Pannonia. He was succeeded by Aurelian, who was not, however, secur'd in his power without some trouble, and who, before he thought of relieving the eastern empire, reformed the police at Rome, and reduced the Goths, Vandals, and Germans. These great tasks being completed, he cross'd the Bosphorus at Bizantium, and having taken Tyana in Cappadocia, he proceed'd to Antioch, of which he possess'd himself by stratagem. By two battles, one fought here, the other at Emesa, Aurelian recover'd the eastern provinces, and forced the queen to shelter herself within the wall of her capital.

We are not acquainted with the reasons of Zenobia for renouncing her alliance with the Romans; but perhaps she will be excus'd for the breach by such who consider the character of Gallienus, whose vices were numerous. How different a character was Claudius his successor!

But to return to Aurelian. This monarch having taken every necessary precaution to supply his army with provisions, proceed'd to Palmyra, not however without being considerably harass'd by the Syrian banditti. Arriving at length before the walls of the city, he laid close siege to it, and was gallantly resist'd by the garrison. Being wearied out with military operations, the emperor had

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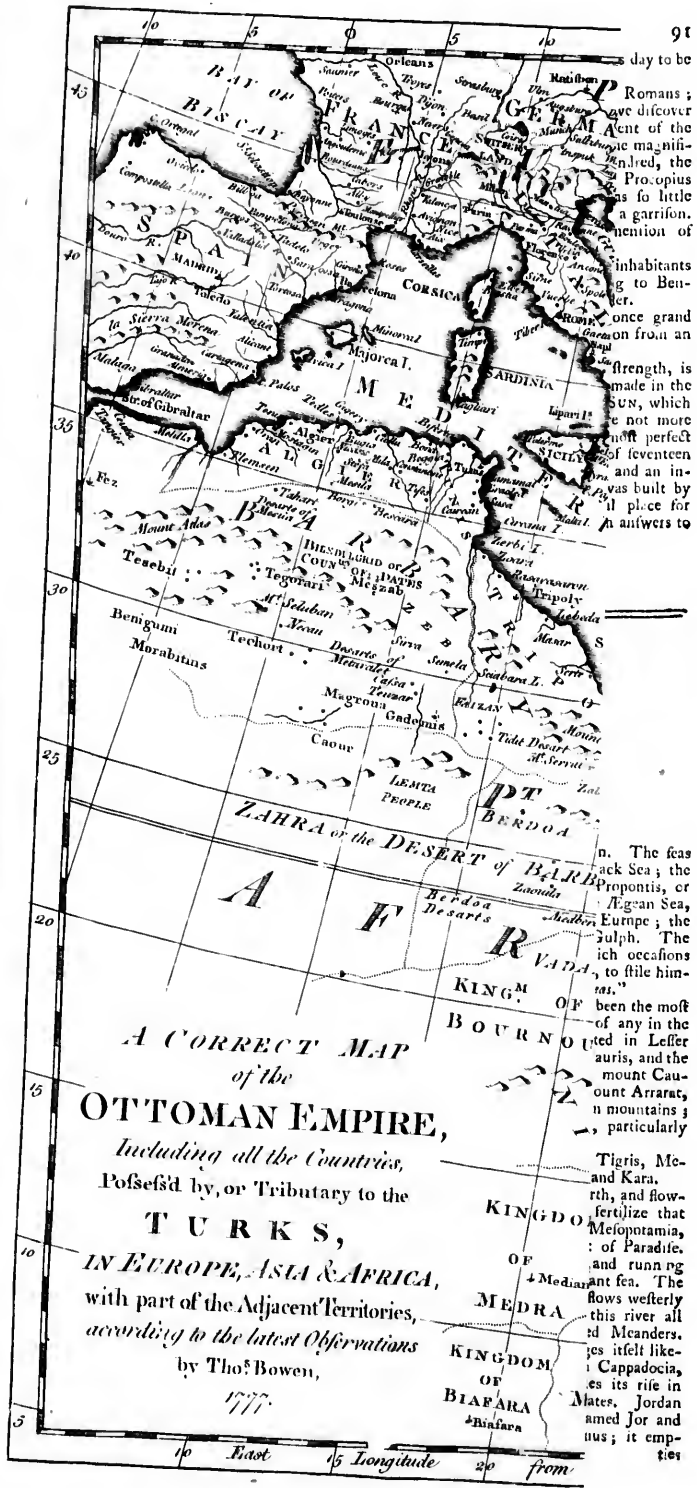
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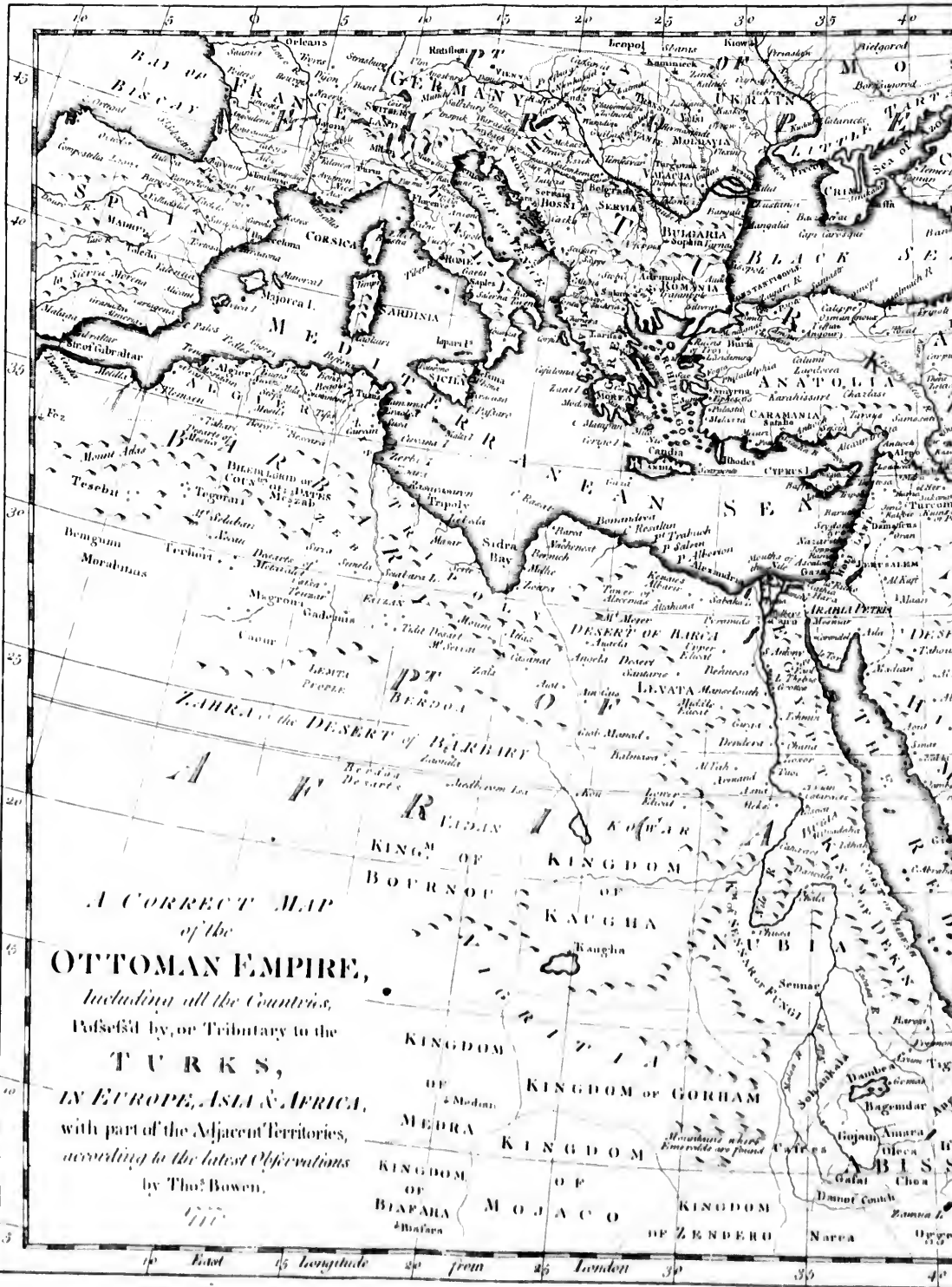
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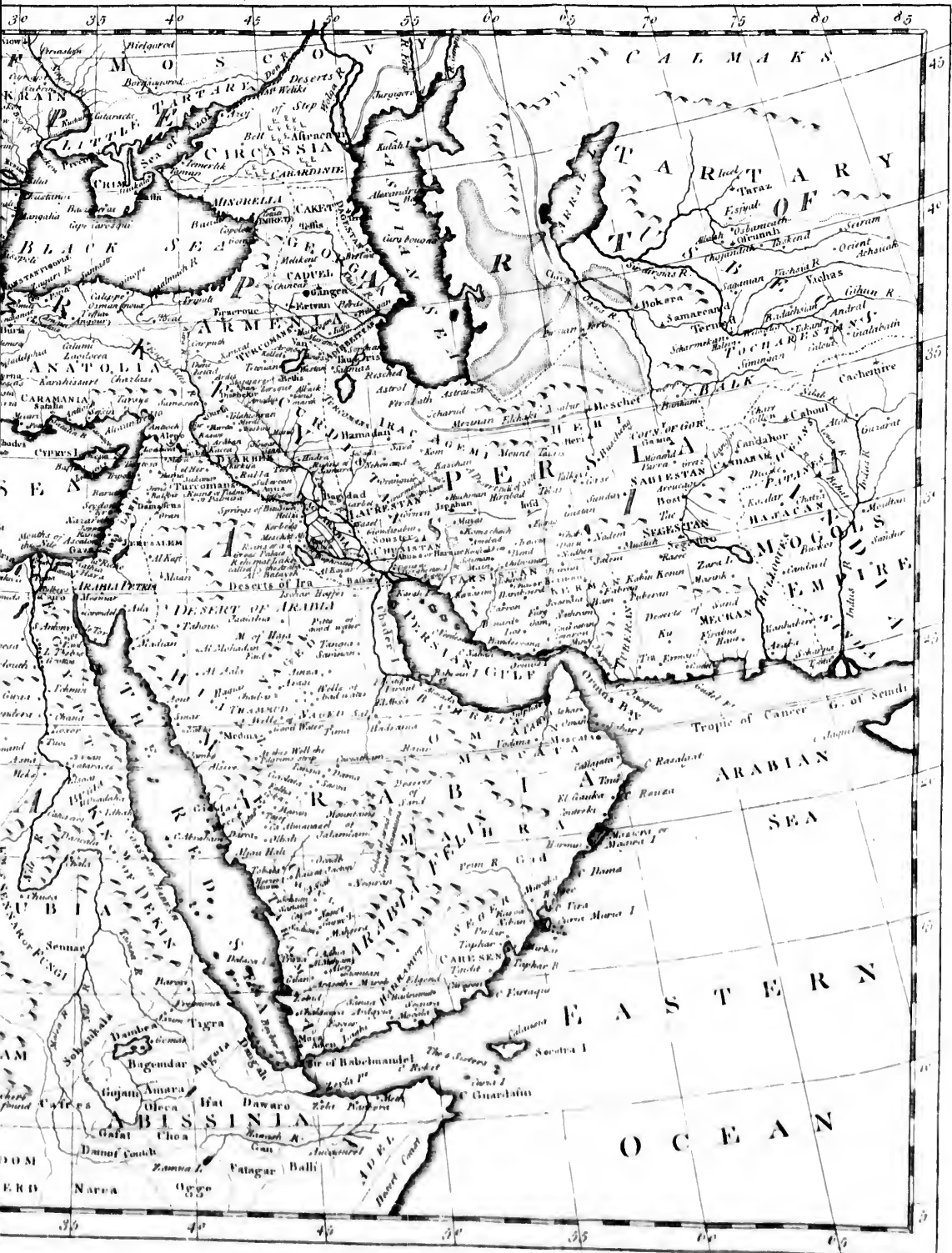


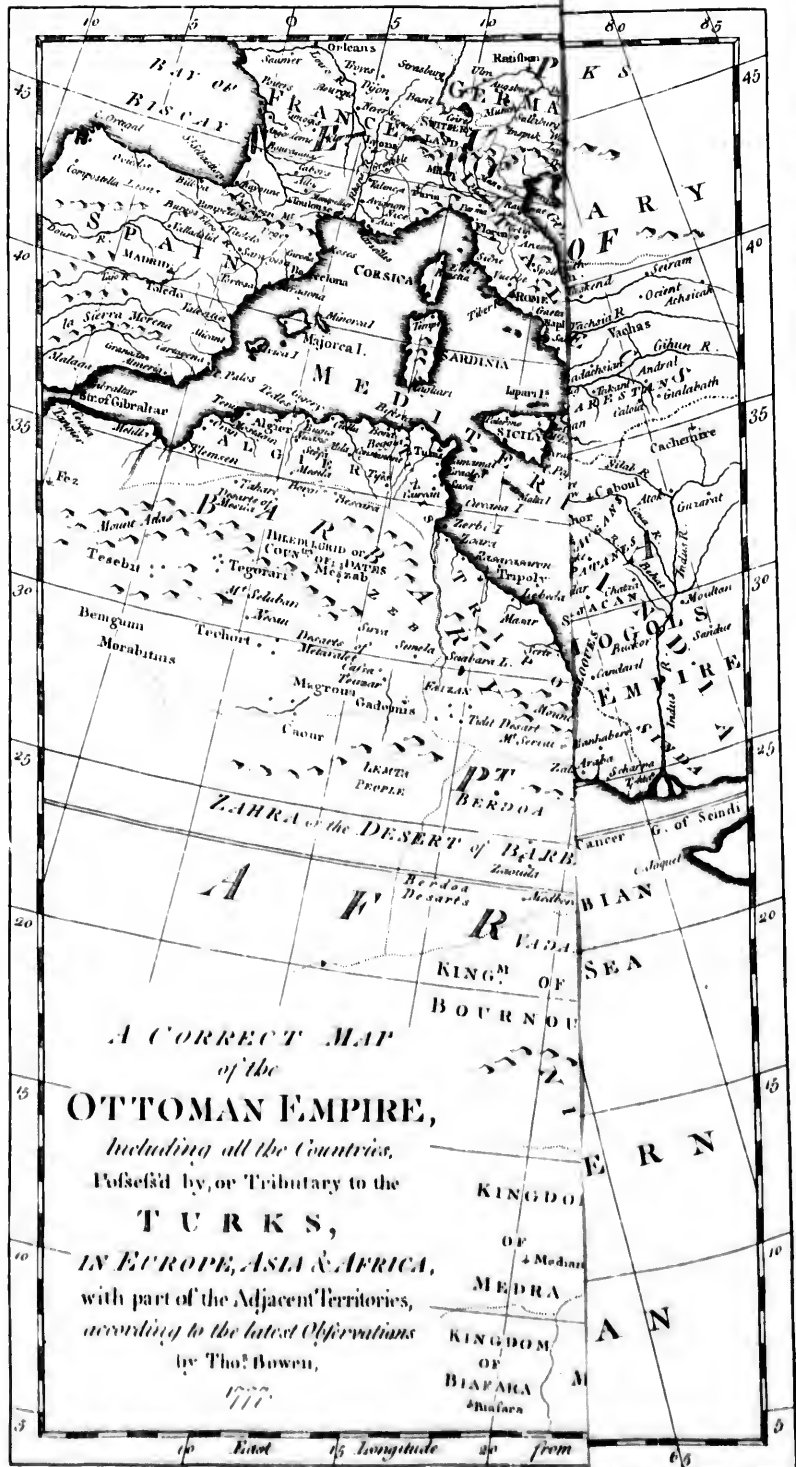


A CORRECT MAP
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OTTOMAN EMPIRE,
Including all the Countries,
 Possessed by, or Tributary to the
TURKS,
IN EUROPE, ASIA & AFRICA,
 with part of the Adjacent Territories,
 according to the latest Observations
 by Tho: Bowen.



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had recourse to negotiations, and made some offers to Zenobia, which the most haughtily rejected, bidding him remember that her ancestor Cleopatra preferred death to dishonour. This enraging Aurelian, he re-attacked with redoubled vigour; and the besieged being at length reduced to the last extremity, had no resource but that of applying to their allies, the Persians, for relief; and this resolution being agreed on in council, Zenobia herself undertook the carrying of it into execution, and, mounting a dromedary, set out for Persia; but was taken prisoner as she was about to cross the Euphrates.

Palmyra now soon surrendered, and the emperor took possession: he spared the inhabitants, but carried off the best part of their riches, leaving behind him a garrison of six hundred archers, who, some years after, were cut off by the inhabitants, most of whom were, by the emperor's command, in consequence of the massacre, put to death, and the city quite ruined.

The emperor, at Emesa, set on foot an enquiry into the conduct of Zenobia; and here, alas, it was that she fulfilled her great character by betraying her best friends, among whom was Longinus, by whose advice it was that she had rejected the terms of peace which the emperor Aurelian had proposed: for this he was ordered to be executed; but his mistress was reserved to grace a Roman triumph. She afterwards married, and had children at Conche, on the road from Rome to the ancient Tiber, where the emperor assigned her some

lands, and the remains of her villa are at this day to be seen.

Palmyra was afterwards governed by the Romans; and, from a Latin inscription still extant, we discover that Hierocles was for the fifth time president of the provinces, when Dioclesian here erected some magnificent edifices. In the year of Christ four hundred, the first Illyrian legion was quartered here; but Procopius gives us reason to imagine that the place was so little regarded, as to be sometimes left without a garrison. The Roman history makes no farther mention of Palmyra.

There were two thousand Jews among the inhabitants of Palmyra in the twelfth century, according to Benjamin Tudulensis, a superstitious Jew traveller.

We shall conclude our account of this once grand and flourishing city, in the following quotation from an author on the subject:

“ That Palmyra was used as a place of strength, is evident, from alterations which have been made in the castle on the hill, and the TEMPLE OF THE SUN, which must have been intended for defence, and are not more than five or six hundred years old. The most perfect piece of antiquity is a mausoleum, upwards of seventeen hundred years old, with the flooring entire, and an inscription still legible, informing us that it was built by Jamblicus, son of Mocius, as a burial place for himself and family, in the year 314, which answers to the third year of the christian era.”

CHAP. IX.

TURKEY, in ASIA.

SECT. I.

Of Turkey in general; its Situation, Extent, Divisions, Mountains, Rivers, &c.

WE now enter upon the description of some of the finest provinces in the universe, which are in the possession of the most indolent people existing. The land here produces more spontaneously than other places do by cultivation; but the superstitious notions, and absurd customs of the people, prevent their enjoying the half of those blessings with which Providence hath enriched their country. They are slaves to the tyranny of the government, and to their own passions, and take more pains to be luxuriously idle than more active people do to be profitably busy. The religion and political constitution of the country obliges them to innumerable absurdities, while their inclinations impel them to seek all manner of indulgences. Their lives are therefore an odd jumble of morality and libertinism, of self-denial and excess.

Turkey in Asia forms a grand division of the Turkish empire, the whole being nearly square, and extending about two thousand miles each way. It abounds not only with the necessaries, but with all the luxuries of life, and contains some of the most fertile and delightful provinces in the universe.

Turkey in Asia, of which only we shall at present treat, is situated between 25 and 48 deg. of north latitude, and 27 and 45 deg. of east longitude. It is divided into eastern and western: the latter comprehends Syria, Palestine, and Anatolia, or the lesser Asia; and the former Diarbeck, Turcomania, and Georgia.

This country is perhaps the best situated for navigation of any in the universe, but the natives do not know how to make use of the uncommon natural advantages

with which Providence hath blessed them. The seas which border on it are the Euxine, or Black Sea; the Bosphorus, or sea of Constantinople; the Propontis, or sea of Marmora; the Hellespont, and the Tegen Sea, or Archipelago, which divide Asia from Europe; the Levant, or White Sea, and the Persian Gulph. The Red Sea likewise divides it from Asia, which occasions the Grand Seigneur, among his other titles, to stile himself “ Lord of the Black, White, and Red Seas.”

The mountains, which are many, have been the most celebrated in sacred and profane history of any in the universe: the principal, which are situated in Lesser Asia, are Olympus, Ida, Tauris, Anti-Tauris, and the Carmanian mountains. Besides these are mount Caucasus, or the Daghestan mountains; mount Arrarat, where the ark rested, and the other Armenian mountains; the mountains of Cordistan, and Palestine, particularly mount Hermon and mount Lebanon.

The principal rivers are the Euphrates, Tigris, Meander, Orontes, Sarabat, Jordan, Haly, and Kara.

The Tigris and Euphrates rise in the north, and flowing towards the south-east, enclose and fertilize that delightful part of Diarbeck, the ancient Mesopotamia, which is supposed to have been the seat of Paradise. The Orontes rises in mount Hermon, and running north westward, empties itself into the Levant sea. The Meander, which rises in mount Tauris, flows westerly till it falls into the Archipelago; from this river all winding or serpentine streams are called Meanders. The Sarabat rises in Natolia, and discharges itself likewise into the Archipelago. Haly rises in Cappadocia, and runs into the Euxine sea. Kara takes its rise in Natolia-Propet, and falls into the Euphrates. Jordan is formed by the union of two streams, named Jor and Dan, which rise at the foot of Anti-Libanus; it emp-



ties itself into the Dead sea, but is only a small river. It forms two lakes; the one called Merem, is very small, and dry in summer; the other called the sea of Gallilee, or Lake of Tiberias, is near thirteen miles in length, and five in breadth. It was in the sea of Gallilee that St. Peter, Andrew, John, and James, exercised their profession as fishermen.

As this part of Turkey is very extensive, the climate and natural productions greatly differ; we shall therefore give a particular description of every province, in order to avoid general assertion, which can only be true in part, and begin with the province of Georgia, or Gurgistan.

S E C T. II.

Of Georgia, Mingrelia, Imeretta, Abcassia, and Corraia.

GURGI^{STAN}, or the country of Georgia, (for the termination Tan is a Celtic word, and signifies country) is bounded on the north by Circassia, on the south by Armenia; on the east by Daghestan, and on the west by the Euxine or Black Sea: it includes Colchis, Iberia, and Albania.

Georgia, which is partly subject to the Turks, and partly to the Persians, abounds with mountains and woods, which are interpersed with a variety of beautiful vales, and fertile plains.

Georgia has a dry air, cold in winter, and hot in summer. It produces all kinds of fruits, which are excellent, and the bread is hardly to be paralleled. There is plenty of fine cattle: the park is admirable, the wild and tame fowl incomparable; and the fish, both sea and river, equal any in the universe.

The inhabitants have better, and drink more wine than any other people in the world: a horse-load of the best, which is about three hundred weight, sells for only eight shillings. The country likewise produces great quantities of excellent silk. Sir John Chardin says, that the Georgians are "robust, valiant, and of a social temper, great lovers of wine, and very trusty and faithful, endowed with good natural parts, but for want of education vicious. The women are generally to fair and comely, that the wives and concubines of the king of Persia and his court, are for the most part Georgian women. Nature has adorned them with graces no where else to be met with. It is impossible to see them without loving them; they are of a good size, clean limbed, and well shaped." Some modern travellers of reputation, however, assert, that the above, and many other accounts of the extraordinary beauty of the Georgian women are greatly exaggerated, and proceed more from fancy than real observation. It is certain that the women of all the surrounding nations are exceedingly disagreeable in their persons and features, and perhaps the Georgian women owe their reputation for beauty more to the ugliness of their neighbours than to their own real intrinsic charms. It may not be improper likewise to observe, that in countries where multitudes of fine women are continually seen about the streets, with their faces uncovered, beauty is less regarded and noticed than in those places where females are generally locked up, and always veiled, and their persons or features rarely visible. We always entertain a greater idea of that which we seldom or never see, than of what we are intimately acquainted with.

"Beauty soon grows familiar to the lover,
"Fades in his eye, and falls upon the sense."

The reason is plain, the mental faculties are more lively than the corporeal ones, and the fancy exaggerates more than the sight. Thus the imagination forms beauties which the eye cannot see, and bestows graces which actual observation cannot trace, while the passions intermingling themselves in the sensual ideas, overpower the reason, and engage the heart to imagine what never existed. Hence these captivating Whities, as they are termed, are more obliged to their exclusion from promiscuous society, and to the foil of their neighbours unconcerned, than to any extraordinary gifts of nature to themselves.

Georgia formerly contained many large cities, as history informs us, and their ruins evince; but at present there are but few cities and towns in proportion to the uncommon fertility, and great extent of the country, and those few are but thinly inhabited, which is perhaps owing to the barbarous custom of selling the juvenile inhabitants for slaves, for the lords sell their tenants and vassals, parents their children, and masters their servants, as they think proper. The principal factors in this unnatural business are Jews, who purchase the boys and girls when very young, give them a suitable education, and when they arrive at a proper age, dispose of them to the Turks and Persians, by whom they are employed in their armies and seragios as concubines, slaves, nurses, eunuchs, soldiers, &c. and many have been raised to the rank of statesmen.

In defence of the above-mentioned custom, the Georgians plead, that it is for the benefit of their children; for if they stay in their native country, they are sure of being hard working slaves, but when they are sold they are more cared for, live better, do less, and have a greater chance of advancement than they could have at home. Many of both sexes indeed, who have obtained the favour of the great, both in the Ottoman and Persian courts, have had interest sufficient to send for their parents and relations, and get them promoted to places of great trust and importance.

The Georgians are great liars, implacable in their hatred, and unforgiving to those who have offended them. They do not deem drunkenness, luxury, or libertinism crimes, or even follies. The clergy in general are worse than the laity, and the women are as vicious as either. They hurt their beauty with paint, and their minds by the most licentious behaviour. They are all usurers, and affect a grave deportment. All religions are tolerated in Georgia, every one being at liberty to think, pray, and speak as he pleases. Many individuals of the surrounding nations reside here, and the Armenians in particular are more numerous than the Georgians themselves. They are likewise richer, and occupy the principal places of trust and power.

Their houses are all built after the model of the Persian houses; they likewise imitate them in eating, sitting, lying, &c. they have buttons and loops to their vests, and wear them open at their breasts. The habits of the women are entirely Persian; the men covering for the legs and feet is in the Persian fashion, but their bonnets or hats resemble those of the Poles.

The Georgian nobles are all tyrants, and exercise the most despotic cruelty over their vassals and dependants, whose properties, liberties, and lives, they think at their option.

The sovereignty of the Turks and Persians over Georgia, is rather nominal than real, for as they are a hardy warlike people, and can easily retire to and defend the passes of their mountains, it would be dangerous to quarrel with them, as no army could subdue them, and from the nature of their country, they might become exceeding troublesome by making incursions into the neighbouring Turkish and Persian provinces.

Though the prince of Georgia is a Mahometan, the generality of the people are Christian, or at least pretend to be so, for they are so extremely ignorant, that they scarce understand the meaning of what they profess. Sir John Chardin mentions an absurd custom which prevails in this country, the reason of which he could never find out, that is, the building their churches upon high, and almost inaccessible places, where they are abandoned to the injuries of the weather, and destined to be the habitations of birds. From their situation, the Georgians can see them at a great distance, when they never fail to salute them with great respect, but take care seldom or never to enter them. In some of the towns, however, the churches are kept pretty decently. Besides the patriarch there are several bishops, and a great number of inferior clergy.

Some of the Georgians, who have more decency and conscience than their neighbours, follow the Armenian custom of marrying their daughters when infants, to prevent them being sold for slaves, or taken away by the great lords as concubines.

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The only considerable and fortified towns in Georgia are four in number, viz. Teflis, Gory Caket, Zagan Suram, and Aly; and the principal rivers are the Kur or Cyrus, and the Aragus; the first rises in the Moschian mountains, and discharges itself into the Caspian Sea; the latter springs from the mountains, which separate Iberia from Colchis, and falls into the Cyrus.

Teflis, the capital of Georgia, is one of the best cities in the oriental regions; it is watered by the river Kur. The walls are strong and handsome; it contains fourteen churches, six belong to the Georgians, and eight to the Armenians: the cathedral, called Zion, is a stone church, built near the river. A large dome, supported by four massy pillars, rises in the middle, the inside is filled with miserable Greek paintings; and adjoining to it is the bishop's palace.

On the declivity of the mountain there is a large fortress, containing an arsenal, a market, and a public square. Here is not a single mosque, which is rather particular as the city belongs to the Persians, and the prince himself hath usually been a Mahometan; but prince Heraclius, who is supposed to reign in Georgia at present is a Christian, and we have been informed hath attempted to throw off both the Turkish and Persian yoke, and to prevent the inhabitants from selling their progeny as slaves; how far his laudable endeavours have been successful we cannot pretend to say; but hope, from the Turks having been engaged in an important war with the Russians, and from the prevailing distractions in Persia, that he hath been able entirely to render himself independent of the infidels.

The Georgians use bells in their churches, sell pork in the markets, and vend wine in the streets. The Bazars, Caravanferas, and some of the houses are built of stone, but the generality are only erected with mud and bricks, and are low and dark. The streets are very badly paved, and consequently disagreeable either in wet, or dry weather. The palace of the prince is a superb building; it is adorned with extensive and beautiful gardens, aviaries, falconries, &c. and before it there is a large square surrounded by shops. Teflis is situated in 42 deg. 47 min. north latitude, and 47 deg. 5 min. east longitude. It is very populous, the staple commodity is furs, but great quantities of raw silk are sent to various places, as the Georgians know nothing of weaving. The inhabitants of the city are thought to amount to about 20,000. Many tolerable houses, and fine gardens, render the environs very pleasant for several miles round.

The principal amusement of the inhabitants of Teflis is bathing: the baths are agreeable places, and contain fine springs, some hot, others cold, and others lukewarm. The Grand Vizir's house is the finest in the city, and the Capuchin's monastery is pleasant; these Italian fathers receive from Rome annually but 25 Roman crowns each to maintain them; but they are permitted to practise physic, of which they know very little. If the patient dies they receive no pay; if he recovers, slaves, wine, cows, sheep, &c. are lent to the convent, by way of gratuity. The Georgians have no manner of notion of taking money, but love to deal by way of barter; travellers have therefore an opportunity of procuring the most excellent provisions in great quantities, in exchange for trifles, such as necklaces, rings, bracelets, knives, pins, needles, &c. they use neither weights or measures, and are such bad arithmeticians, that they cannot count an hundred.

In Georgia, a merchant is less respected than a mechanic, and a mechanic less than a husbandman. The principal merchants and traders are Armenians, whom the Georgians naturally hate, and look upon in the same despicable light as Jews are considered in Europe. One of the most respectable employments in Georgia is that of a public executioner. The profession is deemed respectable and honourable, and the professors are all rich; if any man can trace a hangman amongst his ancestors, he is extremely proud of it, and never fails to mention it frequently with exultation: at the same time observing that nothing is so noble as executing justice, and that the safety of the state depends on the extermination of criminals.

With respect to Turkey and Persia, Georgia is in much the same predicament as Flanders is in Europe; for, when a war happens between those empires, this country is usually the seat of it. In 1578, the Turkish forces under the command of Mustapha Bassa took Teflis; but the Persians coming to the assistance of the Georgians, the Turkish troops were defeated, and 70,000 of their men were slain in the battle. In 1583; hostilities were re-commenced, but the Turks were again unsuccessful.

The prince of Georgia, besides what is usually allowed him by the emperor of Persia, has the customs of Teflis, the duties upon brandy and melons, and one sheep for every fire-heap in the whole country, which amounts to 40,000 sheep; the crown estates supply him with wine, butter, wax, grain of all kinds, vegetables, fruits, &c. A great deal of gun-powder is made in Georgia, particularly at Teflis, the mountains near that city producing large quantities of nitre. The people eat and burn a great deal of linseed oil, which they have in great plenty, but they value only the seed, as they have no idea of beating the stalk for spinning.

When a Georgian dies, a bishop says mass over the corpse, for which he receives a hundred crowns. If the deceased has not left money sufficient to discharge this exorbitant demand, some of his quondam friends very obligingly sell his wife and children for slaves, to raise the money; for the clergy must not go unpaid: the bishop then says mass, and afterwards lays a letter upon the breast of the corpse, which is only a complimentary card to St. Peter, to inform him that the funeral expences have been honestly paid, and to entreat him therefore to be so obliging as to open the gates of paradise to the deceased; the body is then wrapt up in linen and buried. The Mahometans here have the same absurd custom of sending a note by the dead to Mahomet.

The Georgian men are usually more ignorant than the women; for the girls in general are brought up in monasteries, where they learn to read and write. If any of the girls chuse to become professed nuns, they are authorized to baptize and apply holy oil.

The language of the Georgians is remarkable for its beautiful simplicity. Father Lami in his art of speaking, mentions it in the following words, "all the names derived from the primitives differ only in this termination, *jant*. If they are names of dignity, offices, or any art, the derivatives add *me* to the primitives. By placing the syllable *sa* before the name of a thing, they form a derivative, which denotes the place of it, thus *shradi* signifies a dove, and *shabradi*, dove-house; *ebueli*, cheese; and *shabuli* the place where it is kept."

Many travellers, particularly the ingenious Monsieur Tournfort, insist that the terrestrial paradise, where Adam and Eve first received being, was in Georgia. The latter gentleman says, "it cannot be doubted but that Paradise must have been in the way between Erzeron and Triflis, if it be allowed to take the Phasia for Pison, and Araxes for Gihon, and then not to remove Paradise too far from the heads of these rivers, it must of necessity be placed in the beautiful vales of Georgia. And if we may suppose the Terrestrial Paradise to have been a place of considerable extent, and to have retained some of its beauties, notwithstanding the alterations made in the earth at the flood; and since that time, I do not know a finer spot to which to assign this wonderful place." He again says, "as to Palestine, where some would persuade us that Paradise lay, to me it seems trifling, to attempt to make four rivers of Jordan, which is itself but a brook or rivulet, and besides, this country is very dry and rocky."

The western parts of Iberia or Georgia, which the moderns call Mingrelia, but which was known to the ancients by the appellation of Colchis, is bounded on the east by Georgia, properly so called; on the west by the Euxine sea; on the north by mount Caucasus; and on the south by Armenia and part of Pontus.

Mingrelia is watered by many rivers, viz. the Corax, Hippius, Cyaneus, Chariflus, Abfarus, Cissa, Ophis and Phasia, where the Argonauts landed. All the

above rivers empty themselves into the Euxine sea, but none of them are considerable, except the Phasis, which rises in mount Caucasus. The inhabitants of this celebrated mountain are said by the most authentic writers to have little besides speech, which can entitle them to humanity; they are tall and well made, their looks are fierce, and indicate the savage disposition of their minds. They are in fact the most daring, ferocious, and determined robbers in the world.

The country in general is extremely woody, very uneven, full of hills, and but little cultivated; the soil is bad and sterile, the fruits are all ill tasted and unwholesome, except the grapes, which might be converted into some of the best wine in the universe, if the natives did but know how to make it. Rains almost continually fall, which occasion such a quantity of humid vapours to mingle with the hot exhalations natural to the climate, that pellencies, and a variety of other diseases afflict the natives almost continually. The earth is so moist that the few who turn their thoughts to agriculture, sow their wheat and barley without ploughing; and for their other seeds, they turn up the land with little wooden ploughs, which are sufficiently strong to make furrows fit to sow a soil. Colchis was said by the ancients to be exceeding pleasant and fertile, and even to abound in mines of gold, which gave rise to the celebrated fable of the golden fleece, and the Argonautic expedition; for the inhabitants used to catch the gold dust, which was brought down by the torrents from mount Caucasus, by setting sieves of wool across some of the narrow passages of those torrents.

The country abounds in beeves, hogs, wild boars, stags, and other venison: likewise in partridges, pheasants, quails, &c. On mount Caucasus, falcons, eagles, pelicans, tigers, lions, leopards, wolves, and jackalls breed.

Their bread is made of a small grain, called gomm; it is agreeable to the taste, salubrious, cooling, and laxative. The people of quality, however, eat wheaten bread, not that they like it better, but because it is more scarce. The principal food is beef and pork, the latter being excellent. The nobility spend a great deal of time in killing and catching game, such as pheasants, water fowl, &c. but their favourite diversion, is flying the falcon at the heron; which is no sooner taken than they cut the beautiful tuft of feathers from its head, and let it go again. They have a great number of excellent horses, which are never shod, nor fed with corn.

The country is every where interspersed with houses, but there are no towns, except two little ones by the sea side. With respect to castles there are about ten in number, in the principal of which, named Rues, the prince keeps his court. Their castles are built of stone, to the height of about fifty feet, in the midst of a wood. Here their treasures are deposited, though the garrison consists of only about sixty persons; near the castle are several magazines for provisions, built of wood, which likewise serve for places of retreat upon emergencies. They have many huts made of branches of trees, canes and reeds; and are so secure in these retreats, that none can come at them, but by one winding narrow passage, which is always stoppt up when they apprehend an attack.

As the Mingrelians have great plenty of timber, they build their houses of wood, but never raise them above two stories. They have neither windows nor chimnies, but are furnished with beds and couches; at night, not only the whole family, but the cattle all lie in one room.

The men are well proportioned, and the women pretty, but they paint their faces and eye-brows; they wear their hair in curled ringlets, are witty and polite, but vain, luxurious, treacherous, and ferocious; dextrous thieves, and glory in theft. They think it prudent, as well as lawful, to have many wives, because they bring them many children, whom they can sell for money, or barter for necessaries; when children, however, come too quick, they do not hesitate to murder them. They likewise murder the sick and aged, and pretend they do it with the benevolent design of putting them out of their misery; adultery is thought

but a trifle: when a man catches another in familiarity with his wife, he obliges him to pay a hog, which is immediately dressed, and all three sit down very lovingly to feast upon it.

The lords not only compel the peasants to maintain them, but sell them and their whole families whenever they think proper. They are the umpires in all disputes between their vassals; but when there is a quarrel between any of the great lords, they have recourse to arms. Their weapons are bows, arrows, swords, and lances.

The ecclesiastics have long beards, but the laity suffer very little of their beards to grow. They shave the head leaving only a little hair upon the forehead and round the ears. Their bonnet is made of felt, and in winter is lined with fur, but is not of much use to them, for when it rains, they put it in their pocket, and go bareheaded to face it. They are so poor that the common people go almost naked, and have only a covering of a triangular form, which they turn against wind or rain. They wear a shirt, but have seldom more than one at a time, and that they only wash three times in the year. The shirt is tucked into a pair of breeches, and on the feet they wear sandals made of the untanned hide of a buffalo, which are fastened with thongs of the same. In winter they wear snow shoes.

The whole of every family of both sexes eat together. Thus grooms and scullions dine daily with the king and queen. On holidays they eat venison, beef and pork, but at other times the masters have fish and pulse, and the inferiours nothing but gomm. If the weather will permit they dine in the open court. Both sexes usually get drunk at their entertainments, when the men boast of their theis, and the women of their debaucheries.

The continual sale of the Mingrelians to the Turks, and Persians, and their perpetual squabbles among themselves, have greatly depopulated the country. The revenues of the prince are estimated at about 20,000 crowns per annum, which are raised by fines, impositions, the sale of slaves, and duties on all imports and exports: of this money he spends very little, for his crown lands are more than sufficient to maintain him, and the people are obliged to work for him for nothing. His forces are principally cavalry, and do not amount to above 4000 effective men. Every lord leads his own people to battle, but they are to badly disciplined that they march, charge, and retreat without order. All commerce is carried on by barter, though they have money which bears the Persian stamp; but is coined in Georgia; the value of which is always fluctuating.

The Mingrelians profess themselves Christians, but are exceedingly ignorant in all religious matters; few of the clergy can either write or read, but they greatly impose upon the laity, by pretending to divination. Most ecclesiastical writers say that a Christian slave converted these people in the reign of Constantine the Great; but the Mingrelians themselves attribute that work to St. Andrew, whom they affirm came and preached among them, at a place called Piguias, where there is at present a church. The head of their religion is called Catholicos, who is obliged to go once in his life to the above-mentioned church to make holy oil.

When a Mingrelian is sick, a priest is sent for, not to pray by him, but to predict whether he will live or die. Having opened a book he looks gravely in it, though he is unable to read a line; then shutting the book suddenly, he declares that the patient will inevitably die, unless a very handsome present is made to himself. The sick person being greatly tormented entreats the priest to take what he pleases. The conscientious clergyman does not want twice bidding, but packs up whatever he can lay his hands upon, and drives away all the poor man's cattle into the bargain; thus do these superstitious people suffer themselves to be plundered by their ignorant clergy.

The Catholics is allowed by the government 400 vassals, who are obliged continually to work for him, that he may be supplied with whatever he wants. In return for their labour he does not give them any pay, but takes away their wives, and sells their children for slaves.

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slaves. Sometimes he makes a tour through his whole diocese, which extends not only all over Mingrelia, but throughout Imeretta, Guriel, Abca, and Mount Caucasus. In these excursions he does not attempt to regulate the pastors, or instruct the people, but plunders and robs both clergy and laity of all he can lay his hands on. Indeed, if he was willing to teach his inferiors he could not, for most Catholics have been so ignorant as scarce to know how to spell their own names. The Catholics has six bishops immediately under him; and these heads of the church absurdly make the whole Christian religion to center in one article, that is, the abstaining from eating of flesh. They neither preach nor pray; their most important business being to get drunk daily: the inferior priests copy their superiors; and the people in general think they cannot do better than to imitate the clergy. It is no wonder, therefore, that the Mingrelians have been deemed by travellers some of the wickeldest wretches upon the face of the earth. Sometimes, after the priests have with impunity defrauded the people, and the Catholics have robbed both, the prince takes it into his head to depose and plunder the Catholics.

The cathedral is a tolerable building, and the images within are finely adorned with gold and jewels. The superior clergy wear long beards, black bonnets, and robes of scarlet and velvet; but those of the inferior class make but a despicable appearance, and are obliged to work for their great lords as hard as the laity. The generality of their other churches are as nasty as hog styes: and their images are kept very filthy, though their worship of them is exceedingly idolatrous. Having no bells, when they call the people to church, which is but seldom, they strike against a board with a great stick. They pay the greatest respect, and make the largest presents to those saints who have the character of being the most cruel and savage. St. Giobas is their greatest favourite; because they think that he would kill all who came near him, they therefore only peep at him at a distance, and lay down their presents. Their mass is after the Greek manner, with this difference, the Greek priests repeat the whole perfectly, but the Mingrelians only mumble the ceremony, and blunder at every other word. For their chalice they have a wooden bowl, and a wooden dish for their patten. They consecrate both leavened and unleavened bread, and drink the wine without its being mixed with water.

They baptize by immersion; and as soon as the child is christened, priests, parents, godfathers and guests, indulge themselves in gluttony and intoxication to the greatest excess. When a man wants a wife, he must buy her: a tolerable good price is given for a virgin, less for a widow, and least of all for a woman who has been divorced. When the nuptial contract is made, the couple may cohabit together previous to the payment of the money. They may also divorce their wives either for barrenness or ill-nature.

They keep their dead forty days above ground, during which time they mourn. At first, they make a terrible howling and screaming, tearing their cloaths all into tatters, beating their breasts, scratching their faces, and pulling off their hair by handfuls; but their lamentations gradually diminish, till the fortieth day, when the body is buried: an entertainment is made, the most extravagant mirth is encouraged, and the mourners get drunk in order to forget the deceased. When any of the laity die, a bishop always performs the funeral service, and then lays claim to all that belonged to the deceased; but when a bishop dies, the prince himself lays mass, in order to have the privilege of plundering his house. Thus a burial is generally the ruin of a whole family.

The Mingrelians, when they eat pork, or drink wine, make the sign of the cross, for which none of them can give the least reason. All their prayers are addressed to their saints, to whom they sacrifice, and their greatest festivals are when these images are carried about in procession, in order to get money from the people. At Christmas and Easter, they do not work, but labour all the rest of the year, for they observe no Sabbath. They keep the four great lenths like the Greeks, viz. 48 days before Easter, 40 days before Christmas, St. Peter's fast,

which holds a month, and the fast of the Virgin Mary, which lasts 15 days.

In Mingrelia are some monks of the order of St. Basil. They observe the fasts with great punctuality, but are very little solicitous about any other points of religion. They suffer their hair to grow, eat no flesh, and wear black bonnets. There are nuns of the same order, who are neither confined to any particular place of residence, nor restricted by any vows, but become seculars when they please, and resemble nuns in nothing but wearing black veils.

In ancient times there were some cities of note in this country, particularly Pityus, Dioscurias, and Aca on the Phasis, so named from the river in which it stood; Cytæ, at the mouth of the river Cyaneus, the birth place of the famous Meleæ, called from thence by the poets Cytæis, Saracæ, Zadnis, Surium, Madia, and Zaliffa.

There are two principalities in Western Georgia, besides Mingrelia, viz. Imeritia, or Imeretta, and Abassia, or Abassia. They lie to the southward of Mingrelia along the Euxine sea, and the princes of both are tributary to the Grand Scignor.

Imeretta is about one hundred and twenty miles in length, and sixty in breadth; it contains many hills and woods, but the plains produce corn, cattle, pulse, &c. It is upon the whole more fertile and plentiful than Mingrelia. They have some excellent iron mines, carry on a great deal of commerce, and coin money. The principal towns are Cotatis and Akalziki.

Cotatis was the residence of the prince or king of Imeretta, but is now only the residence of a Turkish Bassa. It is situated at the foot of a mountain, on the top of which there is a strong castle to command and defend it. It is watered by the Phasis; the town has no walls, and contains only about two hundred houses. It lies open on all sides, except where the rivers and mountain surround it. On the opposite side of the river, there is a citadel on an eminence, which has a double wall, and is flanked with high towers. It lies in 42 deg. 23 min. north latitude, and 43 deg. 54 min. east longitude.

Akalziki is likewise the residence of a Turkish Bassa. It is situated in a hole, surrounded by about twenty hills, in 41 deg. 55 min. north latitude, and 44 deg. 55 min. east longitude; the river Kur flows very near it. The town contains about four hundred houses; the inhabitants are a mixture of Georgians, Armenians, Jews, Turks, Greeks, &c. who have several churches and a synagogue. The houses are built of wood, and the walls and fortifications are old and ruinous.

Abassia is the northernmost of these countries, having the Euxine sea to the south; Circassia on the west, and Mount Caucasus on the north and east. The principal traffic is in slaves; the inhabitants, however, deal in the skins of tygers, deer, &c. boxwood, honey, wax, and thread, which they exchange with the merchants who come upon the coast, for many things which they have occasion for. They were once Christians, but at present are exceedingly ignorant, and little better than savages. They go almost naked, and live in little mean low huts.

The Mamalukes, who were once so celebrated in Asia and Egypt, and contended so long with the Ottomans for superiority, were no other originally than Georgian children, who being brought up to a military life, became so powerful as to revolt against their masters, and usurp the throne of Egypt.

Most geographers include Comania in Georgia, which is bounded by the Caspian sea to the east, by a ridge of mountains which part it from Circassia to the west, by Asiatic Muscovy to the north, and by Georgia on the south: the country is thinly inhabited, and badly cultivated; but the soil is flat, low, and fertile. It is watered by several rivers, which descend from the mountains about Caucasus. The climate is rather cold, and pretty much subject to rains. The inhabitants, who are called Comani, or Kamouche, live principally by plunder. They wear Persian linen and silks, but dress like the natives of Little Tartary: the men wear short jackets and drawers, and the women long loose gowns which resemble shifts. They have nothing that can be called a town

town, but their little hamlets consist of about sixty huts. Their food is milk, game, the flesh of their cattle, honey, such fruits as their country spontaneously produces, and rice, which they have from Persia.

Guriel, a small district which appertains to Mingrelia, is too little known to admit of a description; the manners of the people, however, are said to be the same with those of Mingrelia.

S E C T. II.

Of the Daghestan, or Daghestan Mountains, Mount Caucasus, the Euxine, or Black Sea, &c.

Daghestan, Daghestan, or Dag-Estan, is bounded on the east by the Caspian Sea, on the west by mount Caucasus; on the south by part of Persia, and on the north by Circassia. The appellation itself signifies mountaineers, for Dag implies a mountain, and Stan a country: the people call themselves Daghestan Tartars, or Tartars of the mountain. They are usually accounted some of the most ferocious of all the Asiatics, and are deemed the descendants of the ancient Parthians. These people extend themselves from the capital of Circassia, for about forty leagues along the coast of the Caspian Sea.

They circumcise their children, and use some other Mahometan ceremonies, but are stupidly ignorant with respect to religion in general. They wear coats of mail, carry helmets and bucklers, and use bows, arrows, darts, lances, and broad swords. Their faces are very ugly and tawny, and their hair black and dishevelled: their dress is a long loose gown, made of dark coarse cloth, and over this they throw a cloak made of the skin of sheep, or some other animal. Their caps, which hang down to their eyebrows, are made of various slips of cloth or fur. Their shoes are made of only one piece of skin, and are sewed about the ancles in a clumsy manner. Their food is the flesh of their numerous herds, and milk. They spare neither age, sex, or condition, but rob all alike, and even plunder their very nearest relations, whose children they sell without the least remorse. They oblige all merchants to pay them tribute, and if strong enough rob them of every thing, which occasions the caravans always to have a powerful escort. There are as many petty lords, called Myrfas, as towns. From among these a chief is selected, called Shemkal. On the death of Shemkal, the manner of election is thus: the Myrfas assemble in a ring, in the middle of which stands the priest, who throws a golden ball among them at random, and he that first touches it is duly elected. His power, however, is limited by the others, nor is he much respected. These Tartars are sometimes confounded with the Lesgees, who are a different people, though near neighbours. Tarchu, the capital of this country, is situated on the western coast of the Caspian Sea, about forty miles north of Derbent. It consists of about one thousand wooden houses, built after the Persian manner, but in a more humble stile.

Mount Caucasus, which lies between the Euxine and Caspian Seas, is one of the highest mountains, or rather chain of mountains, in the universe. Innumerable fir trees are found upon it. It is full of terrible rocks, hideous precipices, dismal caves, &c. Paths have been cut through it with immense labour for the convenience of passengers, but by reason of the steepness they are difficult to pass even in summer, but in winter much more so, on account of the vast quantities of ice and snow. The highest parts are covered with snow all the year, which makes the passage exceedingly dangerous in windy weather; for the clouds of snow, when driven by a hurricane, have been known to overwhelm whole companies of men and horses. The passage quite across the mountain is about one hundred and twenty miles in extent: by the way are several villages, well supplied with provisions; for the soil of these astonishing mountains is fruitful, and produce plenty of corn, wine, fruits, honey, cattle, &c. which is principally attributed to the richness of the manure yielded by the snow. The inhabitants have store of poultry, eggs, pulse, bread, &c. They breed hogs, whose flesh is very fat and delicious. Though subject to the Ottoman Porte they call themselves Christians, but are in reality little entitled to that epithet.

The Euxine Sea was only deemed a lake by the ancients. It is by the moderns usually called the Black Sea, though Tournefort observes, that it has nothing black but the name. It extends about nine hundred miles from east to west, and about three hundred and eighty from north to south, in some parts, but is less in breadth in others. It is encompassed by Crim Tartary and Circassia on the north; Anatolia, or Asia Minor, on the south; Turkey in Europe, on the west; and Georgia, on the east.

None but the Turks are permitted to navigate this sea, though infinite advantages would redound to the Porte, if it was open to the Franks, as the Ottomans are very unskilful mariners, know little of navigation, are without charts, and do not understand the compass.

As this sea hath no communication with the Mediterranean, and receives many large rivers into its bosom, its waters are fresher and clearer than those of most other seas. The principal rivers which fall into it are the Danube, the Don or Tanais, the Nieper, the Phasis, and the Nieker. The Euxine Sea joins to the Paulus Meotis, or sea of Azoph, by the straits of Caffa, which the ancients termed the Bosphorus Cimmerius.

S E C T. III.

Turcomania, or Armenia Major, and Armenia Minor.

THE province of Turcomania is bounded on the north by Georgia, on the south by Mesopotamia, on the east by Persia; on the west by Cappadocia and the Lesser Armenia, from which it is separated by the Euphrates. It is about three hundred miles in length, and two hundred in breadth, extending from 38 deg. 20 min. to 42 deg. north latitude, and from 39 to almost 42 deg. east longitude.

This country in general is exceedingly mountainous, not but some fine dales, and pleasant vallies, are interspered among the hills. The country, however, produces nothing without the most indefatigable industry. The inhabitants are forced to cut trenches in order to water it, and even many spots are watered by hand in the manner of gardens. But after all, every kind of grain is but indifferent. The wine is likewise bad. The cold is here very intense, and the fruit extremely backward. Snow sometimes falls in June, but the hills are covered with it all the year round. We are informed by authentic ancient writers, that Lucullus, who commanded the Roman army in Armenia, was astonished to find the whole country covered with snow at the autumnal equinox. Indeed the severity of the weather was such, that he lost abundance of his troops by the cold.

Modern travellers likewise tell us, that in the middle of July ice is found every morning about the springs, yet while the sun is up, the weather is very warm.

They have a singular method of ploughing the land. Ten or a dozen oxen are put to one plough. The furrows are made exceeding deep, to preserve the seed from the intense cold, and to intermingle the soil of the surface, which is sandy and dry, with the more humid earth that lies beneath; yet the land is so impregnated with salt and nitre, that the roots of every thing would be burnt up, if a profusion of water was not every where used to meliorate the heat.

The rivers which water this country are the Cyrus, Lycus, Phasis, Araxis, Tigres, and Euphrates. The mountains are Ararat, the Paryadræ, Marufius, Antitaurius, Abus, Niphates, Mofchick, and Gordyzaan mountains.

In sect. 5, of chap. 7. we have given an ample account of the religion, customs, and ceremonies of the Armenians; we shall therefore only observe, that they speak two languages, which are distinguished by the appellations of vulgar and learned. The former is understood by the Armenians in general; but to be well versed in the latter, is deemed a great accomplishment, as it is only found in their ancient manuscripts, and used in the performance of divine service. They pretend that it bears no affinity to any other oriental language, but is superior to them all, being more energetic, expressive, and elegant, and comprizing not only all the common, but all the technical terms of theology, and the various

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arts and sciences. If what they assert is true, it only evinces, that the Armenians were formerly much more learned and polished than they are at present.

The Armenian merchants are in general men of probity and politeness. They manage all the trade of the Levant, and are in fact the greatest merchants in the universe. They spread themselves over the principal parts of the world, as many are to be found in Italy, France, Germany, Holland, England, &c. and in the dominions of the Great Mogul; all over the Turkish and Persian territories, in Siam, Java, the Philippine Islands, and all parts of the east, China excepted. The Armenians strike their bargains in the following singular manner: Several pieces of money are put upon a very convenient place; the buyer and seller then dispute with great seeming earnestness about the price of the commodity; the buyer offering the money to the seller, who pushes it away apparently with much indignation, and the squabble has such an appearance of ill humour, that a stranger would be led to imagine, it certainly must terminate in blows. The whole, however, is a customary affectation, and when the broker, who is always present at this farce, thinks that an equitable price is offered, he squeezes the seller's hand till he roars out, which is a token that he accepts the buyer's terms.

The capital city of Turcomania is called Arzerum, or Erzerum. It is situated on the northern extremity of the province, about ten days journey from the frontiers of Persia, and five from the Black Sea. It is the residence of a Turkish basha or bashaw, is defended by a good castle, and has a strong garrison of Janissaries commanded by an aga; it contains about eighteen thousand Turks, who in general purchase of the basha the name and privileges of Janissaries, or a dispensation of committing all kinds of disorders with impunity. The pay of a Janissary from the government, is from about two-pence halfpenny to ten-pence per day. In this city about eight thousand Armenians, and five hundred Greeks reside. The Armenians have two churches, several monasteries, and a bishop.

Arzerum is a place of great trade, which principally consists of copper and brass wares, the ore of which is found in the neighbouring mountains; printed calicoes, red and yellow leather, silk, madder, caviare, gall nuts, and beautiful furs, particularly fables. It is likewise a repository for vast quantities of merchandize, which come from the East-Indies, and a great thoroughfare. All who go from hence to Persia, except Turks, pay a capitation tax of five crowns, and five per cent. for all specie which they carry with them. Every stranger who enters the town is obliged to pay five crowns, and all merchandize is taxed at nine per cent. six of which goes to the Grand Seigneur, and three to the beglerbeg.

Fuel is very scarce, which is a great inconvenience in a place where the winters are so severe; in lieu of wood they are under the necessity of substituting cow-dung to burn. The summers are short and hot, and the country near Arzerum is tolerably fertile, but produces no good wine. The wheat is ripe in about two months after it is sown, and the barley in about four weeks. In the neighbourhood of this city a vast quantity of poppies grow, out of which the Turks extract their opium. The caviare is made of the spawn of sturgeons brought from the Caspian Sea, where these fish are remarkably fine; yet it is inferior to that made near the Baltic.

The piles of cow-dung, which is made into turfs, and the perpetual burning of that excrement, occasion a smell throughout the city which is exceedingly offensive to strangers. Every thing you eat or drink, even the very cream, is tainted with this vapour; yet travellers assert that there are coals in the neighbouring hills, but the inhabitants neither understand their nature, nor how to dig for them. The water is excellent, rivulets of which run through most of the streets, but the wine and brandy are difficult to be got at, though they are abundantly bad when procured, for the sale of them is nowhere more strictly prohibited. The Greeks are obliged to inhabit the suburbs, because being tinkers, they make such a perpetual clattering in hammering and making a variety of brazen utensils, that it would disturb the tranquillity of the Turks; for those gentlemen are so exceedingly

delicate and indolent, that they cannot bear the thoughts of a noisy trade. This city lies in 40 deg. of north latitude, and 41 deg. 15 min. east longitude.

About six miles from the above city, there is a little village called Elija, which contains only a few small houses built with mud, but is famous for an excellent bath, which is a neat octagonal building. The basin is likewise of an octagonal form, and throws out two gushes of water as thick as a man's body. The Turks are continually flocking hither from Arzerum to bathe.

On the lake Van, or Wan, which is one of the largest in Asia, there is a city of the same name, situated in 38 deg. 12 min. north latitude, and 44 deg. 55 min. east longitude; it is large, and stands at the foot of a high craggy mountain, on which there is a fortress deemed impregnable, that commands the town and country, and has a strong Turkish garrison. The lake produces a variety of fine fish, particularly one of the pilchard kind, great quantities of which are exported to many distant places, as well as consumed at home, being used in sauces, and eaten in the same manner as anchovies. The lake is one hundred and fifty miles in circumference, receives many rivers into its bosom, and contains several islands; two of these islands, viz. Lindali and Adarcon, are considerable, each having little villages and a monastery of Armenian monks on it.

Cars, or Kars, or as the Turks call it, Azam, is in 40 deg. north latitude, and 43 deg. 20 min. east longitude, about one hundred and five miles north of Arzerum. Being the last Turkish town towards the Persian frontiers, it is defended by a strong castle built upon a steep rock. Behind there is a valley watered by a river, which discharges itself into the Arpagi, and these two rivers unite in dividing the two empires. The city is almost square, and about half as big as Arzerum, but is neither populous nor handsome. All strangers have two things to dread, viz. the extortions of the Turkish officers, and the depredations of robbers. The houses are mean and in a ruinous condition. The basha of Car is subject to the governor of Arzerum. The country about it, though naturally fertile, is but very little cultivated. The Turks here have all private wells or cisterns, from a superstitious notion, that the Christians, who are much more numerous than the Mahometans, pollute the public waters, and render them unfit for a true Mussulman to use.

Iravan, Erivan, or Chirvan, is situated in 40 deg. 10 min. north lat. and 45 deg. 30 min. east long. It is about one hundred and eighty miles east of Arzerum, and has been alternately possessed by the Turks and Persians a great many times: in 1635 it was ceded to the Persians; but whether the Turks have regained it during the recent revolutions of Persia we are uncertain. It is a spacious place, but ill built and very dirty. The town is watered by two rivers, and the neighbouring country is extremely fertile in corn, wine, rice, cotton, &c. The cattle is of no importance, and the fortifications are made of mud, so that heavy rains frequently damage it as much as artillery would. Over one of the rivers called Zengeric, there is a fine bridge of four arches. The governor is obliged to transmit to Constantinople an account of all caravans, ambassadors, strangers, &c. who pass through the city. Here provisions are exceedingly cheap, particularly game, and the fruits and wine are admirable. The public square, or piazza, is handsome, and the bazar, or market, capacious. The baths and caravaneras, as well as the governor's palace, are elegant and capacious buildings. The river Zengeric issues from the lake of Erivan, which is about twenty-five miles in circumference, and contains an island, with an Armenian monastery, the monks of which lead a life uncommonly austere, never speaking to each other but four times a year. Though the lake which surrounds them is plentifully supplied with the most excellent fish, and their little island abounds with a variety of delicious fruits, they must touch neither, except on the four times when they are permitted to speak to each other. All the rest of the year they are obliged to live upon herbs and roots, and even those must not be obtained by cultivation, but such as are the spontaneous produce of nature are so be selected. Near

B b Erivan

Erivan is another famous monastery called the Three Churches, which is the residence of the great patriarch of the Armenians, under whom are forty-seven archbishops, who have each four or five suffragans. The archbishops, as well as the suffragans, usually reside in some monastery, over which they have a jurisdiction. Every Armenian above the age of fifteen is obliged to pay five-pence annually to the great patriarch, whose revenue amounts to about six hundred thousand crowns: he is, however, out of this sum obliged to pay a considerable tribute to the Porte, and to give alms to many poor Armenians.

Nackivan stands about seven leagues from the Araxes. It was formerly called Artaxata, and was the residence of the ancient Armenian kings. It is built upon a plain which Hannibal gave to king Artaxas, who then made it the capital of all Armenia. The celebrated battle between Lucullus and Mithridates was fought near it. This city contains many bazars, caravanseras, public baths, coffee-houses, handsome streets, &c. It is in 39 deg. north latitude, 75 deg. 55 min. east longitude, and stands about sixty-three miles south of Erivan.

Zulpha, or old Zulpha, to distinguish it from new Zulpha, near Isphahan, in Persia, stands on the Araxes, which begins to be navigable about six miles below the town. It was from this province that the famous Shah Abbas carried 77,000 families to help to re-people some of the depopulated parts of his own kingdom. He settled part of them in the province of Ghilan, and the rest at Isphahan, but many of the former died by means of the severity of the climate. Shah Abbas enjoined these captivated Armenians to apply themselves to traffick, and gave them great privileges and encouragement; so that their prosperity are not only some of the richest people in Persia, but are the most distinguished merchants in those parts, trading to the Levant, and many other parts of Asia, and corresponding with the merchants of most commercial nations. About Zulpha are several Armenian monasteries, the monks of which are Roman catholics of the dominican order; many young Armenians are sent to Rome to be educated, who on their return fill the vacancies that may have happened in the monasteries. The district of Zulpha contains about 6000 souls, who are all Roman catholics, and do not in the least differ in their worship from those of Europe, except that mass is celebrated in the Armenian instead of the Latin tongue. Their archbishop is chosen by themselves, but he is obliged to go to Rome to be confirmed by the Pope before he can officiate. The monks of one of the monasteries pretend that St. Matthew and St. Bartholomew suffered martyrdom there, which induces great numbers of both Christians and Mahometans to resort thither. At the foot of a high mountain near Zulpha are some medicinal springs, which are celebrated for many virtues, but more particularly for curing those that are bit by any venomous creatures.

Armenia Minor is at present of no great importance, though it was formerly very considerable, being bounded on the east by the Euphrates, which parted it from Armenia Major, on the south by mount Taurus, and on the west and north by a long chain of mountains, called Antitaurus, Amanus, &c. It is in general a mountainous country; but in some places there are fruitful vales, abounding with olives, vines, &c. This country was a part of Cappadocia till the reign of Antiochus the Great, when Zadrades and Artaxias, seizing on Armenia, and adding it to some of the neighbouring provinces, introduced the distinction of Armenia the Greater and Lesser. In the Roman times it was divided into four provinces, viz. Lavinia, Mariana, Aravena, and Melitene, which contained the following cities, Melitene, Nicopolis, Garnace, Arabyffus, Dacusa, Zimara, and Ladana. The manners, customs, &c. of the people always were and still are the same as those of Armenia Major.

It is imagined that Armenia was first peopled by the immediate descendants of Noah; it then became a kingdom, and remained so till it was subdued by the Persians; it was afterwards possessed by the immediate successors of Alexander the Great, then conquered by the

Romans. About the year 687, the Saracens made themselves masters of it, and held it till they were deprived of it by the Tartars and Turks, from whom it had the name of Turcomania.

It was on mount Ararat in Armenia that the ark of Noah rested; but on what particular part geographers and historians are not agreed; the Armenian monks tell many fabulous stories which are not worth repeating concerning it. Mr. Tournefort tells us that the ascent is not only difficult and tedious, but even dangerous, through the ruggedness of some parts, and deep sands of others; not to mention the danger from the heaves of prey; the horrid precipices are beheld with terror, even by the guides themselves. The situation of Ararat was, however, very convenient for the sons of Noah to proceed to the land of Shinaar, as the distance is but trifling.

S E C T. IV.

Of Diarbee in general.

DIARBEC in its largest extent comprehends the provinces, anciently called Mesopotamia, Chaldaea, Babylonia, and Assyria, and now termed Diarbee, properly so called, Yerach, Irac Arabic, or Eyrace Arabic, and Curdellan.

It extends about 600 miles along the banks of the Euphrates and Tigris, from mount Taurus on the north, to the Persian gulph on the south. The breadth in some places is 300, and in others 150 miles.

The air is exceedingly temperate, and serene, unscorch'd by excessive heats, and not incommoded by severe frosts. The country produces silk, and is fertile, with very little cultivation, being rich in grain, fruits, and pasturage. Numerous flocks, and abundance of cattle feed on the latter; indeed, in some parts there are considerable uninhabited deserts.

The celebrated rivers Euphrates and Tigris flow through this country, and not only supply it with excellent fish, but contribute exceedingly to its beauty and fertility. The Tigris rises in the Armenian mountains, and acquired its name from its rapidity, for that word in the Median language implies a dart or arrow. It passes through the lake Arethusa, and afterwards sinking into the earth rises again on the other side of mount Taurus; that it is the same river, hath been evinced by a variety of experiments, for things thrown in on one side, are brought up on the other. It proceeds from thence to the lake Thepsites, but often sinks under ground by the way, particularly in one place, where it hides itself for the space of twenty five miles, and then breaking up to the surface of the earth, it proceeds with great rapidity. Between Atlyria and Mesopotamia it receives several rivers into its bosom; and below Bagdat it branches into two channels, which both disemboque themselves into the Euphrates, and by that means form an island.

The Euphrates, which is the most considerable river in Asia, hath its source in mount Taurus; proceeding westerly it crosses Turcomania, then turning southward, it divides Syria from Diarbee. Afterwards running along the Western limits of Arabia Deserta, it waters a great number of towns, and then flows smoothly to the city of Aria; where the reflux or tides of the Persian gulph disturb its stream, and discolour its waters, though ninety miles distance from it. At about 60 miles from the Persian gulph it unites with the Tigris. In general it flows gently, and waters a great number of fertile, and delightful plains; its banks are embellished with perpetual verdure, and adorned by many trees, particularly palms; it is neither deep nor wide, except when the melting of the snows on the Armenian mountains occasions it to swell; but the waters are deemed exceedingly salubrious. Diarbee, as a frontier province towards Persia, is always well guarded; yet such is the tyranny of the Turkish government, and the indolence of the people, that the country is very little cultivated, and not populous. The divisions of this province, as well as of all others belonging to the Turkish empire, are into beglerbegates and bashalships. These are subdivided into sangachships, inferior to which, are the ziamets and tinaroits.

S E C T V.

Diarbec Proper, or Mesopotamia.

DIARBECK Proper, or as the Arabs call it, the Island, from its being situated between two rivers, is governed by a beglerbeg, under whose jurisdiction twelve sangiacs act.

The capital of this province is the city of Diarbeck, situated in 37 deg. 35 min. north lat. and 40 deg. 50 min. east longitude. It is encompassed by two walls, the outermost of which is defended by 72 towers; there are but three gates, over that towards the west some Latin and Greek inscriptions are seen, though many of the letters are almost obliterated. The name, however, of Constantine is still visible, and frequently repeated, which gives occasion to surmise that it was either originally built, or greatly repaired and improved by that emperor. The Tigris forms a half moon about it, and from its walls to the water side, there is a steep precipice. It contains about 20,000 inhabitants, and upon the whole is one of the most commercial, strong, opulent, and populous cities of all Asiatic Turkey. It is supplied with water from the Tigris by means of an artificial canal, and embellished with many noble piazzas or market places, and other elegant buildings, particularly a spacious grand mosque, which was once a Christian church. On the sides of the river are several caravanseras or inns; and near the town is a chapel, in which the Turks affirm that Job lies buried: about a league from the city, the Tigris is fordable, nevertheless there is a stone bridge over this very part, on account of the floods, which are occasioned by the excessive rains and melted snows, and which often render the ford impassable. The neighbouring country is pleasant and fertile. The pigeons are larger and more delicate than any in Europe. The meat, bread and wine are admirable, and the fruits excellent.

The men are more affable here, and the women are treated with much more politeness, and have greater indulgence granted them, than in any other part of the Turkish empire. The chief manufactures carried on here are dyeing, dressing and tanning, particularly goats skin, which is commonly known by the name of Turkey leather, of which immense quantities are vended in all parts of Asia and Europe: they likewise dye linen and cotton to great perfection. The waters of the Tigris are said to be admirably adapted to dyeing, and give the leather a finer grain, and leather, linen, and cotton, a livelier colour than any other waters.

The basha, who is governor of this city, is exceedingly powerful, and usually has a body of 20,000 cavalry under his command, that he may be the better enabled to repel the incursions of the Curdes and Tartars, who in great companies of horse attack and rob the caravans.

The city of Mosul or Moussul stands on the banks of the Tigris, and is situated in 36 deg. 59 min. north latitude, and 43 deg. east longitude, opposite to the ruins of the ancient city of Nineveh. It is surrounded by handsome stone walls, and is very spacious, being about a league in circumference, but the number of inhabitants are not proportionable to the extent. The people have great commercial connections with the inhabitants of Bagdat, and the merchants of Curdistan. Caravans likewise pass through it to and from Persia. The basha, whose residence is in the castle, has always 3000 men under his command. It is singular, that the soil on the city side of the river is exceedingly barren, but on the opposite it is very fertile. The heat is so excessive in summer, that none go out of doors from two hours after sunrise till an hour after sun set. There is likewise a malignant and dangerous wind called samiel, which reigns from hence to Surat, and is supposed to be the same east wind mentioned by Job. It is impregnated with little streaks of fire as small as hairs, which immediately kill those who breathe or inhale them, and turn them as black as a coal. When the people perceive them coming, they fall flat on their faces, and sometimes escape. This wind is felt chiefly on the banks of the river, but not on the water, and is deemed to proceed from sulphurous vapours, which are kindled by agitation. Independent of this wind

the hot air is often dangerous and injures the lungs, inflames the blood, and parches the skin, or raises it into blisters, and occasions it to peel off. On this account travellers wear a kind of mask made of a soft black serge to preserve their eyes. But if after all their precaution they become inflamed, the afflicted person anoints them with a mixture of sugar and long pepper sifted very fine, and made into a salve.

Rika or Racha stands on the Euphrates, in 35 deg. 58 min. north latitude, and 39 deg. 50 min. east longitude, about 105 miles south west of Diarbeck; the basha, who resides in the castle, has a garrison of 12,000 spahis; it is, however, but a mean town, and contains nothing to merit description.

Orpha or Orfa, lies in 37 deg. 16 min. north latitude, and 39 deg. 15 min. east longitude, and is situated at the head of the river Scirtas on the east side of the Euphrates, and about 60 miles from it. The inhabitants affirm that it was the place where the city of Edessa stood, and where Abraham dwelt. The city is surrounded by a good stone wall, and is about two leagues in compass, but the houses in general are deserted, and in a ruinous condition, and those that are inhabited are but low and ill built; upon the whole the place resembles more a wilderness than a metropolis, though Tavernier is inclined to deem it the capital of Mesopotamia; the inhabitants carry on a great trade in some excellent tapestries, and yellow leather. The neighbouring country is exceedingly rich in corn, wine, fruits, &c. the city is governed by a beglerbeg, who has 150 janissaries and 600 spahis under his command, to awe the Arabian fret-booters. Several pleasant gardens surround the walls of the city, and are watered by small artificial canals, which flow through cuts from one that is pretty large; in the time of our Saviour, this city and territory had a prince of its own named Agbarus.

Bir or Beer is in 37 deg. 15 min. north latitude, and 38 deg. 15 min. east longitude. It is situated on the side of a hill to the east of the Euphrates, and defended by two large old castles, the one on the land side, and the other on the banks of the river. The garrison consists of about 200 janissaries and 400 spahis commanded by a sangiac. The houses extend from the river side to the top of the hill, where the castle is placed, the walls of which are in a ruinous condition. On the opposite side is a noble, capacious, strong, and well guarded caravansera; the Euphrates is here about a mile broad, and its current smooth, so that it is a kind of ferry from Syria; caravans are not allowed to enter the city, but are obliged to pass through a difficult road by the side of it; in order to gain a caravansera on the top of a hill, at night the officers come to receive the customs from all, except those who have saddle horses. Here are all kinds of provisions in plenty, particularly bread, wine, and fish. The neighbouring territory is pleasant, fertile, and well cultivated, except to the eastward, where it is rough, hilly, and rather sterile.

In Diarbeck are a few other less considerable cities and towns, namely, Gezira, in 37 deg. 30 min. north latitude, and 39 deg. 10 min. east longitude. It is situated in an island of the Tigris, the word Gezira signifying an island in the Arabic language. It is a small but rich commercial city, where a great number of merchants meet to carry on a trade in tobacco and gallnut, which are plentifully produced in the mountains of Taurus. They make no wine, but dry all their grapes for raisins. The city is governed by a bey.

Amadia, or Amad, is about 72 miles east from Gezira, and the same west from Mosul. Zibin, in the midway between Orfa and Mosul, is a tolerable town situated on an ascent. It is surrounded with good walls and ditches, well supplied with springs and fountains, and furnished with good store of provisions.

Nisbin, or Nisbin, about 35 miles from the Tigris, is the residence of a Turkish sangiac. The city is divided into two wards, each on an eminence, with a large tract of ploughed land between. This gives it a pretty appearance at a distance, though both wards in reality are scarce worthy of the name of a small village; however, arches, gates, and the remains of a noble church are still visible, which evince that its ancient situation

was far superior to its present. The soil is fertile, and, as the chief business of the inhabitants is agriculture, the land is well cultivated, and the inhabitants plentifully supplied with corn, wine, fruits, &c. Merdin, or Mar-din, is situated on the west side of the Tigris, between Mosul and Bagdat, and about 25 miles from Diarbec, in 37 deg. 15 min. north latitude, and 40 deg. east longitude. It is about 5 miles in circumference, surrounded by a strong wall, and defended by an excellent castle of about a mile in compass, which is situated upon an almost inaccessible rock. The castle abounds in fine springs, and even contains corn fields. It is the residence of a sangiac, and a garrison of 400 janissaries and 200 spahis. Its strength is such, that Tamerlane the Great was obliged to abandon it, after having invested it for near three years. The Turks have the following proverb concerning its impregnability, "that to attempt to take Merdin, is like making signs to the blind." The city is well built, adorned with many noble houses and a fine fountain, the waters of which come from the cascade. The manufactures are, silk, cotton and gold and silver stuffs. The air is temperate and serene: the territory rich and fruitful. Many christians inhabit the city, who have an archbishop subject to the patriarch of Antioch.

SECT. VII.

Eyraca-Arabie; or, Irack-Arabi, the *Antient Chaldaea*.

EYRAC-Arabie, Yeraek or Irack-Arabi, hath been anciently termed Shinaar, Babylonia and Chaldaea. It lies between 30 and 40 deg. north latitude, and is bounded on the north by Diarbec; on the west by the desarts of Sham; on the south partly by the same desarts, and those of Arabia; and on the east by Susiana and the Median and Assyrian mountains.

The name of Chaldaea is derived from the Chaldæans, and that of Babylonia originates from the tower of Babel. The air of this country is in general very serene and temperate, but at certain times it is so extremely dangerous, and the heats so excessive, that formerly many of the inhabitants used to sleep in cisterns of water; and this pernicious practice is at present not entirely discontinued. The inhabitants are sometimes visited by the pestilential wind already mentioned in our description of Mosul, and which has so much excited the attention of modern travellers and philosophers. As they have no rain for eight months in the year, the land is watered from the Euphrates and other rivers, by means of a great number of engines admirably constructed for that purpose. Sometimes it hath not rained for the space of two years and a half, and the inhabitants are thoroughly satisfied if it only rains thrice annually, as that is sufficient to answer all their purposes.

Herodotus informs us, that in the land of the Assyrians it very seldom rained, and that though the country bore great resemblance to Egypt, yet it was not watered by the inundation of a river, but by the industry and ingenuity of the inhabitants, which have rendered it one of the finest and most fertile countries upon the face of the earth. It certainly in general yields grain two hundred fold, and frequently three hundred; and its fertility is such, that it would alonish a traveller who had seen all the rest of the known world. The palms, particularly those of the date kind, afford the inhabitants meat, wine and honey. The millet and sesame shoot up to the size of trees, and the barley and wheat have leaves of four fingers in breadth. They have neither olives nor grapes, but the sesame is an excellent substitute to furnish oil, where olives are wanting, and the palm supplies them with wine in lieu of grapes.

Formerly the Tigris and Euphrates used to overflow in the months of June, July and August, and cover the whole country with water, and the inundations were usually increased by torrents of melted snow, which poured down from the Armenian mountains; but those floods proving very detrimental in various cases, the inhabitants guarded against them by cutting a great number of artificial canals, rivers, and rivulets, which they effected with infinite assiduity and labour. Thus the waters were properly distributed, an easy communica-

tion made between every part of the country, and the inhabitants universally benefited. The pasture, being exceedingly rich, great numbers of cattle are fed, which not only plentifully supply the inhabitants with meat, but with milk, butter, &c.

This country is famous for the great plain of Shinaar, where the whole race of mankind were collected together after the flood, and from thence dispersed themselves over the face of the earth; for being the seat of the terrestrial paradise, as some authors affirm, but that opinion is denied by others; and for being the place where the tower of Babel was built, and the renowned city of Babylon, of which the vestiges, or what are shewn for such, are at present very trifling.

The first foundation of Babylon is by some authors ascribed to Semiramis, and by others to Belus. Who was the founder is not material, but it is certain that Nebuchadnezzar was the person who raised it to that pinnacle of glory, as to become the principal wonder of the world. The most remarkable works therein were five, viz. the walls of the city, the temple of Belus, the palace and the hanging gardens in it, the banks of the river, and the artificial lakes and canals made to drain the river.

The walls were 60 miles in circumference, 350 feet high, and 87 thick. The city was in the form of a square 15 miles each way. The walls were built of large bricks cemented together with a kind of glutinous slime found in the country, which is superior to any lime, and grows much harder than the bricks themselves.

They were encompassed by a vast ditch lined with bricks, cemented by the same kind of bitumen, and filled with water. The earth which was dug from the ditch, served to make the bricks for the walls; we may therefore, from the astonishing magnitude of the walls, conceive the greatness of the ditch. An hundred gates made of solid brass, served as entrances to the city; that is, 25 on each side. Between every two of these gates were three towers, and four more at the angles, and three between each of the angles and the next gate on either side. The towers were all ten feet higher than the walls. From the 25 gates on each side of this great square, 25 streets went in right lines to the opposite gates: so that the whole number of streets were 50, each being 15 miles long, cutting each other at right angles: thus was the city divided into 676 squares. The houses were noble edifices, and a branch of the Euphrates ran across the city from north to south. In the middle there was a bridge; at each end of the bridge was a palace; the old palace on the east, and the new palace on the west side of the river; the former took up four of the squares, and the other nine; and the temple of Belus, which stood near the old palace, took up another of these squares. The old palace was four miles in circumference, and the new palace eight; the latter had three walls one within another, and was strongly fortified. In the latter the hanging gardens were the greatest curiosity; they contained a square of 400 feet, and were carried to the height of the wall of the city by several large terraces; the ascent was from terrace to terrace by flights of 10 feet wide. This vast pile was sustained by arches built upon arches, and strengthened by a wall of 22 feet in thickness, which surrounded it on every side. The gardens contained all kinds of flowers, plants, and even large trees. On the upper terrace was an aqueduct which served to water the whole. To prevent the overflowing of the Euphrates, which did great damage not only to the country but to Babylon itself, Nebuchadnezzar embanked the river with prodigious banks of bitumen and bricks, and cut two canals to drain off the overflowsings into the Tigris, before they should reach Babylon.

The ancient Chaldaean language differed from the Hebrew which was spoken in Mesopotamia; but both tongues were blended together by means of the Jews, and, mutually corrupting each other, their intermixture formed the present Syriac. The principal cities and towns of Eyraca-Arabie are, Bagdat or Baghdad the metropolis, delightfully situated in a fine plain on the eastern bank of the Tigris, and lies in 33 deg. 20 min. north latitude, and 43 deg. east longitude. It was founded in the 145th year of the Heigera by the caliph Al-

manfur,

manfur, and is built upon the same spot where the ancient Silencia stood, and not, as some writers have falsely supposed, where the ancient Babylon stood. Bagdat was the seat of most of the caliphs of the race of Al-abbas. In the year of the Heigera 656, it was taken by the Tartars, in whose hands it remained till 1392, when Tamerlane the Great subdued it. Ufun Cassan, a Turkoman prince, conquered it A. D. 1470. Shah Ismael, emperor of Persia, possessed himself of it A. D. 1508. The sovereignty of it was then contended for above 100 years between the Persians and Turks; at length, A. D. 1638, it was totally subdued by the Turks, under the conduct of Amurath the second, and hath remained in their hands ever since. This city was formerly embellished by many superb palaces, and other magnificent edifices, besides a variety of colleges and other seminaries of learning. It was populous, opulent and well fortified; the language was the most pure and elegant Arabic, and the manners of the people the most polite imaginable, as this city contained more learned men, and noble families than any other in the east.

Though this city at present groans under the tyranny of the Turkish yoke, it is still the grand emporium of the Ottoman empire towards the Persian side. It is frequented by innumerable merchants and passengers travelling to and from Persia into Syria, Palestine, Egypt, Natolia, &c. A Basia hath his residence here, to whom every passenger pays tribute, which annually produces a very capital sum. Besides mahometans, here are many christians who are publicly tolerated, and jews, some of whom reside constantly in the place, but many others only come annually in order to visit the sepulchre of the prophet Ezekiel, which stands about a day and a half's journey from the city.

The Pacha of Bagdat is usually a vizir. The garrison amounts to about 3000 men, the city is near a mile and a half in length, and about half the same in breadth. The walls are of brick strengthened with towers, upon which are mounted 60 pieces of cannon, the largest of which is not above a six pounder. Towards the land side are four gates, and one upon the river. Over the river is a bridge of 33 boats brought from Mosul. The castle, which is in the city on the north, is encompassed by a wall mounted with 150 pieces of cannon without carriages. There is a tesselator to collect the revenues of the Grand Seigneur, and a cady to assist the pacha in the civil government. The mosques, of which there are five in number, are tolerably well built; two of them in particular, which are adorned with domes, covered with varnished tiles of different colours. The caravanseras are ten in number; the bazars or market places are all arched, and watered several times a day to mitigate the heats which might otherwise incommode the merchants. The pilgrims who visit Mecca by land pass through Bagdat, and pay four passiers by way of tribute, which brings a very considerable revenue to the Grand Seigneur.

The inhabitants of Bagdat are computed to amount to about sixteen thousand: during the summer the markets are kept in the night, and the inhabitants are obliged to lie on their backs to avoid the excessive heats: instead of candles, oil of Naptha is burnt; the women are allowed to go to the baths every Wednesday morning to wash and perfume themselves: on Thursdays the married and unmarried are permitted to go to the sepulchres to pray for the dead.

Curfa is situated in 31 deg. 38 min. north latitude, and 44 deg. 57 min. east longitude; about 60 miles to the southward of Bagdat, and on the west side of the Euphrates; it was formerly a city of importance, being the residence of the caliphs after they had quitted Damascus, and before they had built Bagdat, but is now quite desolated.

Traut on the Tigris is a strong and well-fortified town, having two castles; it is about 42 leagues beyond Bagdat. The Chaldean Apamea is supposed formerly to have stood here.

Bassora, or Basrah, on the frontiers of Persia, lies in 30 deg. 17 min. north latitude, and 49 deg. 10 min. east longitude, being about 250 miles south east from Bagdat, and 240 south west from Ispahan; it was built

A. D. 636, by Omar the second caliph, in order to cut off the communication between Persia and India. This city is 12 miles in circumference, opulent, and populous, but the buildings have nothing extraordinary in them, the houses being only two stories high, built with bricks dried in the sun, and flat on the tops. The city is founded upon a stony soil, and the environs are barren; but the circumjacent country is so exceedingly fertile and delightful, that it is deemed by the Arabians one of the four paradises of the east. The inhabitants are supplied with water from the Euphrates, by a canal which is capable of carrying vessels of 50 tons burthen: there is a torrefs at the mouth of it, which is about 45 miles distant from the sea. The whole country lies so low that it would be subject to continual inundations, if a stout dyke or embankment did not prevent those calamities. The hot winds are very troublesome, and bring with them clouds of sand from the neighbouring deserts: it is a place of great trade, and swarms with vessels from most of the kingdoms of Asia and Europe. The English and Dutch have very considerable factories maintained by their respective East India companies, for the better carrying on their commerce with China and other eastern parts, their dispatches being forwarded to England and Holland by the way of Damascus and Aleppo, by means of Arabian couriers, who are exceedingly expeditious. The Dutch trade here with spices, and the English with pepper, cloves, &c. The principal commercial affairs are managed by Armenian, Indian and Persian merchants; and all the richest commodities of India and Europe are here sold. The caravans to Mecca pass through this city, which is another source of wealth. The duties on goods are about 5 per cent. The inhabitants consist of Mahometans, Jews, Jacobites, Nestorians, Catholics, and Chaldean Christians or Christians of St. John, who are pretty numerous. There is a famous college here, called the Academy of Nezam, from its founder Nezam, Al-Molk, the Grand Vizir of Shah Mahac, the third sultan of Iran. At present this city is a flourishing seat of literature, though it hath fewer colleges than Damascus, or Cairo. The horses which are bought here are very valuable, on account of their being able to travel with great expedition, and to undergo incredible fatigue: they sell from a thousand to two thousand crowns.

This city is subject to an Arabian prince, who is tributary to the Grand Seigneur. His revenue arises from the exchange of money for horses and camels sold here, but chiefly from his palm-trees, of which he hath a plantation of 90 miles in length. The manner of planting the palms being very singular, we shall describe it. About 300 kernels are buried in the ground in the form of a pyramid, with the points of the kernels upwards, till the whole ends with a single kernel. The earth is then pressed close round it, and upon it. It is asserted by some, that if the male and female palm are not planted close to each other, they will bear no fruit; while others affirm that it may be made to bear by taking the blossoms from the male, and circulating the female therewith at the top of the stem. The income of the prince is so great from money, horses, camels, and dates, as to enable him to lay by annually 3,000,000 of livres, after all the expences of government and his tributary loan are defrayed. The prince gives liberty to persons of all nations to trade here, and the police is so well managed, that people are safe in the streets at all hours of the night: the garrison consists of about 3000 janissaries. In 1691 it is affirmed that the plague visited this city, and swept away 80,000 of the inhabitants.

S E C T. VIII.

Cutdistan, or Assyria.

CURDESTAN, or the country of the Cutles, lies on the east side of the Tigris towards Persia, by which empire it is bounded eastward by the Tigris; on the west it hath Eyraca-Arabic on the south, and Turcomania on the north.

Towards the south it is not above 90 miles broad, but to the northward it extends near 200 miles from east to west. From north to south it reaches from 35 deg.

30 min. to 27 deg. 20 min. north lat. it was formerly a fine fertile country, but having been frequently the seat of war between the Turkish and Persian empires, it hath been depopulated, and rendered almost a wilderness.

This country was anciently known by the name of Assyria, deriving its name from Assur, or Ashur the son of Shem, and grandson of Noah. The first great monarchy in the universe was founded here; and here the magnificent city of Nineveh once stood. This city was built upon the Tigris, opposite to where Mosul at present stands. The walls were sixty miles in circumference, the same extent as the walls of Babylon; there was, however, a difference in the form of the two cities, Babylon being exactly square, and Nineveh oblong: the walls were sufficiently thick to admit of three chariots to go a-breast upon them; they were flanked with 1150 towers, each of which rose 200 feet above the walls. At a small distance from the ruins, there is a Turkish mosque upon a hill, on the place where it is pretended the prophet Jonas was buried. His tomb is always covered with a rich carpet, and some tapers, and lamps are kept perpetually burning over it. Here two Turkish priests are continually employed to read the Alcoran, which draws a great number of Turks, Persians, &c. to the place.

In the territory between Nineveh and Bagdat are several hills of sulphur, to which some travellers impute the pernicious qualities of the hot winds, or samiel, with which the country about Old Bagdat is particularly infected. There likewise are some sulphurous hot baths at a village called Alchamam, which is about a day's journey from Mosul; and at Attendacht there is a hill, from which the Arabs dig gold.

In the same territory tamarisks, liquorice, and sumach are produced in great plenty; the latter, together with salt, being infused in water, gives it a red tinge, and renders it cool, sweet, and salubrious: taken in broth it is a remedy for the bloody flux. This part of the country is greatly infested by wild beasts, particularly lions, jackalls, and ceracoulacks, or wild cats, who are remarkable for having large black ears of half a foot in length. Those who navigate the river in boats always go well armed on account of the lions, who will plunge into the water, and attack the passengers with great fury.

The western skirts of this province are washed by the Tigris. Three other rivers, viz. the Lyeus, Caprus, and Gorgus, flow through it at almost equal distances: the first derives its name from a wolf; the second from a goat; and the third is the Zeben of Pliny.

The Curdes are supposed to be the lineal descendants of the ancient Chaldeans; they inhabit this country, and some parts of Persia, and subsist principally upon rapine and plunder. They are continually upon the watch for caravans, and when they meet with one, if they are strong enough they usually rob and murder the whole company. While the weather permits, they dwell in tents upon the plains, and do not retire to the villages till the snows compel them. They range from Mosul to the Euphrates, and acknowledge no subjection either to Turks or Persians. They pretend to call themselves Christians, though they have the most gross, ridiculous, superstitious, and absurd notions of christianity imaginable; and their chief object of worship is the devil, of whom they are greatly afraid. In fine weather they drive their herds and flocks about in search of pasture, and while the husbands look out for plunder, the women manage the cattle, and make butter and cheese. Their drink is either milk or water. The men ride upon very fine swiftness horses, their only weapon being a lance; their tents are large, and made of coarse brown cloth, that serves likewise for a covering to their portable houses, which are square, and made of cane hurdles. The floor is covered with mats, and serves both for the purposes of bed and table. When they remove, they load their oxen with wives, children and houses, which are taken to pieces for the purpose. They are very disagreeable to look at, having small eyes, dark complexions, wide mouths, black hair, and ferocious aspects; nevertheless they are very stout and nimble, and, while children, usually go naked, which renders them extremely hardy.

Cherefoul, the capital of Curdesten is in 36 deg. north lat. and 45 deg. east long. and is situated about 150 miles north of Bagdat. The houses are all hewn out of a rock on the side of a hill, which extends a mile in length; and there is an ascent to them of about 20 steps: the basha or governor of the province resides here, and hath several sangiacs under him.

Arbella is celebrated in history for the famous battle fought in a plain near it, between Alexander the Great and Darius; it is in 35 deg. north lat. and 77 deg. 20 min. east long. and situated between the Caprus and Lyeus, or the two Zabs, as some writers term those rivers. The natives shew a mountain in the neighbourhood, where the ruins of a castle are yet to be seen, in which tradition says, Darius stood to see the success of the battle; the mountain itself was named Nicatorius by Alexander, in commemoration of the above victory.

Betlis is situated in 37 deg. 55 min. north lat. and 43 deg. 30 min. east long. and is the residence of a prince of the Curdes, who is independent both of Turks and Persians, and so powerful, that he can raise a body of twenty five thousand horse, besides a considerable number of foot, among the shepherds of the mountains, who are trained to arms; so that though his dominions are surrounded by Turks and Persians, they are both obliged to keep fair with him from motives of policy, because it is at all times in his power to stop and plunder the caravans that go between Aleppo and Tauris, the road from the former being within a day's journey from the town, cut in several places out of the rocks between two mountains, and only broad enough for one camel to pass. Both the town and castle are so strongly situated, that the only pass may be defended by ten men against a thousand; so that this prince is really formidable, and cannot be robbed of his independency. The city is built between two high mountains distant from each other about a cannon shot; the castle is situated upon a hill that resembles a sugar loaf; and there is no coming at it but by a winding path cut in a rock, which is exceedingly steep, rugged, and difficult to ascend. Before the castle can be entered, three drawbridges must be passed, and afterwards three courts previous to the approach to the palace. The city extends, on each side of the other two mountains, from the top to the bottom, containing many houses and two caravanseras.

Harpel is situated on the river Caprus, and is surrounded by a mud wall; the houses are miserably built; it is, however, a large town, and the residence of a sangiac.

Holwan, in 35 deg. north lat. and 47 deg. 10 min. east long. is situated between the mountains that divide the Persian, Irak, Cordistan, and Chaldæa. The Mahometans, who believe that Elijah is still alive, affirm that he lives in one of the mountains near this town.

Some writers will have Amadia to belong to this province, but the most authentic geographers place it in Diarbec; we have therefore followed their example, as may be seen by referring to that province.

S E C T. IX.

Asia Minor, Anatolia, or the Levant.

ASIA Minor, Anatolia, or, as it is corruptly called, Natolia, is a large peninsula, and hath been denominated Asia Minor to distinguish it from the main Asiatic continent. It received its Etymons of Anatolia and the Levant, by which it is still known, on account of its eastern situation with respect to Europe. On the north it is bounded by the Euxine sea; on the north west by the Archipelago, the Hellespont, the Propontis, or sea of Marmora, and the Thracian Bosphorus, or strait of Constantinople; on the south by the Levant sea, Syria, and the Euphrates; and on the east by the Mediterranean. It lies between 37 deg. and 41 deg. 30 min. of north lat. and 27 and 40 deg. of east long. extending in length about 600 miles from east to west, and in breadth about 320 from north to south. It is divided by modern geographers into Anatoria, properly so called, Amasia, Aladulia, and Caramania. These provinces anciently included Galatia, Paphlagonia, Pontus, Bythinia, Mysia, Phrygia, Lydia, Mæonia, Ionia

onia, *Æolis*, *Caria*, *Doris*, *Pamphilia*, *Pisidia*, *Capadocia*, *Lycia*, *Lycæonia*, and *Cilicia*. *Anatolia* is under the government of a viceroy or *beglerbeg*, to whom several *basas*, and a great number of *sangiacs* are subordinate.

Asia Minor naturally is, and always hath been, deemed one of the finest countries in the universe; yet such is the miserable policy of the Turkish government, and the indolence of the people, that it hath been suffered to become a mere wilderness; and, though uncommonly rich, fertile, and well watered, they have permitted it to be over-run with weeds, briars and brambles. The air is exceedingly serene and temperate, and would doubtless become still more salubrious, if the lands were properly cultivated. The inhabitants are not incommoded by excessive heats, nor chilled by intense cold frosts; all is moderate, delightful, and salubrious. The few cultivated parts, though the land is prepared in a very imperfect manner, produce, with little labour, great plenty of various sorts of corn, exquisite grapes, of which admirable wines are made, oranges, lemons, citron, olives, figs, dates, &c. &c. Besides abundance of coffee, thubarb, opium, balsam, galls, and many other valuable drugs, gums, &c.

Anatolia is excellently well watered; the principal rivers are those known by the names of *Xanthus*, *Cydnus*, *Mæander*, *Granicus*, *Scamander*, *Cayster*, *Hermus*, *Pactolus* and *Cæicus*; which discharge themselves into the *Mediterranean* and *Euxine* seas; the *Archipelago* and the *Euphrates*. It hath some lakes, the principal of which, *Guel-Bug-Shaw*, is 30 miles in length, and 22 in breadth.

S E C T. X.

Anatolia Proper.

THIS is the nearest to Europe, and the largest of the four provinces into which *Asia Minor* is divided. It extends almost from 26 to 35 deg. of east long. and from 37 to 43 deg. of north lat. being bounded by the *Archipelago* and *Propontis* to the west; by the *Euxine* sea to the north; by *Caramania* on the south; and by *Amasia* and *Aladulia* on the east.

This province is governed by a *beglerbeg*, who has subordinate to him five *sangiacs*, 245 *zaims*, and 77,000 *timars*; the number of troops are 60,000: The annual revenue of the *beglerbeg* is 1,000,000 of aspers.

Anatolia Proper contains the provinces of *Bithynia*, *Myfia*, the *Lesser Phrygia*, *Æolis*, *Ionis*, *Caria*, *Doris*, *Lydia*, *Phrygia*, *Galatia*, and *Paphlagonia*.

Bithynia is separated from Europe only by the *Thracian Bosphorus*; the soil is naturally rich, but, like many other fine parts of the Turkish empire, is very much neglected.

Prusa, or *Bursa*, as the Turks term it, is the capital of *Bithynia*, and was the metropolis of the whole Ottoman empire before the Turks possessed themselves of *Constantinople*. It lies in 40 deg. 16 min. north lat. and 29 deg. 35 min. east long. It is situated at the foot of mount *Olympus*, 20 miles from the sea of *Marmora*, and 38 south of *Constantinople*: it is exceeding well built, and deemed one of the best paved cities in all the Turkish empire; the streets are spacious, the caravanseras noble and convenient, and the mosques magnificent; the latter are adorned with cupolas and minarets, covered with lead, and computed at about 300 in number: in one of the mosques, the tombs of many of the ancient Turkish sovereigns are to be seen. Though the seat of empire has been translated to *Constantinople*, this city still preserves a share of its ancient grandeur, beauty, and opulence; it is likewise a place of considerable traffic, as a caravan goes every two months from hence into *Persia*, and several others pass through it from *Aleppo*, *Constantinople*, &c. to *Ispahan*. In the *Bezestine* all kinds of commodities of home manufacture, and others from the *Levant*, are exposed to sale; it is a large edifice, well built, and contains many excellent shops and warehouses. The workmen of this city manufacture the best silks, hangings, carpets, tapestries, &c. in *Turkey*. The city is about three miles in circumference, but the walls are falling to decay. It is computed to

contain 40,000 Turks. The suburbs, which are more spacious and handsome than the city itself, are inhabited by 4000 Jews, 500 Armenians and 300 Greek families, independent of many foreigners, who are settled here. The fine orchards, gardens, plantations of mulberry, plantane, and other trees, &c. afford some of the most delightful, pleasant, and shady walks that imagination can conceive. All the necessaries, and even luxuries of life, are excellent in their kinds, very plentiful, and quite reasonable: the wine in particular is exquisite, and the fish delicious. On a hill in the middle of the city there is a castle, which was once the palace of the sultans, but is now running to decay. The seraglio built by *Mahomet the IVth*, is a noble edifice. The city is governed by a *basia*, a cady or *moula*, and a janissary aga, who has about 230 janissaries under him: in the suburbs, the Greeks have three handsome churches, the Armenians one, and the Jews four synagogues: in the city are some excellent hot baths, and about a mile from it the baths of *Calypso*, which are handsome structures covered with domes, and much frequented, on account of the great reputation the waters have obtained for their uncommon medicinal virtues.

Nice, or, as the Turks call it, *Nickor*, stands about 30 miles from *Constantinople*, in 40 deg. 32 min. north lat. and 29 deg. 40 min. east long. being situated near a gulph of the sea of *Marmora*, called *Alicanio* or *Afeu*; though its ancient splendor is much diminished it is still a considerable place, and contains about 10,000 inhabitants, Turks, Greeks, *Armenians*, and Jews, whose commerce is very great in corn, fruit, tapestries, fine cloths, and other merchandize brought from the *Levant*; there is a seraglio in the highest part of the town. The streets are large, and the houses well built. This city was celebrated for being the seat of the first general council convened by *Constantine* against the *Arians* A. D. 325, and since known by the name of the Council of *Nice*.

Nicomedia received its name from *Nicomedes* king of *Bithynia*, who made it his metropolis, resided in it, enlarged and embellished it. The appellation which the Turks give it is *Ismia*, or *Ismiginid*. It is large, handsome, and populous; and is situated at the end of a gulph of its own name, 40 miles north east from *Bursa*: in point of situation, it exceeds all the cities in the Turkish territories, *Constantinople* excepted: the inhabitants, composed of Turks, Greeks, Armenians and Jews, are supposed to amount to about 30,000, who carry on a considerable traffic in silks, cotton, woollen, and linen cloths, earthen ware, and glass; besides which, it is the principal place belonging to the Turks for ship-building. In many parts of the city curious ancient inscriptions in Greek and Latin are still visible; to the westward is a fountain of mineral waters, much admired for its medicinal qualities; and a little beyond there is a mole, supposed to have been formerly made for the security of the shipping in the harbour, which is about a quarter of a league long, and 12 yards broad. The gulph, which receives its name from this city, is only about a mile and a half broad, but is very long and deep.

Chalcedon, once an opulent city, is now an inconsiderable village with few remains of its ancient splendor; its situation is on the isthmus of a peninsula, about 17 miles to the eastward of *Constantinople*, on the opposite shore of the *Bosphorus*. This town anciently had in it a temple of *Venus*, and an oracle of *Apollo*; it has a tolerable harbour, and the river *Chalcedon* flows to the eastward of it.

Between *Nicomedia* and *Chalcedon*, the once opulent city of *Lybyssa* stands, which hath been famous for the death of *Hannibal*; it is now dwindled to a very poor and mean village.

Myfia and the *Lesser Phrygia* are usually described by geographers together, as the exact limits are not ascertained. In conjunction they are bounded on the north by the *Propontis*, on the south by *Lydia* and the *Archipelago*, on the east by *Phrygia Major*, and on the west by the *Hellepont*.

In this country, the famed mount *Olympus* is situated, or rather the double chain of mountains so denominated. They

They are thought to be the highest mountains in the eastern part of the universe, particularly the central part, or the celebrated Mount Ida of the ancients. These mountains are continually covered with snow, and the sides abound with pine and other trees, with wild thyme, and other shrubs, more particularly the laudanum cultus with broad leaves. About the beginning of the dog days the air of mount Ida is so serene that not a single breath of wind appears stirring, and at night the sun's rays appear to dart all round the horizon, which maketh seem as if on fire.

The principal rivers in this part of the country are the Granicus and Ælophus, which discharge themselves into the sea of Marmora; and the Simois and Xanthus, which empty themselves into the Hellespont; the Caicus, with the Pergamos and Cayster, flow through Mysia, which contains the following places, viz. Cyzicus or Cyzicum, which is now Chizico, and Spiga, though anciently a magnificent city, is at present but an inconsiderable town, situated about 30 miles westward of Bursa, on the south-east coast of the sea of Marmora. Opposite to this town, in the Propontis, are several small islands, which are called the Marble Islands from the great number of marble quarries in them; they likewise abound in corn, fruits, cattle, cotton, wine, &c.

Lampiscus, or Lampisco, as it is now denominated, hath lost much of its ancient splendor: it is but a small city at present, thinly inhabited by a few Greeks and Turks: but its port is convenient. It is situated at the mouth of the Hellespont, opposite to Gallipoli in Europe. The neighbouring country is exceedingly fruitful in wines and pomegranates; the former even the indolent Turks themselves cultivate, and make excellent wine and brandy to mix with their sherbet.

Abydos, now called Avido or Avio, was formerly esteemed the key of Asia. It was here that Xerxes began his famous bridge, which was so well completed in a week, that 170,000 foot and 80,000 horse, inclusive of carriages and camels, marched over it. About 1235 years before Christ, a mine of gold was found near this city, which enabled Priam king of Troy to carry on many useful and magnificent public works. Philip of Macedon laid siege to this city, and took it by storm; but the citizens, sooner than be carried into slavery by the conqueror, set fire to the city, and then murdered their wives, children, and themselves. Abydos was once an episcopal see, Ilmias the bishop thereof having assisted at the council of Chalcedon. In A. D. 1330, it was betrayed to the Turks by the treachery of the governor's daughter; and Avido is at present one of their castles upon the Dardanelles. It stands in 40 deg. 16 min. north lat. and 27 deg. 16 min. east lon. upon the strait that divides Asia from Europe, which is three miles over.

The principal places in the Lesser Phrygia are, Afio, formerly a considerable sea-port town on the south coast, now an inconsiderable village.

Antandros, now called St. Demetri, is situated farther east of the foot of mount Ida. Though it was anciently a place of importance, it now scarce deserves mentioning.

Atramyttum, or Endromit, as the Turks call it, stands at the mouth of the gulph to which it gives name, opposite to the island of Lesbos. At present, like the last mentioned places, it is not of the least importance, though formerly it was a place of note, and is mentioned in the Acts of the Apostles.

Pergamus, which was formerly the metropolis of a kingdom is now dwindled to a small village. The decay of great cities, of which the vestiges scarce remain, and the ruins of ancient splendor, give the best moral lessons to the speculative mind. In the instability of human glory, and the mouldering remains of the strongest and most magnificent structures, we may perceive and be taught to reflect on our own approaching mortality, and the general dissolution which must await all sublunary things. These melancholy reflections, however, are not only instructive, but admit of being blended with the most sublime and pleasing ideas: well may we exclaim with Webster,

"I love these ancient ruins;
We never tread upon them but we fret

"Our foot upon some reverend history,
"And questionless, herein this open court
"Which now lies naked to the injuries
"Of stormy weather, some may be interr'd
"Who lov'd the church so well, and gave so largely to't,
"They thought it should have canopy'd their bones
"Till dooms-day; but all things have their end,
"Churches and cities, which have diseases like to men,
"Must have like death that we have."

Pergamus, or Pergamos as the Turks call it, is situated 60 miles north of Smyrna on the banks of the Caicus. Here stood one of the seven churches mentioned in the Revelations: here also the celebrated physician Galen was born, and parchment invented, the word itself being only a corruption of Pergameum, from Pergamos. Some affirm, that tapestry was likewise first invented at this place. A stately temple of Esculapius once embellished this town. The Turks have here a mosque, and the Greeks a church.

Troas Alexandria, to the southward of Troy, was formerly the capital of the province, but is now totally in ruins.

It is not positively agreed among the learned, whether the supposed ruins of Troy really belonged to that celebrated city, or to the above mentioned Troas Alexandria. We shall, however, speak of Troy from the best authorities.

It is said to have been situated on a rising ground near mount Ida, and about five miles from the shore of the Ægean sea on the river Scamander, or Xanthus. The ancient geographers place it in 39 deg. 58 min. north latitude, and 27 deg. 56 min. east longitude. Strabo informs us, that there were scarce any remains of it even in his time. The best account of the Trojan war is given by Homer; the narrative, stripped of the poetical fictions, appears to be genuine, from the concurrences and testimonies of the most creditable historians of antiquity, and of the Arundelian marbles. The number of ships employed to transport the troops, according to Hæmer, was 1186; but Thucydides exceeds even the poet, and makes them 1200 sail. The Boeotian ships were the largest, and carried 120 men in each; the ships of Phœtææ were the smallest, and only carried 50 in each. Troy, however, held out ten years against the formidable army of the Greeks, who, when they took that devoted city, set it on fire and put most of the inhabitants who did not escape to the sword. Æneas in relating to queen Dido the circumstances of the fatal night in which Troy was taken, says,

"Pantheus, Apollo's priest, a sacred name,
"Had leap'd the Grecian towers, and pall the flame;
"With relics laden to my door he fled,
"And by his hand, his tender grandson led;
"What help! oh Pantheus? whether can we run,
"Where make a stand? or what may yet be done?
"Scarce had I said, when Pantheus with a groan,
"Troy is no more, and Ilium was a town:
"The fatal times, th' appointed hour is come,
"When wrathful Jove's irrevocable doom
"Transfers the Trojan state to Grecian hands;
"The fire consumes the town, the ice commands."

According to the most authentic records, Troy was taken April the twenty fourth 1184 before Christ; and its capture put an end to the kingdom of Troy, after having stood 266 years from Teucer to Priam. This remarkable event induces us to give Virgil's interesting account of the death of Priam, as it is elegantly translated by Dryden.

Pyrhus, the son of Achilles, having pursued Polites, one of Priam's sons, to a place where that unhappy monarch had taken refuge, runs him thro' the body with a lance:

"The youth transfix'd, with lamentable cries
"Expires before his wretched parent's eyes,
"Whom gasping at his feet, when Priam saw,
"The seat of death gave place to nature's law,
"And trembling more with rage than with age,
"The god's, said he, require thy brutal rage, "Au

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" As sure they will; barbarian, sure they must,
 " If there be gods in heav'n, and gods be just,
 " Who tak't in wrongs an insolent delight,
 " With a son's death r' infect a father's sight.
 " This said, his scabb'd hand a javelin threw,
 " Which flutt'ring seem'd to loiter as it flew,
 " Just and but barely to the mark it held,
 " And faintly tuck'd on the brazen shield:
 " Then Pyrrhus thus, Go thou from me to Fate,
 " And to my father my foul deeds relate:
 " Now die—with that he drag'd the trembling fire,
 " Slidd'ring thro' clotted blood, and holy mire;
 " His right hand held his bloody sauk'hion bare,
 " His left he twist'd in his hoary hair,
 " Then with a speeding thrust his heart he found,
 " The luke warm blood came gushing thro' the wound, }
 " And sanguine streams distill'd the faced ground. }
 " Thus Priam fell, and star'd one cannon late
 " With Troy in ashes, and his ruin'd state:
 " He, who the sceptre of all Asia sway'd,
 " Whom monarchs like domestic slaves obey'd,
 " On the bleak shore now lies th' abandon'd king,
 " A headless carcase, and a nameless thing."

We cannot here forbear transcribing the following passage from the ingenious marquis D'Argens's Jewish Spy: "The ruins of the cities in the Archipelago have for several years engaged the curiosity of travellers, yet the Turks lessen them every day, and carry away vast quantities of the marble. How much therefore must there have been of it at first! The mosque of the sultan Achmet was built only of the stones fetch'd from the ruins of Troy; the columns which form the peristyle of that temple, and which are not less than 130 in number, were found all entire in the fields of that ancient city. For near 200 years the Turks made use of no other bullets for the cannon of the Dardanelles, than Corinthian characters and columns, which they broke to pieces, and then cut to make them serve that purpose."

Æolis is bounded on the north by the Lesser Phrygia, on the west by the Ægean sea, on the east by Lydia, and on the south by Ionia.

The cities were formerly Myrina, Cuma, Elea, and Phocæa. Magnesia is called by the Turks Marham, and Phocæa, Foggia, or Foglia; at present they are all four of so little importance, that were they united together they would make but a very inconsiderable village.

Ionia lies contiguous to Æolis, and contains, among others, some places of importance, the principal of which is Smyrna.

Smyrna, which the Turks call Ismyr, or Ismir, lies 38 deg. 15 min. north lat. and 27 deg. 10 min. east long. It is the best sea-port town in the Levant, and the most populous and opulent city of Asia Minor. From Constantinople it is eight days journey by land, and about 133 leagues by water.

In the time of the Romans, Smyrna was looked upon as the most beautiful of the Ionian cities, and was called the *Ornament of Asia*. A Turkish rebel nam'd Yazachas, in 1084, thought proper to assume the title of king, and having seized upon Smyrna, made it his capital. At the beginning of the 13th century it all lay in ruins except the fortrefs. In 1424 it was finally subdued by the Turks, having been previously rebuilt at various periods.

The point which is shut up reached once to the foot of the castle, but is now dry, except after a few heavy showers, when it is replenished from the sluices.

The public edifices have generally been erected by the Turks with the materials of the ancient city. The bazaar, or market, and the Tizir-Khan were both raised with the white marble of the theatre. The commodious harbour and advantageous situation have rendered it one of the most opulent cities in Turkey. The haven is defended by a strong castle, and sheltered from all winds except the westerly by high mountains. There is an astonishing conflux of people in Smyrna of several nations, who differ in manners, dress, language, religion, &c. The Turks occupy the greatest part of the town; the Protestants and Roman Catholics have their chapels, and the Jews a synagogue or two. The Armenians

have a large handsome church, with a contiguous burying ground. Doctor Chandler says, "the Greeks before the fire had two churches. They applied by their bishop at Constantinople, to rebuild that which was destroyed, but the sum demanded was too exorbitant to be given. By this policy the Turks will in time extirpate christianity from among their vassals."

The mosques, baths, market and khans are the principal buildings, and some of them are very noble; the streets in general are narrow, inconvenient, and intricate; but the most disagreeable circumstance to those who live here is the great heats, which commence in June, and continue till September. During this season the ground is burnt up, and has large chafms, which it is imagined give vent to bituminous vapours, that, if confined, would occasion earthquakes. Few years pass without a shock or two, but in general they are less hurtful than alarming. They usually happen when the weather is calm in spring and autumn, at which time the sea withdraws a considerable way from the beach, and the water is exceedingly low; a terrible one happened in 1688, which overthrew a great part of the city. Smyrna is likewise annually visited by the plague; when it rages violently, the consuls, factors, merchants, &c. retire into the country; and many people abandon their dwellings to live abroad under tents. The islanders return home, and the grass is seen to grow in the streets of the Franks quarter, which is exceedingly populous at other times.

The Turks bury without the town, and place either grave stones or pillars at the head and feet of the graves, which in general are shaded with cypress trees. In their cemeteries, as well as those of the Christians and Jews, many antiquities in architecture are found: the burying ground, belonging to the English, is walled in, and contains some curious monuments, the sculpture of which is admirable. They were, however, not executed at Smyrna, but brought from Italy; one in particular is to the memory of Mr. Bouverie, (the companion of Mess. Wood and Dawkins in their journey to Palmyra) who died at Magnæsa.

Smyrna is plentifully supplied with provisions: the tails of some of the sheep weigh ten pounds, and are deemed a great dainty. The fish taken in the bay are excellent; wild hogs, hares, and all other kinds of game, fowls, &c. may be had in abundance; the wine, olives, fruits, &c. are all admirable. The musquitoes, as well as a much smaller fly, of which the name is not known, are extremely troublesome, but more so to strangers than natives; lemon juice is the best remedy for the fiery tumours which ensue. In the harbour of Smyrna are always ships of almost all nations, and all burthens. The town is supposed to contain about 15,000 Turks, 10,000 Greeks, and 2,000 Jews, exclusive of Armenians, Franks, &c. The Franks quarter is better built and better paved than any other. The European merchants bring hither a great variety of goods from Europe, the East and West Indies, &c. export fine and coarse wool, silk, cotton, mohair, wax, rhubarb, gall nuts, opium, aloes, scammony, tully, galbanum, tacamahac, gun-ragacanth, ammoniac, and Arabic, myrrh, frankincense, zedoar, &c. The Jews here, as well as in most parts of Turkey, generally manage all commercial affairs; or at least the principal part of them goes either directly or indirectly through their hands. The whole town, in fact, is one continued bazar or fair; the consuls from England, France, and Holland, have very handsome houses by the sea side. This city is one of the seven that contended for the honour of being the birth place of Homer, to whose memory a temple was built; it is likewise the seat of one of the seven Asiatic churches mentioned in the Apocalypse. In the environs, Roman medals have been frequently found; near it are the remains of an ancient Roman circus, theatre and other ruins, &c. In the neighbourhood a kind of earth is found, which being hoiled with oil makes excellent soap. The whole country is exceedingly rich and fertile.

Clazomene is situated on the Ionian peninsula, about 28 miles to the south west of Smyrna; it was one of the twelve ancient cities of Asia, and famed as the birth place

place of Anaxagoras. It is now called Urla or Vourla; it was a city of importance in the time of the Romans, but is now a despicable village, and better known in the historians page for what it was, than for any thing worth noticing in its present situation.

- "When rust shall eat her brass, when Time's strong hand
 Shall bruise to dust her marble palaces,
 "Triumphal arches, pillars, obelisks;
 "When Julius' temple, Claudius' aqueducts,
 "Agrippa's baths, and Pompey's theatre;
 "Nay, Rome itself shall not be found at all,
 "Historians books shall live."-----

Erythraea, like the last mentioned place, was formerly a considerable city; but by the same kind of fatality is now dwindled to an inconsiderable village. It is on the Ionian coast, between Teos and Clazomene.

Teos, the birth place of Anacreon, was anciently a good sea-port, but is now scarce the shadow of what it formerly was.

Lebidus, or Lebidos, is now a poor sea-port, near the isthmus of the peninsula, though it was formerly one of the twelve capital cities of Asia, and was famed for the Games of Bacchus, which were celebrated there.

About 30 miles south of Smyrna is the city of Colophon, one of those which laid claim to the birth of Homer; it had a temple and an oracle, but at present is very inconsiderable.

Ephesus is in 38 deg. 16 min. north lat. and 27 deg. 3 min. east long. It lies about 50 miles south of Smyrna, 23 from Miletus, and 63 from Laodicea, and was anciently the metropolis of all Asia; Ephesus and Smyrna, having been termed the eyes of Asia Minor; but of this once splendid, opulent, and magnificent city, nothing remains but about 30 houses inhabited by Greek families, who are miserably poor, and so exceedingly ignorant, that none of them are able to read the admirable epistle with which St. Paul honoured them: its first bishop was Timothy, whom St. Paul appointed to that ministrations; St. John the Evangelist was buried here. The Greeks call this city Elefo, and the Turks have given it the name of Ajafalouch. There are many noble ruins, particularly of an aqueduct, a theatre, and a circus. The celebrated painter Parrhasius, and the weeping philosopher Heraclitus, were natives of this place. The principal ornament of Ephesus was the celebrated temple of Diana, one of the wonders of the world. It was built at the foot of a mountain and the head of a marsh, which situation was chosen, as Pliny informs us, because less subject to earthquakes. Four hundred years were spent in building this wonderful temple. It was 425 feet in length and 200 in breadth, being supported by 117 marble pillars 70 feet in height, of which 27 were most curiously carved, and the rest admirably polished: the temple of Diana was burnt by Erostratus, through no other motive, as he himself confessed upon the rack, than to eternize his name. This remarkable transaction happened the very day on which Alexander the Great was born, in the year of the world 3950, of the flood 2644, and 350 before Christ. There is yet standing a church dedicated to St. John, which was erected by the primitive Christians, but is at present converted into a Turkish mosque. We shall conclude this article with a quotation from an ingenious modern traveller. "The Ephesians are now a few Greek peasants, living in extreme wretchedness, dependance, and insensibility; the representatives of an illustrious people, and inhabiting the wreck of their greatness; some the substructions of the glorious edifices which they raised, some beneath the vaults of the stadium, once the crowded scene of their diversions, and some by the abrupt precipices in the sepulchres, which received their ashes. We employed a couple of them to pile stones, to serve instead of a ladder, at the arch of the stadium, and to clear a pedestal of the portico by the theatre from rubbish. We had occasion for another to dig at the Corinthian temple, and sending to the stadium, the whole tribe, ten or twelve followed, one playing all the way before them on a rude lyre, and at times

striking the sounding board with the fingers of his left hand in concert with the strings; one of them had on a pair of sandals of goat-skin, laced with thongs, and not uncommon; after gratifying their curiosity they returned back as they came with their musician in front. Such are the present citizens of Ephesus, and such is the condition to which that renowned city has been gradually reduced. It was a ruinous place when the emperor Justinian filled Constantinople with its statues, and raised its church of St. Sophia on its columns. Since then it has been almost exhausted:" and again, the same author says, "the glorious pomp of its heathen worship is no longer remembered, and Christianity, which was there nursed by apostles, and fostered by general councils, until it encreased to fulness of stature, barely lingers on in an existence hardly visible."

Caria is bounded by the Icarian sea on the south and west, by Ionia and the river Meander on the north, and by Phrygia and Lycia on the east; the principal places are, Miletus or Miletum, formerly one of the most considerable cities of Asia, but it has dwindled to a mean village called by the Turks Palatichia. It stands on the south side of the Meander near the sea coast, and was the birth place of the celebrated philosopher Thales. Several magnificent ruins are still visible.

There are scarce any vestiges left of the ancient cities of Heraclea, Lathinum, Ilerygia, Mylassa, Amyzon, Alabanda, Stratonicæ and Alinda.

Halicarnassus was formerly the metropolis of Caria, and has been celebrated in history for the mausoleum, or tomb built by queen Artemisia, in honor of her husband king Mausolus, which was of so noble a structure that the ancients deemed it one of the wonders of the world. Hence all tombs, which are remarkable for being superb, are called mausoleums. These monuments of pretended respect to the dead, and real vanity of the living, bring the following lines to our remembrance:

- "Can pomp and pride make difference in our dust!
 "Go cast a curious look on Helen's tomb:
 "Do roses flourish there, or myrtles bloom?
 "The mighty Alexander's grave survey;
 "See, is there ought uncommon in the clay;
 "Shines the earth bright around it, to declare,
 "The glorious robber of the world lies there;
 "What, Egypt, do thy pyramids comprize,
 "What greatness in the high-raised folly lies!
 "The line of Nilus this poor comfort brings,
 "We sell their dust, and traffic for their kings."

Mindus is a sea-port on the Jasic bay, about twelve miles from Halicarnassus; the Turks called it Mentis; it is at present the chief town in these parts, and the residence of a Turkish sangiac; anciently it was, but a small town, yet the government was uncommonly sumptuous and large, Diogenes, in ridicule of the vanity of the inhabitants, told them to take care that their little city did not run away through its own gates.

Lydia or Meonia is bounded on the east by Phrygia, on the west by the Archipelago, on the north by Mylia, and on the south by Caria. It was anciently called Meonia, and was once the kingdom of the celebrated Croesus.

It is a fine fertile country, being watered by the Caicus, Heymen Cayster, Meander and the Pactolus, so celebrated by the ancient poets for its sand of gold. Tmolus, famed for its wines and fission, is the principal mountain in this country. At present the indolent Turks suffer this fine country to be over-run with brambles, and to be entirely uncultivated. The chief places are,

Sardis, formerly the metropolis of Lydia, and the seat of the rich king Croesus, is now a very inconsiderable village, situated on the banks of the Pactolus, at the foot of mount Tmolus. It is about 48 miles east of Smyrna, and only inhabited by shepherds. It however contains a large caravanera for the accommodation of travellers and caravans, who pass through it from Smyrna and Aleppo in their way to Persia. The magnificent ruins that are still visible, give however an idea of its ancient splendor to the beholder. It was one of the seven Asiatic churches. Philadelph.

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Philadelphia, another of the seven churches, was formerly a very populous city, and is still a tolerable town containing about 7000 inhabitants, who are principally Greeks. It is filled with the ruins of many superb edifices. Here are four churches; and as the neighbouring country is very fertile, provisions are pretty plenty. The Turks call it Alla-Scheur, or the City of God.

Thyatira, or as the Turks call it, Akifhar, was another of the seven churches. It stands upon the banks of the Hermus, on the confines of Myfia, about 26 miles north from Sardis, and 56 north east of Smyrna; the houses are low and mean, being built with mud and turf. It contains about 5000 inhabitants, who are chiefly Turks. The only manufacture is that of cotton. The neighbouring plains are full of cotton trees and tamarisks.

Magnesia, or Siphylum, as it hath been called to distinguish it from that in Ionia, or Suzletfar as the Turks name it, was anciently a city of great opulence and importance, pleasantly situated at the foot of mount Siphylum, about 70 miles south east of Smyrna. The walls are in tolerable preservation; the inhabitants are composed of Turks and Jews, the latter having three Synagogues. It is now but a small trading town, having a manufacture of cotton yarn.

Tripolis is situated on the frontiers of this province towards Caria, and the river Meander; it is fallen from its ancient splendor and is now a very poor village; the Turks call it Koenikoi.

Dinghisly is a handsome trading town, well peopled with Turks, situated at about 70 miles distance from the mouth of the Meander.

With respect to the ancient cities of Tralles or Tiallis, Hiero-Casarea, Narrafa, Aegria, Jovis-Tanum, and Laodicea, there are scarce any vestiges left except of the latter, which was a noble city, and one of the seven churches; the ruins that are visible are of a circus, and three theatres of white marble which are almost entire; the place is however uninhabited.

Phrygia Major is bounded on the north by Bithynia, on the south by Pamphylia; on the west by Myfia, and on the east by Galatia; it is watered by the rivers Hermus, Meander, Marfat, and Sangarius, and would with proper cultivation be exceedingly fruitful. The Turks call this country Germania; the remarkable places are,

Cotyreum, or Kutahia, as the Turks call it, which stands on the river Sangar, about 75 miles south east of Bursa. It was a very considerable city anciently, and is still a very flourishing populous town: it is at present the seat of a beglerbeg, and was formerly the Turkish emperor's place of residence, prior to the taking of Constantinople.

Mideum or Midrum, was anciently the regal seat of the celebrated king Midas, of whom it is recorded, that when he was a child, a swarm of ants were observed very busy one day, while he was asleep, in conveying their stores of wheat into his mouth, whereupon the oracle being consulted, returned answer, that immense riches were prefiged by that omen. The prediction was fulfilled, for he was accounted by ancient authors one of the richest princes that ever reigned. Strabo says, he drew immense sums from the mines of mount Herminus; the fable of Midas's having asses ears originated from his being of a very suspicious temper and employing many spies in different parts of his dominions, by which means scarce any transaction could be concealed from his knowledge; this induced his subjects to say metaphorically that he had long ears, and as asses ears are said to be endowed with the sense of hearing in a greater degree of perfection than any other animals, they likewise said he had asses ears; but what was spoken metaphorically came at last to be vulgarly imagined a fact. His wish to be able to change every thing he touched into gold, the grant of that wish, and the consequent punishment, which was that even his food became gold, and he was in danger of being starved, by having the completion of his wish, are all likewise metaphors, and alluded to his avaricious temper, which was never to be gratified with the heaps of riches he possessed, but always craving for more, and aiming to turn all he could into money. Well sings the poet;

"Fond men by passions wilfully betray'd,
"Adore those idols which their fancy made;
"Purchasing riches with our time and care,
"We lose our freedom in a gilded snare,
"And having all, all to ourselves refuse,
"Oppress'd with blessings which we fear to lose;
"In vain our fields and flocks increase our store,
"If our abundance makes us wish for more."

How miserable is the miser, and how happy those who think, that

"We to ourselves may all our wishes grant,
"For nothing coveting, we nothing want."

The ancient geographers placed Mideum near the north east limits of Phrygia, on the river Sangarius; but there are no vestiges of it at present to be seen.

Gordium was once the residence of Gordius king of Phrygia, celebrated for having tied the famous knot in the temple of Apollo, which was known by the name of the Gordian Knot; Alexander the Great afterwards not being able to untie it, cut it with his sword.

Colosse, Colofos, or Chonos, was situated on the south side of the river Meander. St. Paul's epistle to the Colossians was addressed to the inhabitants of this city.

Of the three last mentioned cities, as well as Hierapolis, Symada, Eucarpia, Pymnesia, Tiberiopolis, Hypios, &c. scarce any traces are now to be found, except the hot springs, and superb ruins of Hierapolis.

Apamea was once one of the most considerable cities of Asia, but is now quite run to decay. It was situated on the river Meander, a little above where the Marcias falls into it, and arose out of the ruins of the ancient Celene, whose inhabitants were transplanted into it by Seleucus, who named it after his wife Apamea.

Galatia, by the Turks at present called Chigare, is bounded on the north by Paphlagonia, on the south by Pamphilia, on the east by Cappadocia, and on the west by Phrygia Major. It received its name from a colony of Gauls, who passed through Greece into Asia, and settled in it. A great number of Greeks afterwards mingled with them, whence it was called Gallo-Græcia: it was always a fine fertile country, and formerly it was well cultivated, but at present lies neglected like other places, through Turkish indolence. The inhabitants were among the primitive christians, as appears by St. Paul's epistle addressed to them.

Ancyra, or as the Turks call it, Angouri, or Angora, is in 40 deg. north lat. and 32 deg. 58 min. east long. 250 miles east of Smyrna. It is the residence of a sangiac, and a very populous trading place. The inhabitants are estimated at 40,000 Turks, 5000 Armenians, and 1000 Greeks. The chief manufacture was camblents; the evidences of its primitive grandeur are innumerable; the streets, piazzas, &c. being full of stately remains, columns, &c. of the finest marble, porphyry, red jasper, and other beautiful stones, elegantly wrought; the modern buildings, however, are mean, low, and formed only of mud and turf. A great variety of inscriptions in several languages appear upon the gates. In the castle there is an ancient little dark Armenian church, built 1200 years ago. It has only one window which is not glazed, but hath its vacancy filled by a transparent marble through which the light penetrates into the church, but receives a reddish tinge from the nature of the stone. This city was once an archbishop's see, with six suffragans under him. The sheep bred here are some of the finest, and the goats the most beautiful in the universe; the hair of the latter is of a dazzling whiteness, as fine as silk. It is curled naturally into locks of 8 or 9 inches long, which make the finest camblents. This hair is spun in the country, and manufactured at Angora. These goats are only to be seen within a few miles of the city, as the breed degenerates if they are carried further.

Belli is the metropolis of the province, and the residence of one of the 15 sangiacs under the beglerbeg of Anatolia Proper; the other places are Andros situated a little to the east of Ancyra, Thenna, so called from its hot baths; Germalle, formerly Germa, on the Sangarius; Ophlum, a dirty ill built town, which receives

its name from the opium made in and about it, its environs being covered with poppits, from which the Turks extract their opium.

The ancient cities, Tabia, Cinna, Aspona, Reganagalia, Pifinus, Heliopolis, Regemnerus, Marcium, Pelinefus, Clancas, Eouim, Regetnoade, Myracium, Eudoxias, and Amorium are either totally in ruins, or dwindled to such trifling villages as to scarce deserve mentioning.

Pontus and Paphlagonia are contiguous, both lying to the north of Galatia, and being divided from Cappadocia on the east by the river Halys, and on the west by Metapontus.

Paphlagonia was anciently inhabited by the Heneti or Veneri, from whom the Venetians are descended. The Turks call this country Pender; the principal places of which are,

Heraclea Ponti, like many of the beforementioned cities in the Turkish dominions, was formerly a very important, but at present is a very inconsiderable place. It stands on the Euxine sea, on the ruins of the ancient Heraclea. It was once celebrated for being the residence of the Comm. i family, the founders of the Trebizonde empire. The houses are small, mean, and ill built; but the gates, towers, walls, &c. contain many fragments of the grandeur of the ancient city. The Turks call it P.nderachi.

Claudianopolis, about 35 miles south of Heraclea, is a very small town, though once an episcopal see.

Amaftris, at the mouth of the river Parthenius, called by the Turks Amafiro, is now a very obscure mean town, though anciently an important sea port.

Teuthrarnia, now Tripoli, is still a good town on a bay of the Euxine sea; but it must be observed that there is a town of the same name in Anatolia, situated on the Meander.

The following cities, though formerly considerable, are now either totally deserted, or nearly in ruins; and having never been very remarkable, they certainly in their present decayed state are too insignificant to have anything said about them except the bare mention of their names, which are Amafus, now Amid; Gangata, now Zagyra; Junopolis, now Cinopolis; and Pompeiopolis, or Cimolis.

The most considerable city in this part is Sinope, which was anciently the metropolis of the kingdom of Pontus, and the birth and burial place of the celebrated king Mithridates. It is at present a good trading town, being in 41 deg. 14 min. north lat. and 34 deg. 52 min. east long. In Strabo's time most of the stately walls, edifices, and the castle were standing. The walls, which now surround it, were built by the Greek emperors. They have double ramparts, and are flanked with pentagonal and triangular towers. On the land side, however, it is commanded by eminences which would greatly expose it to an enemy, but by sea it would require two fleets to besiege it; the castle is now run to ruin, and there are but few janissaries in it; yet the Turks are so jealous of it, that they suffer no Jew to live in it, and confine the Greeks to a certain suburb. Here is a profitable fishery, and a great deal of trade carried on. Many magnificent antique remains are to be seen, and the new buildings are intermixed with innumerable noble fragments of the old. The water is excellent, and the country fertile; abounding with walnut, olives and maple trees, and a fine sort of wormwood. Diogenes, the celebrated cynic philosopher, was a native of this place.

The honourable J. Ægidius Van Egmont, envoy extraordinary from the United Provinces to the court of Naples, in reciting his travels through Anatolia says, "In the country are great numbers of flooks, which afford the inhabitants an odd kind of diversion. They place hens eggs in the fluk's nest, and when the young are hatched, the male, on seeing them of a different form from its own species, makes a hideous noise, which calls together a crowd of other flooks hovering about the nest, and who, to revenge the disgrace that the female has in appearance brought on her nest, devour her, by pecking her to death; the male in the mean time making the heaviest lamentation, as if be-

wailing his misfortune, which obliged him to have recourse to such disagreeable feverities.

"Here I also saw the creature called Camelion; it was found among the ruins of Old Smyrna castle. The creature was pretty large, and I saw it change its colour three several times, becoming black, white, and green. It was placed on a piece of red cloth, and often turned, but never assumed that hue: whether the creature was too large, and the smaller only imitate this colour, or from any other reasons, is beyond my philosophy to determine. With regard to its food during the eight days it lived with us, I did not observe it to eat any thing, except small flies, which it caught in the air with its tongue."

S E C T. XI.

AMASIA.

AMASIA is bounded on the north by the Euxine Sea, on the south by Caramania and Aladulia, on the east by Armenia, and on the west by Anatolia proper, and is governed by a beglerbeg.

The capital of the province and the residence of the beglerbeg is the city of Amafia, which the Turks call Annafan. It is about 60 miles from the Euxine Sea, and 40 east of Tocat, situated on the river Iris, or Casalmach as it is now called. Though the city itself is large, the commerce is inconsiderable; the river, however, is navigable for ships of great burthen up to the town itself. On a mountain to the east there is a strong castle, and a wooden bridge over the river. Selim the first emperor of the Turks, and Strabo the celebrated ancient philosopher, were born here. There are only two caravaneras at present in the city. The magnificent fragments of antiquity, which are found in abundance in and about this city, evidently prove that it was formerly a place of great beauty and importance.

Lerio, or, as it was anciently called, Themisfyra, was one of the strongest and most important cities of Pontus, but at present it is but a trifling place, situated on the sea coast, near the mouth of the river Thermodan, about 60 miles to the north east of Amafia.

Comana or Pontica, was formerly a great city, but is now only a mean straggling village; it is about 40 miles from Amafia, situated upon the Iris, or Casalmach.

Sivas, which authors imagine to be the ancient Sebaste, is at present a little scattered village, situated about 55 miles south of Tocat, and 75 south east of Amafia; yet mean as it is, a balsa, superior to that of Tocat, resides here, and an aga with a few janissaries under his command.

Phamacia is about 44 miles west of Trebizonde, and situated near the coast of the Euxine Sea; the Turks call it Kerifan; it is a large populous town, but its harbour is only fit to receive those small vessels called fates. It is generally imagined to be the ancient Cerasunta, and is supposed to have been so denominatod on account of the great number of cherry trees which grow in its environs.

Trebizonde, Trapezonde, Trabezonde, or, as the Turks call it, Tarahozan, is situated in the ancient Pontus Cappadocia, on the eastern parts of Amafia, at the foot of a hill. It is a kind of peninsula running into the Euxine sea. It lies in 41 deg. 5 min. north latitude, and 39 deg. 22 min. east longitude, at about 18 miles distance from Tocat. This city was anciently very important from being the metropolis of the Trebizonde empire. It is still a place of great trade, and was said to contain 20,000 inhabitants prior to the year 1617, when it was burnt by the Russians; since that period it hath been but thinly peopled, though a Turkish bafsa and a Greek archbishop reside in it. The houses are mean, and ill built. The castle is large and built on a rock, out of which the surrounding ditches are cut. The harbour is in very bad condition, and will only admit small Turkish barks. The city is in the form of an oblong square, and deriv'd its name from Trapezus, a table, from whence we likewise have the word Trapezium, a geometrical term for an oblong square, whose angles and sides are consequently unequal. The walls

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are high and strong, defended by towers, battlements, &c. it is celebrated in history for having been the birth place of many eminent men, and more so on account of the martyrdom of 40 christian soldiers, who were thrown into a frozen lake in the neighbourhood, by the order of Licinius. The environs, though little cultivated, are very fertile; the neighbouring mountains are covered with stately woods of various trees, such as oaks, elms, beech, &c. which are of an astonishing height, and the whole face of the country forms an agreeable landscape. The finest forest lies about 25 miles south of the city, in the midst of which stands the famous convent of St. John, built all of wood, upon a high rock, and surrounded by one of the most romantic wildernesses in the universe. A great deal of rock-honey is found in the neighbourhood of this city, which is so exceedingly luscious as to render the eating much of it dangerous. Tournefort ascribes this rich quality to the nature of the flowers from which the bees extract it. In the city, the gardens and groves are as numerous as the houses; but the suburbs, which are inhabited by Greeks and Armenians, are both more extensive and more populous than the city itself.

The empire of Trebizonde was founded much about the time of that of Nice, by David and Alexius Comneni, who were the grandsons of the tyrant Isidore, having escaped from Constantinople, retired to the Eastern parts of Pontus, Galatia and Cappadocia, and erected the whole into an empire. This empire was founded A. D. 1204, and continued about 258 years. But in 1462, Mahomet the second, surnamed the Great, conquered the whole, and having put to death all the remnants of the Comneni family, added it to the Turkish empire. Thus states rise and fall, their greatness only being the preface of their dissolution.

“ When empire in its childhood first appears,
“ A watchful fate o’errules its tender years;
“ Till grown more strong, it thriveth and stretches out,
“ And elbows all the kingdoms round about;
“ The place thus made for its first breathing free,
“ It moves again for ease and luxury;
“ Till, swelling by degrees, it now possesses’d
“ The greater space, and now crowds up the rest:
“ When, from behind, there starts some petty state,
“ And passes on its now unweildy fate;
“ Then down the precipice of time it goes,
“ And sinks in minutes, which in ages tole.

DRYDEN.

Tocat or Neocaesarea, was anciently the metropolis of Pontus Polemoniacus. It lies to 39 deg. 48 min. north latitude, and 30 deg. 58 min. east longitude; and, besides being the residence of the beglerbeg of the province, is a considerable thoroughfare for the caravans to Smyrna. It stands partly at the foot, and partly on the tops of two very high hills, on the river Tofanlu, which is supposed to be the Lupus of Pliny, that falls into the Iris nine miles below Tocat: both rivers frequently swell and overflow the country. The town is large, strong, and well built, in the form of an amphitheatre; on the top of two marble rocks are two old castles. Every house hath a fountain of fresh water in it, as the rocks abound with fine springs. Yet, though water is so plentiful, it was destroyed by fire in the beginning of the present century, and many eminent merchants were thereby totally ruined. It soon recovered, however, through the excellency of its situation, and is now deemed the center of Asiatic commerce: the caravans come from Diarbee in 18 days; those of Tocat go to Sinope in six days, and to Pusa in 20; but such as go directly to Smyrna, without passing through Pusa or Angora, take up about 40 days with camels, or 27 with mules. The environs are extremely fertile, some excellent plants are produced, and various fossils found, particularly many subterraneous vegetations of admirable beauty. Like our flints they are enclosed in matrices, which when broken display some of the finest crystallizations imaginable; some are like petrified mother-of-pearl, and others appear like candied lemon and orange peel. This city is governed by a cadi or cady, a vay-

vode and a janissary aga. The garrison consists of about 1000 janissaries and spahis. The city and suburbs are supposed to contain 20,000 Turkish, 4000 Armenian, and about 500 Greek families. It has 12 mosques with minarets, and many without; seven Armenian churches, and one Greek chapel. Before the above-mentioned fire it contained 12 Christian churches, one of which was archiepiscopal. The archbishop has seven suffragan bishops. There were likewise two monasteries, and two nunneries. The manufactures are of silk, leather, red linen, and copper worked into a variety of utensils. About two miles from the town are two small rooms cut out of the solid rock, and held in great veneration by the Christians, who suppose it to have been the retreat of St. Chrylston, during the time of his exile.

It may not be improper to observe that Amasia contains the whole or the principal part of the ancient provinces of Pontus Cappadocia, Pontus Polemoniacus, and Pontus Galaticus.

SECT. XII.

ALADULIA.

ALADULIA, or Anadulia, or Dulgadir, as the Turks call it, is the third division of Asia Minor. This country is unproductive for purposes of agriculture, being rough and hilly, but it abounds in excellent pastures, and produces abundance of admirable fruit, wines, and cattle, particularly horses and camels, besides vast herds of goats and sheep, venison, all kinds of game, &c. The mountains contain silver, copper, iron, alum, &c.

The province is divided into four sangiacships, which are again subdivided into zarinets and timariots. The planting banditti, or free-booters, are very troublesome in this country. The principal places are,

Caesar, the ancient Caesarea; it is a large town on the banks of the Mitas, near mount Argæus, and about 70 miles west of Scias. The walls are strong, and flanked with towers. The castle is in the centre of the city. The bazar is handsome, and well furnished with all sorts of merchandize; the houses in its neighbourhood are built either in the form of a tower with a cupola, or they resemble a fugar-loaf. The city is well supplied with water from the river; and their principal trade is in cotton.

Malathiah, at the confluence of the Euphrates and Arfu, was antiently called Melitene. It is in 38 deg. 22 min. north latitude, and 38 deg. 56 min. east longitude. It was formerly the seat of the Ottoman princes, and now of a Greek archbishop. It is still a considerable town.

Mars, or Marasch, is a large well-built city in the south-east boundaries of the province. It is situated on a small river, which falls into the Euphrates about 180 miles to the southward of Trebizonde: it is a place of some commerce, and the residence of a bassa.

Antiently there were many fine cities in this country, such as Tyana, Nyssa, Nazianzum, &c. which at present are either heaps of ruins, or such mean villages as not to merit the least mention. Among the eminent men who were born in this province, the foremost upon the list are Pausanias the Greek historian, the two Gregories of Nagianzen, St. Basil, and St. George the patron of England, of whom we shall speak a few words.

St. George was born in the latter end of the third century, of Christian parents; he served in the army of the emperor Dioclesian with great reputation for some time, when that monarch relapsing on a persecution of the Christians, and being unable to win over St. George to Paganism, he ordered him to be put to the torture, which not shaking his constancy, he was headed by the command of that tyrant on the 23d of April, A. D. 290. St. George being represented on horseback and tilting at a dragon, is only an emblematical figure, implying, that he conquered the devil by his faith and Christian fortitude. Several churches have been dedicated to this saint; the noble order of the Garter was founded in honour of him, and the 23d of April is still observed in commemoration of his martyr-

dom,

dom, his blackest life and unnerized death having secured to him a glorious name.

"Glory by few is rightly understood,
"What's truly glorious must be greatly good.

COOKE.

S E C T. XIII.

CARAMANIA.

CARAMANIA extends itself along the Mediterranean coast from north to south, comprising the ancient Lycia, Pamphilia, Pisidizæ, Lycaonia, and Cilicia, with part of Iffauria, Phrygia, Pacatiana, Galitia, Salutaris, and Cappadocia. It reaches from the neighbourhood of Alexandretta to the gulph of Macri, at the mouth of which lies the island of Rhodes.

This country by the Turks is called Caraman-lli, and is divided into the Greater and Lesser; the latter lying along the sea-coast, and the former to the north of mount Tauris. It is governed by a beglerbeg, whose revenue is exceedingly large, and subordinate to whom are seven sangiacs, with many zaims and timars. The principal places are,

Myra or Myrra, which the Turks call Strumita, was once a considerable city, but is now dwindled almost to nothing; it is about 22 miles north east of Patara, situated near the mouth of the Limyrus.

Patara was once the metropolis of Lycia, but is now a very inconsiderable village near the mouth of the Xanthus, between the gulphs of Macri and Satalia.

Satalia, the ancient Attalia, is called by the Turks Sataliah. It was formerly an important city in Pamphylia, at the bottom of the gulph of its name, in 36 deg. 45 min. north lat. and 31 deg. 20 min. east long. It is the strongest place the Turks have upon this coast. The harbour would be commodious, if the entrance was not difficult and dangerous. It is one of the most singular places in the universe, being divided into three distinct towns, each of which is divided from the others by its own strong walls, and the gates are shut up precisely at noon every Friday till one o'clock, from a pretended prophecy, that on such an hour the Christians are to surprise it. The whole is about six miles in circumference; the buildings are good, the place populous, and the trade considerable. The summers are hot, that those who can afford it retire towards the mountains, where there is more air and shade. The castle, which commands the town, is a very good one. The Christians had formerly a fine church in one of the towns, but it is at present converted into a Turkish mosque. The neighbouring country is very fertile and delightful, being covered with citron and orange groves, which afford an exquisite fragrance.

Sagalilus, though anciently a tolerable town, does not at present merit the name of a village. The same may be said of Antiochia Pisidizæ, or Casarea, which stands at the foot of mount Tauris, and was once the metropolis of the province. Such are the vicissitudes of sublunary things!

"Short is th' uncertain reign and pomp of mortal pride,

"New turns and changes every day

"Are of inconstant chance the constant arts;

"Soon she gives, soon takes away;

"She comes, embraces, nauseates you, and parts."

HOWARD.

Iconium, now Cogni or Kogni, is the metropolis of the beglerbegate. It stands in the ancient Lycaonia, in a fertile pleasant plain, near a fine large lake of fresh water, which was anciently called Palus Troglitis. It is about 110 miles from the Mediterranean sea. It is surrounded by strong walls, adorned with towers, and a broad ditch. The Turks only inhabit the suburbs, which are spacious. The city is commanded by a small castle, and adorned with several mosques, a seraglio, and some spacious caravanferas, for the accommodation of the

caravans and travellers which pass through the town. The mutton here is exquisite, the wool of the sheep admirable, and their tails so large, that sledges are fastened to the animal, upon which they are drawn.

Tarsus, the birth-place of the great apostle St. Paul, was anciently the capital of Cilicia, and one of the finest towns of the Lesser Asia, but at present is quite decayed. It is situated upon the Cydnus, about six miles from its mouth. The Turks call this town Tartou, Tarissu and Hom. If we may venture to judge by the ruins of the old wall, it appears to have been near 12 miles in circumference. At the mouth of the river there is a good commodious harbour, and about a mile below the town there is the lake Rhagma, through which the Cydnus runs.

Avana is a considerable town on the river Choquen, to the eastward of Tarsus, about 35 miles on the road to Aleppo, and about 18 miles from the Mediterranean. This town contains a great number of beautiful fountains supplied with water by aqueducts, and over the river there is a superb bridge of 15 arches. The adjacent country is exceedingly pleasant, and the soil extremely fertile.

Ajazzo, or Lajazzo, which was formerly called Iffus, is situated on a gulph of the Mediterranean, to which it gives name. It was anciently a place of very great importance, and is at present a neat, strong, opulent sea-port town.

The following cities and towns, which were known to the ancients, but of which the moderns have but very imperfect accounts, are now so reduced to poor, mean, little hamlets, or so totally ruined and deserted, as not to merit any particular description, viz. Azar, Ainzaaba, Telencellus, Xanthus, Phefelis, Pignara, Olbia, Magydis, Side, Perga, Sitnum, Arpendus, Tennellus, Olbaza, Lyitra, &c. &c. &c.

The principal rivers in Caramania are the Xanthus, Lamus, Cestrus, Eurymedon, Cydnus, Sarus, or Smarus, Pyramus, Limyras, Latamao, &c. Caramania contains many celebrated mountains, most of which are branches of mount Tauris or Taurus, viz. Olympus, there being many mountains in Asia of this name; Cragus, the etymon of which Bochart derives from the Arabic word Crac, which signifies a rock; from whence it is probable the English word Crag originated; and Antigragus, all in Lycia. In Cilicia the most remarkable is Anianus. The great chain called mount Tauris begins in Lycia, and runs eastward. But we must not omit to mention the celebrated Lycian volcano mountain, called by the ancients Chimæra. Its bottom was infested with serpents, the middle parts afforded pasture for goats, and the top was haunted by lions. This gave the idea to the poets to feign the monster Chimæra, which was represented with the head of a lion belching fire, a goat's body, and a serpent's tail. Mr. Pope, in his translation of Homer, has, however, changed the serpent's tail to a dragon's tail.

"A mangled monster of a mortal kind,
"Behind a dragon's fiery tail was spread;
"A goat's rough body bore a lion's head,
"Her pitchy nostrils flaky flames expire,
"Her gaping throat emits infernal fire."

Hence incongruous ideas are called chimeras, and inconsistent stratagems are said to be chimerical.

Bellerophon, being the first who planted this mountain, is honoured with the reputation of having subdued the monster.

The Lycians built the city of Hephæstia, near this mountain, in honour to Vulcan, on account of its volcano, which is mentioned by Virgil in the 6th book of his Æneid:

"Before the passage horrid Hydra stands,
"And Briareus with all his hundred hands;
"Gorgons, Geryon with his triple frame,
"And vain Chimæra vomits empty flame."

SECT.

S E C T. XIV.

S Y R I A.

The general Description of Syria, Divisions, Subdivisions, Situation, Extent, Climate, Soil, Fertility, Produce, of the Inhabitants, &c.

SYRIA, or, as the Turks call it, Sourie and Souristan, was originally so called from its capital, Tzor or Tzur, which the Greeks softened into Sur and Tyre. This country, in the most extensive sense, includes Syria properly so called, Phœnicia or Phenice, and Judea or Palestine. It extends from north to south about 400 miles, and about 200 from east to west, being bounded on the north by mount Amanus, and a branch of mount Taurus, which separates it from Armenia Minor and Cilicia; on the east by the Euphrates, which divides it from Mesopotamia or Diarbec, and on the west by Arabia the Desert.

The principal mountains are Libanus, Anti-Libanus, Gilead, Tabor, Carmel, Cassius, Amanus and Aladaurus, with some smaller in Judea, viz. Sion, Hermon, Ebal, Olivet, Calvary, Gerizzim, and Moriah.

Of these mounts, the Libanus, and Anti-Libanus, which are situated in Cœlo-Syria, are of an astonishing height and extent.

“ His proud head the airy mountain hides
 “ Among the clouds, his shoulders and his sides,
 “ A shady mantle cloaths, his curling brows
 “ Turn on the gentle stream, which calmly flows,
 “ While winds and forms his lofty forehead beat,
 “ The common fate of all that's high and great.”

These mountains were formerly celebrated for their lofty cedars, which at present are reduced to a very small number; they are green all the year, and bear leaves resembling those of the juniper-tree, the smell of which is delightfully fragrant. The smaller species bear a kind of apple, as large as a pine-apple, but smoother, and of a browner colour; they contain a transparent balm which falls from them by drops at certain seasons. These apples always grow in clusters at the extremity of the branches. The incorruptibility of the cedar tree is owing to the bitterness of the wood, which is so great that no worm will harbour in it.

The highest parts of these mountains, and those of Amanus, are covered with snow the greatest part of the year; and in some hollow places, whither the sun beams cannot penetrate, it remains undissolved the whole year. Many of the cavities abound with petrifications which are exceedingly curious.

The rivers are the Euphrates, Jordan, Cassimcer, Licomes, Chrysothoas, Orontes, Odonis, Cherfeus, with others less considerable, particularly the Coik, or river of Aleppo.

The Jordan receives its name from the brooks Jor and Dan, which form it by uniting their streams. It formerly overflowed its banks, as both sacred and profane writers inform us; it does not, however, do so at present, but flows with great regularity.

Syria is blessed with the most serene, temperate, and healthful air imaginable; during the hot months of June, July, and August, it is agreeably refreshed by cooling breezes from the Mediterranean. The face of the country is delightful and level, the soil rich and fertile. It abounds not only with all the necessaries of life, but with all the delicacies which can gratify the most luxurious appetite; and is superior in point of climate and produce, to all other countries that even lie under the same parallel of latitude.

“ Here summer reigns with one eternal smile,
 “ Succeeding harvests bless the happy soil;
 “ Fair fertile fields, to whom indulgent heav'n,
 “ Has ev'ry charm of ev'ry season giv'n;
 “ No killing cold deforms the beautiful year,
 “ The springing flowers no coming winter fear;

“ But, as the parent rose, decays, and dies,
 “ The infant buds with brighter colours rise,
 “ And with fresh sweets, the mother's scent supplies; }
 “ Near them the violet grows with odours blest,
 “ And blooms in more than Tyrian purple dress.
 “ The rich jonquils their golden beams display,
 “ And shine in glories emulating day:
 “ The peaceful groves their verdant leaves retain, }
 “ The streams still murmur, undrell'd by rain,
 “ And tow'ring greens adorn the fruitful plain:
 “ The warbling kind uninterrupted sing,
 “ Warm'd with enjoyment of perpetual spring.
 Lady M. W. MONTAGUE.

This charming country produces spontaneously a superabundance of all that is necessary for the profit or delight of man, for the indolent Turks are too lazy to cultivate it. The only people who take the least pains with the soil are the Armenians and Franks, who are settled in the country. From what has been said, it may naturally be inferred, that the inhabitants are plentifully supplied with corn, wine, oil, figs, lemons, oranges, melons, canes, dates, cotton, honey, aromatic and medicinal herbs, &c. they likewise breed great numbers of buffaloes and other oxen, camels, dromedaries, swine, deer of all sorts, hares, rabbits, and other game. They have a breed of goats whose hair is long and of a colour exceedingly beautiful. The sheep are some of the best in the universe; their wool is exceedingly fine, and their tails so large that to prevent their receiving any injury from trailing in the dirt, they are placed upon sledges, as in some other parts of Asia. Besides a variety of excellent fish, this country abounds in wild fowl, such as partridges, quails, pheasants, pigeons, turtle-doves, &c. The plains are so tender, fat and humid, that the soil is turned up with wooden coulters. In short, though Syria contains some rocky mountains, it would be the finest and most desirable country in the universe, was it not under such a despotic government; but the Turkish tyranny is such that it prevents the inhabitants from ever tasting the sweets of that most essential necessary to human happiness, viz. LIBERTY.

“ O Liberty, thou goddess, heav'nly bright,
 “ Profuse of bliss, and pregnant with delight,
 “ Eternal pleasures in thy presence reign,
 “ And smiling plenty leads thy wanton train;
 “ Eas'd of her load, subjection grows more light,
 “ And poverty looks cheerful in thy sight;
 “ Thou mak'st the gloomy face of Nature gay,
 “ Giv'st beauty to the sun, and splendor to the day.
 ADDISON.

Besides Mahometans and Jews, many Christians of different sects inhabit Syria, viz. Greeks, Latins, Armenians, Malchites, Maronites, and Jacobites.

The Armenians differ but little from the Greeks, and have a patriarch, whose place of residence is Damascus. The Maronites of Mount Libanus hold some of the Greek, and some of Eutychiean tenets. They give the sacrament in both kinds, and use the Syrian liturgy. Their patriarch is always sited Peter, and looked upon as the only true successor of that apostle. The Jacobites, who are so called from their founder Jacobus Syrius, have a patriarch, who is always named Ignatius, and deemed the real successor of that celebrated father and martyr. The Drussians, who live among the mountains, know little of christianity besides the name. They in a great measure resemble the Curds who reside among the Armenian mountains, and pay a much greater respect to the devil than to God, for which they assign this curious reason; that God is so very good humoured at all times, that he will not do them any injury, let them be ever so neglectful and remiss in their duty; but on the contrary, the devil has frequently such mischievous fits, and is naturally inclined to such diabolical frolics, that the utmost precaution is necessary to keep his infernal highness in any tolerable temper.

The Jews are here the principal brokers in the mercantile,

cantile, and their wives the chief agents in the intriguing way; for under the pretence of vending jewels, laces, perfumes, cosmetics, &c. they get admittance not only into the houses, but the harems of the Turks, and can slip a billet-doux, eluding at the same time the penetrating eye of Asiatic suspicion, with as much dexterity as a Neopolitan valet can deceive a jealous Italian husband.

The language spoken by the Syrians is a corrupt kind of Arabic or Morecco. But most of the inhabitants of the trading and maritime towns use the Lingua Fœnœa.

Each of the grand divisions of Syria, viz. Syria Proper, Phœnicia and Palestine, is governed by a beglerbeg, subordinate to whom are many sangiacs, zaims, timars, cadics, &c.

SECTION XV.

SYRIA PROPER.

SYRIA Proper is bounded on the south by the Deserts of Arabia and Phœnicia; on the north by Armenia Minor; on the east by Mesopotamia, and on the west by the Mediterranean. Syria Proper had anciently three subdivisions, viz. Cœlo-Syria, or Syria the Hollow, Syria-Antiochene or Seleucus, and Syria Comagene.

The principal places in that subdivision, called Comagene, are,

Samofata, which the Turks now call Seempfal, and was once the capital of Comagene, but at present is only a wretched village, surrounded by heaps of ruins. It stands on the Euphrates, on the confines of Armenia Major, 22 miles from Ediffa. The celebrated satirical poet Lucian was born here.

Dolice, called by the Turks Doliche, once an episcopal see, but at present a mean ill built town, thinly peopled, and of little consideration. It is situated on the river Marfyas, which disimbogues itself into the Euphrates.

Nothing now remain but the narres, and a little rubbish of the ancient cities, Germanicia, Singia, Antiochia-ad-Taurum, Caramana, Deba, Chaomia and Chelinadura.

In that subdivision of Syria called Seleucus or Antiochene, which is bounded on the north by Comagene, on the south by Cœlo Syria and Phœnicia, on the west by the Mediterranean, and on the east by Mesopotamia, the principal places are,

Scanderoon, which was anciently called Alexandretta, or Little Alexandria, to distinguish it from Alexandria in Egypt, lies in 36 deg. 34 min. north lat. and 36 deg. 40 min. east long. at about the distance of 60 miles to the westward of Aleppo, to which it is the port town; it stands near the sea on the gulph of Ajazzo: but its marshy situation renders the town so unhealthy, that it only contains at present a confused and straggling heap of mean wretched houses, built of wood or huts framed of the boughs of trees, interwoven and covered with mud, inhabited principally by Greeks, who accommodate common travellers and sailors that resort hither; as people of a superior rank usually lodge with the consuls of their respective nations, who have handsome houses at a considerable distance from the town. During the hot months the natives themselves retire to a village called Beyln, which is situated on a high hill, at about two leagues distance; and abounds in excellent water, and admirable fruits. If strangers happen to arrive during this sultry season, they seldom escape with their lives. The above-mentioned mountain yields a thoroughfare to the N. E. wind by means of an opening; and whenever it blows hard, the ships in the harbour all put to sea with the utmost expedition, to avoid being dashed to pieces. Some assert that this city was built by Alexander the Great, in commemoration of a victory obtained over Darius, in its vicinity. It is defended only by an old decayed castle, and a few soldiers, under the command of the governor; but we must not omit to mention this singular circumstance; that the correspondence between Scanderoon and Aleppo, is carried on by the means of pigeons, that are taught to fly backwards and

forwards with letters about their necks. Some late travellers, however, say that this custom is discontinued. The adjacent country is in general level, rich, and fertile.

About 22 miles from Scanderoon, is the ancient city of Antioch, or at least its remains. It was formerly the capital of all Syria, and one of the noblest metropolitan cities in the universe; but is at present reduced to a poor mean hamlet, containing only a few scattered houses: it is situated in a fine plain of 18 miles in extent, on the river Hasi, or Orante: the Turks call it Antackia. The wall number of plumbain, poplars, sycamores, fruit-trees, &c. in the gardens of the town, make it at a distance look like a forest. It has a castle which commands the town and river, and some considerable remains of ancient temples, walls, churches, &c. together with an extensive canal. The disciples of Christ first obtained the name of Christians in this city. Saint Paul and Saint Barnabas preached a twelvemonth in this place; Saint Luke the Evangelist, and Saint Ignatius the martyr, were born here. Seleucia, or Seleucia Piera, which latter denomination was given to distinguish it from another town of the same name on the Tigris, was anciently a considerable sea-port town: at present it is but a trifling village, situated on the Mediterranean, at the mouth of the Orontes, about 60 miles from Scanderoon. The Franks call it the port of Saint Simon; but its Turkish name is Seluki-Juler.

Tertalo, which was formerly called Orthofia and Antaiabus, from its being situated over against the little isle of Aradus, was once a famed sea-port, and an episcopal see; at present it is a very inconsiderable place, and inhabited only by poor fishermen. It is about nine miles to the northward of Tripoli.

Latakia, or Ladhiakia, the ancient Laodicea, was founded by Seleucus Nicator, or the Victorious, and called by him after his sister's name. It is the most northern city of Syria, situated upon a rising ground, with a full prospect of the sea, in 35 deg. 30 min. north latitude. It is a considerable maritime town.

This city contains many antique remains, particularly several rows of columns of granite and porphyry, with part of an aqueduct, which Josephus affirms was built by king Herod. The structure is spacious, but not ached. Here is a mosque formed of a magnificent ancient triumphal arch, supported by Corinthian pillars; the architrave is embellished with a variety of warlike trophies. Many Greek and Latin inscriptions are found among the ruins, but they are in general so much defaced as to be unintelligible. To the westward of the city are the remains of a cothon, big enough to hold the largest navy in the universe. The moath, which is about 40 feet wide, is defended by a castle; and the whole is in an amphitheatrical form: it is so choaked up at present, as to admit only a few small vessels.

The remarkable catacombs which are a little to the northward of the city, excite the attention of travellers. They contain large stone coffins, embellished with emblematic figures, shells, &c. The covers of some are supported by pillars, generally of the Corinthian, but sometimes of the Ionic order: these coffins are deposited in cells on the sides of a number of chambers hollowed deep into the rock, being each from 10 to 30 feet square. The most respected of these sepulchral chambers is that called St. Teckla, which is dedicated to that first virgin martyr: in the middle of it is a spring, to which many miraculous effects are ascribed.

The whole of the adjacent country is extremely romantic, from the intermixture of rocks, woods, sepulchres, plains, grottos, fountains, cascades, &c. A few miles from a place called the Spring Fountain, are the spindeles, or maguzels, a name which is given to several painted cylindrical buildings, that are erected over a number of sepulchres.

The ruins of the ancient city of Arka, are delightfully situated opposite the northern extremity of mount Libanus; to the eastward a romantic chain of mountains appears; a fine extensive plain, interspersed with castles, villages, ponds, rivers, &c. opens to the north, and the sea is lost to the west. The city was erected on the summit of a hill of a conical form, which

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which appear to have been a work of art; a fine stream waters the valley below the city; nevertheless the inhabitants were supplied with water from mount Libanus, by means of a magnificent aqueduct.

S E C T. XVI.

COELO-SYRIA.

THE principal places in this division of Syria are, Apamea, founded by Seleucus Nicanor, and so named in honour of his mother, as Antioch was after his father, Laodicea after his sister, and Seleucia from himself. It is greatly fallen from its former splendor, but still remains a considerable town, standing on a spot of ground which is almost surrounded by a lake formed by the river Orontes, about 60 miles to the southward of Aleppo; so that it hath no communication with the land but by an isthmus, or small neck. The Turks and Greeks call it Hama: it is the residence of a beglerbeg, whose government is very extensive; the adjacent territory is exceedingly rich and fertile; the city is well watered, retains many marks of its ancient magnificence, and was very early an episcopal see. It lies in 35 degrees 6 min. north latitude, and 37 deg. 18 min. east longitude. Near this city, Seleucus constantly fed 500 large elephants.

Between Antioch and Tortosa, near mount Libanus, there is a little mean village called Margat, which was antiently a considerable place, named Marathos.

Emesa, Emiffa, or Emiffa, is situated between Apamea and Laodicea, on the river Orontes. The mad emperor Heliogabalus was born there, and on that account took the whim into his head to be made one of the priests of its temple; the Turks at present call it Haman, or Aman. It is under the jurisdiction of the beglerbeg of Damascus, who governs it by means of a deputy. It still makes a considerable figure, notwithstanding what it has suffered by earthquakes, and the various changes it has undergone. It is surrounded by good stone walls, with six superb gates, and several magnificent towers at proper distances. The walls are encircled by a spacious ditch; and on an eminence there is a castle which commands and defends the town. Here are some fine churches, the greatest part of which are converted into mosques. The cathedral is a magnificent structure, supported by 34 marble columns, adorned with basso-reliefs and Greek inscriptions. The Christians are permitted to pray in it at certain times, besides which they have some churches appropriated entirely to their own use. The bazars, kans, caravaneras, &c. are in general very handsome structures; the inhabitants trade in silks, and a fine kind of needle-work of silk, gold, and silver, curiously intermingled together: the adjacent country is very rich and fertile, and the gardens in the environs exceedingly delightful, abounding in a great variety of excellent plants, and delicious fruits. In all the gardens innumerable mulberry trees are planted in regular rows, and well watered, as the demand for mulberry leaves to feed their silk worms is very great.

Aleppo, the finest and most opulent city in all Syria, lies in 36 deg. 30 min. north lat. and 37 deg. 50 min. east long. about 60 miles to the eastward of Scanderoon. It is built on eight eminences or hills, one of which in the center of the city is higher than the rest, and on its top there is a strong castle.

Aleppo, including the suburbs, is about seven miles in circumference: in extent, riches, and population, it is inferior to Constantinople and Grand Cairo, but exceeds them both in the elegance of its buildings; the surrounding wall is old and decayed, and the ditch converted into gardens.

When fortresses are suffer'd to decay,
It shews that peace and commerce bear the sway;
That merchants of stern officers are made,
And blood alone is the neglected trade.

The houses are of stone, built in a quadrangular form, consisting of a ground floor and an attic story: the roofs are flat, and either spread with plaister or paved with stone: the ceilings, pannels, doors, windows, &c.

are neatly gilded and painted, and adorned with inscriptions from the Koran, or the best Asiatic poets; so that their very embellishments are subservient to the purposes of morality, and their chambers are rendered tacit advisers to prudence and precaution. Of these inscriptions the following specimens may be entertaining to the reader.

The Mahometans are exceedingly fond of the two following passages from the Koran or Alcoran, which are therefore frequently found about their rooms written in letters of gold.

The first, which is deemed one of the best adages in the Koran is, "Forgive easily, do good to all, and dispute not with the ignorant." The other, which relates to the Almighty's stopping the deluge is, "Earth swallow down thy waters, thy drink up thou hast poured forth. The waters were immediately gone, the commands of God were executed. The ark rested on the mountain, and these words were heard, " *Be to the wicked.*"

An Arabian poetical paraphrase of that passage in the Koran, which relates to the angel Gabriel's conducting Mahomet to the Paradise, is greatly admired. Take an English translation of the verses.

From heaven descending thro' ethereal flame,
On earth again the mighty Prophet came,
To Paradise by faithful Gabriel led,
While streams of glory hover'd round his head:
He saw, the soil like purest silver bright,
The lofty mountains shone with splendid light,
The spacious walks with dazzling lustre glow'd
By diamonds gravel'd, and with brilliant strew'd;
The lesser hills like yellow amber seen,
While silver waves thro' fertile meadows stream;
The lofty concave is th' Almighty's throne,
Who makes his mercies to the righteous known:
Angels and prophets occupy the place,
And dwell in mansions of celestial grace;
Streets pav'd with gold, with lamps ethereal shine,
Rich gems adorn the palaces divine;
Fair sapphire gates which none but saints can scale,
Lead to the jasper-green-belpang'd vale,
Where aromatic herbs that ever bloom,
Refresh the spirits, and the air perfume.
Here wine and milk in streams meandering glide,
So rich the waves, so delicate the tide;
There crystal springs make agate fountains gay,
Where gold and silver sportive fishes play.
Delicious fruits on every tree abound,
And load the branches till they kiss the ground;
Here craggy rocks diversify the scene,
Whose rows are fleet, and whose feet are green:
But by these rocks no barren's' betray'd,
For there sweet honey by the bee is made;
Honey that's blest'd with captivating powers,
Drawn from celestial aromatic flowers,
All is enchanting which the place contains;
For here the essence of all goodness reigns.

Such is the romantic and whimsical paradise of Mahomet, in which spiritual and sensual ideas are so blended and jumbled together, that it seems equally calculated to debauch the faint, and entice the sinner. The images, however, shew the richness of the Asiatic fancy; we therefore hope that the translation, as it is the first thing of the kind that ever appeared in our language, will not be unacceptable to the public.

We shall add the following six inscriptions, as they are concise and significant:

"Four things should never flatter us: the familiarity of princes; the caresses of women; the smiles of our enemies; nor a warm day in winter; for none of these are of long duration."

"One pound of food is sufficient in one day to support you; if you eat more, it is a load, and you must support in your turn *that*."

"We are the bow, and shoot but in the dark;
'Tis God directs the arrow to its mark."

"He that thinks to content his desires by the possession of what he wishes for, is like him who puts out fire with straw."

To obtain knowledge you must have

"The vigilance of a crow, the greediness of a hog,
"The carelessness of a cat, and the patience of a dog."

"I have cleaned my mirror, and fixing my eyes on it,
"I perceived for many defects in myself, that I easily
"forgot those of others."

But to turn to our description of Aleppo, the streets have a dull appearance on account of being shielded from the view by dead walls. If palliades were used instead of walls, it would render the streets admirably pleasant, as the court yards are all prettily paved, and have a fountain in the center environed with a little verdure.

The best houses have usually on the ground floor a hall covered with a dome, with a fountain in the middle to cool it. Among the numerous mosques of this city, some are very magnificent and agreeable. There is a fountain of ablution, and sometimes a little garden in the area of each. In every garden you are sure to find cypresses. The kans are spacious and elegant, but the shops are small; the buyer stands always without, none being admitted within a shop but the muller and his clerk. They usually shut them about an hour and halt after sun-set. There is a great singularity to be observed in the houses of Aleppo; the doors are strongly casd with iron, but the locks are only slightly made of wood.

The streets, though narrow, are extremely clean, and always well paved: all offensive manufactures and disagreeable trades are confined to the suburbs; in which, among others, there is a glass manufactory.

Every house has a well, but the waters being brackish are not used in dressing provisions or to drink; the water for these purposes being brought from some fine springs by means of an aqueduct, and properly distributed by communicating pipes.

The house fuel is wood and charcoal, but the bagnios are heated with dung, the parings of fruit, &c. the gathering of which gives employment to many poor people.

Aleppo is situated in a vast plain; the environs of the city is stony and uneven; but at a few miles distant the circumjacent country is level and fertile; nevertheless, the whole has the name of the desert. The western part of the city is washed by a stream called Cole, which, with the wells in the city, and the water brought by the aqueduct, is all the water that is to be found for the space of 30 miles round. The neighbouring villages having no water but rain water, which they save in large cisterns.

The air is so pure and free from damps that the inhabitants sleep on the house-tops without the least inconvenience. The only winter is from December 12, to January 20; but even then the sun has great power in the middle of the day. The snow never lays more than a day upon the ground, and the ice is seldom or ever strong enough to bear the weight of a man. From May to the middle of December the air is excessive hot; but the most malignant heat continues only about five days, during which the inhabitants keep within doors as much as possible, and defend themselves from the pernicious winds by shutting close their windows and doors. The harvest commences in the beginning of May, and usually lasts about twenty days; the horses are fed with barley, as oats do not grow nearer than Antioch. Near the city, but more particularly in the neighbouring country, from Shogre to Letachia are a great number of tobacco plantations, a considerable trade being carried on in that article with Egypt. The adjacent country yields a few olives, red and white grapes, and several kinds of fruit, which are but indifferent; at some distance from the city a species of fuller's earth is found, which is an excellent substitute for soap. Black cattle are scarce, the larger sort are kept for labour, the smaller have short horns, and the buffaloes are valued on account of their milk: it is to be observed that the Turks and Jews seldom or ever eat beef, their favourite food being mut-

ton, of which they have plenty at Aleppo. There are two sorts of sheep, the one much like the English sheep, and the other of the species with large tails, which they drag after them on sledges, as already mentioned. The goats have long ears, and give excellent milk, which is sold about the streets from April to September.

The butter and cheese is made either from the milk of cows, buffaloes, sheep or goats. The people are very fond of leban or coagulated milk. There are plenty of hares and antelopes; the latter are of two sorts, viz. The antelope of the mountain, and the antelope of the plain. The former is the most beautiful, the back and neck being of a dark brown; the latter, though its colour is brighter, is neither so swift nor so well made. Tame rabbits are kept in the city, and some few wild stags are found in the country, as well as porcupines: the Franks of the Romish persuasion often eat land turtles and frogs. The camels of this country are good and serviceable, but the horses are very indifferent; hyenas are found among the rocks, they seldom attack the human race, but commit great ravages among the flocks, and even plunder the sepulchres. In the city of Aleppo are a vast number of dogs; and the environs is infested with wolves; serpents are innumerable, particularly a white snake, which is found in houses, but whose bite is not venomous. The scorpions and scorpion often sting the natives, but a few hours pain is the only consequence. Besides the above, here are locusts, lizards, bees, silk-worms, all kinds of fowls, &c.

Hawking and hunting are favourite amusements; the sportsmen have a very beautiful species of the greyhound; shooting is exercised only for a subsistence.

Aleppo, by computation, is inhabited by 200,000 Turks, 30,000 Christians, and 5000 Jews. The Christians are Greeks, Armenians, Syrians and Maronites. They have each a church in the suburb Judidæ, where they all reside; the common language is vulgar Arabic: the better sort of Turks speak the Turkish; the Jews, Hebrew; the Armenians their native tongue, and some of the Syrians understand the Syriac; but the Greeks know little or nothing of either the ancient or modern Greek language.

In general, the people are well made, of a middle stature, inclining to lean, but inactive and languid: the citizens are usually fair, but the peasants, who are exposed to the sun, swarthy; both have black hair and black eyes: they are tolerably handsome when young, but seem to appear old by thirty. The females marry about the age of fourteen. It is very singular that the men gird themselves very tight about the waist in order to make themselves look slender, and the women do all they can to render themselves plump, as they deem a slender body a great deformity.

The people in general are polite, but guilty of dissimulation, and affectedly grave. They often quarrel, but never fight: the coffee-houses are frequented only by the vulgar. The amusements within doors are chess, back-gammon, draughts, and the game of the ring, which only consists of guessing under what coffee cup the ring is put; the winner blacks the face of the loser, and puts a fool's cap on his head. Though Christians are fond of playing for money, the Turks only play for amusement, or sometimes for a feast to entertain their friends. Dancing is despised, and only practised by buffoons, who, as well as wrestlers, are attendants at all entertainments.

The common bread is made of wheat badly fermented and badly baked. People of fashion have, however, a better sort. Besides these, they have biscuits and rusks strewed with fennel flower.

Those who pay visits are entertained with a pipe of tobacco, wet sweetmeats and coffee, without sugar or milk. When particular respect is intended, theriac and a sprinkling of rose-water are added. But as soon as the host begins to wish his visitor gone, the wood of aloes is produced, which implies, that the visit has been sufficiently long. Men and women here smoke to excess. The tube of the pipe is made of the wood of the rose-tree, but the bowl is of clay. Opium is in little esteem at Aleppo, and those who take it to excess are looked upon as debauchees. Here are no coaches, the better sort

fort of people ride on horseback, with a number of servants on foot parading before them. Women of rank are carried in litters, and the lower class in covered cradles on mules.

They go to bed early, and sleep in the principal part of their cloaths. Their bed consists of a mattrafs, and over it a sheet, in summer; and a carpet, with a sheet sewed to it in winter. The men are either lulled to rest by music, smuke themselves to sleep, or are talked to sleep by their women, who are taught to tell innumerable stories for that purpose. The people in general are grossly ignorant, few even of the better sort can read. The clergy are not only divines, but lawyers and physicians. They have many colleges, but little or nothing is taught in them. The government permits not the practice of anatomy: their physicians and surgeons therefore can know but little of the structure of the human body.

The old men colour their beads black to conceal their age, and the old women dye their hair red with Henna to render it graceful. They likewise dye their hands and feet with the forms of roses and other flowers, which to a European appears very disagreeable. The women in the villages, and all the Chinganas and Arabs, wear gold or silver rings through their right nostrils. The Turks breakfast on honey, Leban cheese, fried eggs, &c. They dine about eleven o'clock. They use a table here, which is round as well as the dishes; both are made either of copper tinned, or silver. The table is placed upon a stool about fourteen inches high, beneath which a piece of red cloth is spread to prevent the divan from being spoiled. There is no table-cloth, but their knees are covered with long silk napkins. The dishes are placed in the middle of the table, being brought in one by one, and changed as soon as every one has tasted a little. The Leban in basons; bread, fillads, pickles, spoons, &c. are disposed in order round the edges. The spoons are made of wood, horn, tortoise-shell, &c. They use neither knives nor forks. The first dish is broth, and the last pilaw. The intermediate dishes are mutton roasted and stewed with herbs, and cut to pieces; stewed pigeons, fowls, &c. stuffed with rice and spices; and the most favourite dish is a whole lamb stuffed with rice, almonds, raisins, pistachios, &c. They have likewise a desert of sweet starch, and a thin syrup with it, with currants, raisins, dried apricots, slices of pears, pistachios, apples, &c. swimming in it, of which each eats a spoonful, and then the repast is concluded.

They drink water at meals, and coffee after dinner; sup about five in the winter, and six in the summer. The licentious drink wine and spirits publicly, but the hypocritical part of the people in private; and when they once begin, they generally drink to excess.

They have a few black slaves in Aleppo, which are brought from Ethiopia by the way of Cairo, but the slaves in general are white, being Georgians. Criminals are here hanged, impaled, or beheaded, at the option of the judge; but janissaries are strangled by a cord twisted twice round the neck, and drawn tight with a piece of stick.

The Christians of Aleppo eat much in the same manner as the Turks, only the latter use oil, and the former butter.

There is but little difference in the customs and ceremonies of the Greek, Syrian, Armenian, and Maronite Christians. A Maronite nuptial ceremony is thus conducted: The bridegroom's relations are invited to the house of the bride to an entertainment: after supper they return to the bridegroom's house, who hitherto has not appeared; for he is obliged to hide himself, and not to be found without a pretended search. At length he is brought out in his worst cloaths, but soon after the bridemen conduct him to a chamber, which contains the wedding garments, where he is left to dress himself.

About midnight the company, preceded by a band of music, and each carrying a lighted candle, go to the bride's house and demand her. Admittance is refused. A mock fight ensues. The bride is taken prisoner, and being closely veiled, is conducted to the bridegroom's house. The night is spent in feasting and mirth, but the bride must not speak the whole time. The bishop or priest comes the next morning to perform the ceremo-

ny, in which he puts crowns on the heads, and joins the hands of the bride and bridegroom, who each have a ring to put on the finger. A few ridiculous, uninteresting and riotous ceremonies ensue, and the bridegroom is not left to himself till twelve o'clock at night, when he is permitted to retire to the bride.

All the bride's female acquaintance send flowers to her as presents for some days after her marriage, but she is not allowed to speak for the space of a month, even to her husband.

The Franks here are principally French and English. The English have a consul, chaplain, chancellor, and physician. The French have their consul, druggmen, and other officers, and are more numerous than the English. No Dutchman resides here except the consul. A few Venetian merchants and Italian Jews are, however, settled in the place. The plague is the most dreaded thing at Aleppo; it begins to rage in June, and decreaseth in July; and usually visits the inhabitants every ten years, when it commits vast devastations. To avoid the infection, the following circumstances are to be observed. Never go abroad fasting; drink plentifully of acids, live regularly, but not abstemiously; avoid excess and passion; breathe through a handkerchief or sponge wetted with vinegar, or an infusion of rue; swallow not the spittle; wash your mouth, face, and hands, often with vinegar; air your cloaths well, change them often, and smook them with sulphur.

S E C T XVII.

Phœnicia, or Phenice.

THIS division of Syria, taken in the largest extent, is bounded by the Mediterranean on the west; by Cælo-Syria and Batanea on the east; by Palestine on the south; and Syria-Propria on the north.

In ancient times this country made a very considerable figure in history, on account of the ingenuity of its inhabitants, its manufactures, commerce, colonies, &c. To the Phœnicians are attributed the invention of letters, the art of navigation, glass-making, &c.

This country is a narrow strip of land running along the sea coast from north to south; anciently it was divided into Syro-Phœnicia and Maritime-Phœnicia, and contained many fine cities and sea-ports. In the sacred writings it is distinguished by the name of Canaan. The principal places are,

Tripoli, or Tripoli of Syria, so called to distinguish it from other places of the same name: it stands in the Levant Sea, in 34 deg. 30 min. north lat. and 36 deg. 15 min. east long. at the foot of mount Libanus. It had its name from forming three cities, each a stade's distance from the other; one of which belonged to the Aradians, another to the Sidonians, and a third to the Tyrians. All, however, are at present united, and it is still a flourishing city, being divided into what is called Upper and Lower Town. It is extensive, strong, populous, and opulent, adorned with fine gardens and orchards, plantations of mulberry trees, &c. The walls are strong, and fortified with seven towers. The castle is the residence of the beg, and garrisoned by two hundred janissaries. It is a strong fortress, situated on an eminence, and well stored with cannon. On account of its importance it is deemed the metropolis of Phœnicia. The city is commodious, and watered by a little river. The harbour is very open, but it is rather defended by two small islands at about two leagues from it. There are six square towers or castles along the shore, well fortified with artillery. The town contains 8000 houses, and 60,000 inhabitants, who consist of Turks, Jews, or Christians. The river hath a good stone bridge over it, and turns several mills. The gardens have all cascades or fountains, and even the chambers have water conveyed to them. In the gardens the people spend most of their summer, being busied in their silk-worm manufactory. The air is clear and healthy, the country rich and fertile, and the town plentifully supplied with all kinds of provisions. Here is a large handsome mosque, which was once a Christian church. The Jesuits have a handsome college, and the Christians in general some monasteries and chapels.

Botrys,

Botrys, or Botropus, was once a considerable place, but is now a poor village of fishermen, standing on the coast to the south of Tripoli, and called by the Turks Patron, or Elpatron.

Byblus, or Byblos, formerly a fine city, but now a mean village, denominated Gebail, is situated on the coast about 20 miles south of Tripoli. The river Adonis descending from mount Libanus runs through the town. This river is subject to swell to an immoderate degree by the melting of snow, or falling of rains, and at certain times the waters appear bloody, which the superstitious inhabitants used to impute to the death of Adonis, who is thus alluded to in Scripture, under the name of Tammuz, or Thammuz, Ezekiel viii. 14. "Then he brought me to the door of the gate of the Lord's house, which was toward the north, and behold there sat women weeping for Tammuz."

Milton, in his *Paradise Lost*, mentions the circumstance thus:

" — Thammuz came next behind,
 " Whose annual woe in Lebanon allur'd;
 " The Syrian damsels to lament his fate,
 " In amorous ditties all the summer's day,
 " While sunbush Adonis from his native rock
 " Ran purple to the sea, suppos'd with blood
 " Of Thammuz yearly wounded. The love tale
 " Infected Sion's daughters with like heat,
 " Whose wanton passions in the fenced porch
 " Ezekiel saw, when by the vision led,
 " His eye survey'd the dark idolatry
 " Of alienated Judah."

The natural cause of this pretended bloodiness, is only a kind of minium or red earth, which is brought away by the waters when they swell to an unusual height, and give the river a crimson tinge.

The poetical fable of Adonis is, that having neglected the good advice given him by Venus, relative to hunting, he was devoured by a wild boar, and afterwards transformed by that goddess into the flower called *anemone*. The story is thus told by Ovid:

" The trembling boy by flight his safety sought,
 " And now recall'd the loss by Venus taught;
 " But now too late to fly the boar he strove,
 " Who in the ground his tusk impetuous drove.
 " On the discolour'd grass Adonis lay,
 " The monster trampling o'er his beauteous prey;
 " Fair Cynthia, Cyprus scarce in view,
 " Heard from afar his groans, and own'd them true,
 " And turn'd her snowy swans and backward flew. }
 " But as she saw him grasp his last breath,
 " And quiv'ring agonizing pangs of death,
 " Down with swift flight the pluck'd, nor rage forbore
 " At once her garments, and her hair she tore;
 " Nor shall they yet, she cried, the whole devour,
 " With uncontrol'd, inexorable power.
 " For thee, lost youth, my tears and restless pain,
 " Shall in immortal monuments remain.
 " With solemn pomp in annual rites return'd,
 " Be thou forever, my Adonis, mourn'd,
 " Then on the blood-sweet nect'ra she bestows,
 " The scented blood in little bubbles rose;
 " Little as rainy drops, which fluttering fly,
 " borne by the winds along a low'ring sky.
 " Short time enur'd till where the blood was shed,
 " A flower began to rear its purple head;
 " Such as on Faune apples is reveal'd,
 " Or in the silny rind but half conceal'd;
 " Still here the fate of lovely forms we see,
 " So sudden fades the sweet monotie,
 " The feeble stems to stormy blasts a prey,
 " Their sickly beauties drop and pine away;
 " The winds forbid th. flowers to flourish long,
 " Which owe to winds their names in Grecian song."

In this town there is a deputy governor, subordinate to the beylerbeg of Syria, and a small garrison; there is, however, but little trade, the harbour being almost choked up.

Berytus was once a flourishing city, but is now upon the decline; the streets are narrow, dirty, and dark. It is, however, a trading place, and a stage for the caravans that go to Grand Cairo. It is situated on the sea coast, in a country that is fertile and delightful, about forty miles from Tripoli. About the town some flat ruins are visible, particularly of the palace and gardens of Taccardine, the fourth emir or prince of the old Drufians; and of an old amphitheatre, supposed to have been built by Agrippa. The trade consists of fine tapestry, camblets, silks, cinnamon, nutmegs, ginger, callos, pepper, rhubarb, cochineal, &c. Along the coast mulberry and other trees, gourds, colocynth, &c. abound.

Sarepta, Serphant, or Serphanda, a city anciently celebrated for the abode which the prophet Elias made in it with a poor widow, is at present but an indifferent village, about a mile from the sea, and situated on a hill.

Sidon, or Sayd, as the Turks call it, a city celebrated both in sacred and profane history, more particularly for its extensive trade, is now a small town, and contains about six thousand inhabitants. Here are many mosques, two kans, a public bagnio, and a fine square building, called the cotton market. The exports consist of Turkey leather, pistachios, fenna, buffaloes, skins, cotton, blue silks, rice, soap from Egypt, alices, oil, raisins, &c. There are the ruins of a fine port on the north side of the town. The city is governed by a basha, and an aga, who has under his command about 300 soldiers, quartered in the castle and the town. The harbour is large, but not safe, on which account the ships ride at anchor about a mile from the town under a ridge of rocks. The gardens in the suburbs contain oves of mulberry, olive, tamarind, sycamore, and other trees. The French consul resides in a very pleasant house near the aforementioned rocks where the ships lie at anchor. The city, it is said, had its name from the eldest son of Canaan.

Tyre, Tyrus, or Sor, as it was anciently called, was situated upon a rock, which its name implies. It was usually named the Daughter of Sidon, being about two hundred furlongs distant from that city. Tyre had two havens, one towards Sidon, and the other towards Egypt, and was divided into three cities, viz. Pale-Tyre, that is, Tyre on the Continent, or Old Tyre; Tyre on the Island; and Tyre on the Peninsula. The houses of the city were very lofty, which was owing to the scarcity of ground. The buildings in general were magnificent, particularly the superb temple erected by its king Hiram, and dedicated to Jupiter, Hercules, and Astarte; the walls of which were 150 feet high, proportionably broad, firmly built of huge blocks of stone, and cemented together with a strong white mortar.

This powerful city, once the capital of Phœnicia, the emporium of commerce, and mistress of the sea, equally famed for its trade, beauty, and opulence, and for many ages deemed impregnable, both from its almost inaccessible situation, and the strength of its fortifications made by art, is now a mere desert, and cannot boast of one house left entire. Its present inhabitants are only a few poor wretches who dwell in caverns, and subsist by fishing: such is the completion of Ezekiel's prophecies concerning it, of which we shall transcribe the words: " Thus saith the LORD GOD, behold I am against thee, O Tyre, and will cause many nations to come up against thee, as the sea causeth his waves to come up, and they shall destroy the walls of Tyrus and break down her towers; I will also scrape her dirt from her, and make her like the top of a rock; it shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord, and it shall become a spoil to the nations." Ezek. chap. xxvi. 3, 4, and 5. It is uncertain what kings reigned before Abidol or Abecmal, who was contemporary with and an enemy to king David. His son Hiram, who succeeded him, 1012 years before Christ, seems, however, to have been of a different disposition, for he not only maintained a strict friendship and alliance with David, but sent presents of cedar and skilful workmen to the royal psalmist; and on his demise transmitted to his son Solomon, by embassy, letters of condolence, which, with the answers, were extant in the time of Josephus, as that admirable Jewish

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writer informs us. Hiram likewise not only furnished workmen, and the principal materials for building the Temple of Solomon, but advanced 120 talents of gold to forward that great work. Tyre was besieged 13 years together by Nebuchadnezzar, who at length subdued it 572 years before Christ, when he put all the inhabitants he could find to the sword, and destroyed the ancient Tyre. But many of the people had, in time, prudently retired with the chief of their effects, to an island at some distance from the shore, where they built New Tyre, or Tyre on the Island. This city, however, at length submitted to Nebuchadnezzar, who appointed Baal subordinate king thereof, under his own supreme authority. In the reign of Azelmic, and 232 years before Christ, Tyre was besieged by Alexander the Great, and taken by storm, after holding out seven months. He put to death the greatest part of the inhabitants either during the capture, or afterwards in cold blood: such are the horrors of insatiate war!

- "The wand'ring babes from mothers breasts are rent,
- "And suffer ills they neither fear'd nor meant;
- "No silver reverence guards the flooping age,
- "Nor rule nor method tie the boundless rage;
- "Nothing but fire and slaughter meet the eyes,
- "Nothing th' ear but groans and dismal cries.

COWLEY.

Alexander, hero-like, or (for we beg pardon for prostituting the epithet) bravo-like, after destroying the place, and murdering the inhabitants, was very sorry for his rashness: and, like other worthies of the same precipitate disposition, who become wise too late, determined to repair one evil by committing another; in consequence of which resolution, he seized most of the artificers in the neighbouring countries, and having compelled them to rebuild the city, he obliged them to reside in it, lest he should have a great city without any inhabitants. Such are the humanity and wisdom of many of the great heroes of antiquity, who fought for fighting sake; did injuries instead of redressing them, and quarrelled with every body to avoid being idle. Mr. Pope very justly observes,

- "Heroes are much the same, it is agreed
- "From Macedonia's madman to the Swede;
- "The whole strange purpose of their lives, to find
- "Or make, an enemy of all mankind;
- "Not one looks backward, onward still he goes,
- "Yet never sees an inch beyond his nose."

Having thus rebuilt and re-peopled this ancient city, he thought proper to stile himself the Founder of Tyre, in order we suppose to prevent the people from recollecting that he had been the destroyer of Tyre. The city in time recovered its beauty and opulence, became confederate with the Romans, and was invested with the privileges of a Roman city on account of its great fidelity. In the primitive times of christianity, it was made the Metropolis for the province of Phœnicia. In 636 it was conquered by the Saracens, but in 1124 recovered by the Christians. In 1280 it was finally subdued by the Turks, in whose hands it has continued ever since. Those infidels took it soon after the reduction of Acre or Acra, where they committed such unheard-of cruelties, that the Tyrians, terrified with the report thereof, betook themselves to their ships at midnight, and abandoned the city to their fury. They entered it the next day, and reduced it to the deplorable situation of which the dismal ruins are still a monument. We must not omit to observe that the Tyrians were particularly celebrated for dying purple, which was first found out by them from an accident, viz. a dog's lips being tinged by eating of the fish called conchilis. This fish is a buccinum, a name given by the ancients to all fishes whose shell bears any resemblance to a hunting horn; and it appears from Pliny that the famed Tyrian purple was obtained from it. This dye was so much valued in the time of the Roman emperors, on account of its being the imperial colour, that one pound of it

cost a thousand Roman Denarii, or above thirty pounds sterling.

Acra, or as the Franks call it, Acre or Acra, was anciently called Ace or Accho, then Ptolemais, and afterwards St. John D'Acra, while it was in the possession of the knights of St. John of Jerusalem. It is about 28 miles from Tyre, in 32 deg. 55 min. north lat. and 35 deg. 47 min. east long. and on the Levant sea; it is very inconsiderable to what it was. Acra was a long time a subject of contention between the Infidels and Christians, during the crusades or holy wars. In the year 1191, Richard the first, king of England, conquered it, and gave it to the before-mentioned knights, who held it 100 years with great bravery. The Turks, however, invested it with an army of 150,000 men, and took it May 19, 1291. Many of the inhabitants had previously retired to the island of Cyprus; those who remained behind were massacred by the infidels, who razed the fortifications, destroyed its noble edifices, and reduced it to the most deplorable state. The following singular circumstance is recorded on this occasion; a noble lady abbeſs, fearing that herself and her nuns might suffer violation from the brutality of the conquerors, proposed to her flock to cut and mangle their faces, that by the destruction of their beauty they might preserve their purity. To this she not only excited them by words but by her own example, which they immediately imitated. The Turks finding them such spectacles of horror, instead of the beauties they expected, cruelly put them to the sword: thus fell these heroic ladies by the means they laudably used to preserve their chastities. It is proper to observe, that when the Danes invaded England, the abbeſs of Colldingham acted in the same manner; we may therefore judge from the similarity of the expedient, that the lady of Acra copied the example of the English lady:

- "So dear to heav'n is faintly chafity,
- "That when a soul is found sincerely so,
- "A thousand livery'd angels lacquey her;
- "Driving far off each sign of sin and guilt,
- "And in clear dream, and solemn vision,
- "Tell her of things that no gro's ear can hear;
- "Till oft converse with heavenly visitants,
- "Begin to cast and teem on the outward shape
- "The unpolluted temple of the mind,
- "And turn it by degrees to the soul's essence,
- "Till all be made immortal."

MILTON.

It was in this city that Edward I. then prince of Wales, received a wound with a poisoned arrow; but such was the conjugal fidelity of his princess, that she sucked the poison from the wound, and by that means he was cured: such is the force of real love.

- "There is in love a power,
- "There is a soft divinity that draws transport
- "Even from distress, that gives the heart
- "A certain pang, excelling far the joys
- "Of groſs, unteeling life."

MALLEY.

The city has an excellent situation with respect both to sea and land, yet has never been able to recover its pristine splendor. It has two walls well fortified by towers and bulwarks, which are much decayed; among the magnificent ruins, with the walls, are the remains of the cathedral dedicated to St. Andrew, near the sea side, the church of St. John the titular Saint of the city, the convent of the knights hospitallers, the palace of the grand master of the order, and the remains of a large church belonging to the nunnery. Thevenot asserts, that when he saw the place, the remains of 30 churches were still visible.

Panias or Cæsarea Philippi, a celebrated place anciently, but now nothing more than a poor village, at the foot of mount Panis, is situated near the source of the Jordan.

Damascus, a city much famed in ancient history, originally for the residence of the first Syrian kings, and

afterwards for being a regal seat of the Caliphs of the Saracens, is situated in 33 deg. 37 min. north lat. and 37 deg. 4 min. east long. With respect to its antiquity it is the most venerable in the whole universe; it is generally agreed to have been built by Uz son of Abraham, and grandson of Shem, the son of Noah, and was the birth-place of Eliezar the steward of Abraham. [1 Kings xi. 24.] It was possessed by the Mamelukes till 1506, when the Turks conquered it, and have kept it ever since; it is washed by the river Barady, formerly called the Chrysothos, or Golden River; the form is an oblong square, about two miles in length; at a distance it appears like a city in a wood, from the great number of towers, domes, minarets, &c. interspersed with gardens and orchards. The water of the river is conveyed not only to all parts of the city, but into the neighbouring plain. The mosques, bagnios, bazars, khans, &c. are magnificent, but the private houses are low and mean, being erected either with sun-burnt bricks or mud; yet, though the houses are despicable, they are in general accommodated with stately apartments, square court yards, marble fountains and marble portals; one coffee-house in the town will contain 500 people; it is divided into two parts, the one for summer, the other for winter. In a large field called the Meidan, near the city, is an hospital for pilgrims and strangers of all religions, who are maintained at the Grand Signior's expence. The grand mosque is a magnificent edifice, and was formerly a Christian church, built by the emperor Heraclius in honour of Zachariah, the father of John the Baptist; but at present it is death for any one to enter it but a Mussulman. About the middle of the city there is a castle of an oval form, with strong walls 14 inches thick, flanked with square towers, mounted with cannon, and well furnished with arms, water, &c. Fifteen thousand janissaries garrison it, viz. 5000 to guard the city, 5000 to attend the sultan when he goes to Bagdad, and 5000 to escort the Mecca caravan. There is a large bake-house where biscuits are made for the pilgrims that are going to Mecca, as the Grand Signior allows them 200 camels load of biscuit, and the same quantity of water. The manufactures of Damascus are scymetars, knives, sword blades, bridle bits, and many other iron and steel wares, in which about 20,000 of the inhabitants are employed. Caravans bring hither the merchandizes of Turkey, Arabia, and India; and caravans are continually going to and returning from Bagdat, Aleppo, Mecca, &c. The city hath eight gates and strong walls. The principal streets both in city and suburbs are arched to keep off the sun and rain. The neighbouring territory is pleasant and fertile; the grapes are remarkably fine, some of the bunches weighing from 30 to 40 pounds; and the sheep, which are exceedingly large and their neat delicious eating, have tails that weigh in general 60 pounds. Near the city alabaster is found in great quantities, and a red earth efficacious as a remedy against the bite of venomous creatures. The corn is not here thrashed as in most other countries, but the straw is cut off with iron pincers, fallen to wooden rollers, drawn over the corn by a horse. Here the Jews have some handsome synagogues, and Christians of all denominations have their churches of worship according to their own communion. This city, by the Turks, is at present called Scan or Selan. The emperor Julian formerly styled it the city of Jupiter, the Eye of the East, and the Seat of Magnificence. Mahomet withholding it from a neighbouring mountain, was so delighted with the appearance of the city and its environs, that he refused to enter, or even approach any nearer to it, saying, "I am sure there is but one paradise designed for man, and I will not enjoy mine in this world." The following singular circumstances are by many authors said to have happened during the siege of this city by the Arabians, A. D. 634. One night some of the centinels, who were upon duty, heard the neighing of a horse, which was coming out of one of the city gates; they kept silent till it approached, when they took the rider prisoner. Immediately after there came out of the same gate another person on horseback, who called

the man that was taken prisoner by his name. The Saracens commanded him to answer them, and to submit, when the captive cried aloud in Greek "the bird is taken." The person to whom these words were spoken, comprehending their meaning, galloped back again to the city, though the Saracens knew not what the prisoner had said, as none of them happened to understand the Greek language; yet they were sensible that by his means they had left a prisoner; they therefore carried him before Khaled their general, who demanded what he was: "I am, replied he, a nobleman, and have married a lady who is dearer to me than life; but, when I went for her home, her parents made a fighting answer, and said they had other business to mind. Having found an opportunity to get to the speech of her, we agreed to leave the city in the evening, and for that purpose to give a considerable sum of money to the person who should be on guard that night: I leaving the city first was surprised by that man, and to prevent my beloved wife from falling into his hands, I cried, The bird is taken. The dear creature understanding my meaning, returned with two servants into the city, and who can blame me for showing such tenderness?" Said the general, "Then what think you of the Mahometan religion? embrace it, and your wife shall be restored to you when we take the city; refuse, and you are a dead man."

The poor wretch being terrified, renounced the Christian faith in these words, "I testify that there is but one God; he has no partner, and Mahomet is his prophet." then devoting himself to the Infidels, he distinguished himself in fighting against the Christians. Damascus being taken, Jonas, for that was his name, ran in search of his beloved, and was informed that she had immured herself in a nunnery, thinking that she should never see him any more. He flew to the convent, discovered himself to the lady, and at the same time informed her of his having changed his religion. This information induced her to treat him with the utmost contempt, and to conclude, that as he had renounced the Christian religion, it was her duty to renounce him. Agreeable to this resolution, she left the city with the Christians, who were permitted to depart. Jonas, in the utmost distraction applied to the general, and entreated him to detain her by force, but Khaled replied, "that he could not do any such thing; but as the Christians had voluntarily surrendered, he should suffer them to depart according to the articles of capitulation."

Soon after, however, the Saracen chief repenting that he had favoured them with such mild terms, and suffered them to carry away so much wealth, determined to pursue and plunder them. Jonas strongly urged the infidel to execute his resolution speedily, and offered to be his guide. They therefore left the city, at the head of 4000 horse, being all disguised like Christian Arabs; they soon came up with the Christians, a sharp contest ensued, but the Saracens proved victorious. During the engagement, Jonas got among the women in search of his wife. Raphi Ebn Omeirah, passing that way, saw him scuffling with his lady, whom he had thrown upon the ground with some violence; and Raphi himself leaped upon the daughter of the emperor Heraclius, and the beautiful widow of Thomas, a Christian chief who had been killed in the engagement. Having secured his captives, he returned to the place where he had left Jonas, when he found him bathed in tears and his wife weltering in her blood. Enquiring the occasion, Jonas wrought his hands, and cried, "Alas! I am the most miserable creature existing. I came to this woman, whom I prized above all things, and would fain have persuaded her to return with me; she was, however, deaf to my entreaties, because I had changed my religion, and vowed she would retire to a cloister to end her days. Not being able to persuade by tender entreaties, I determined to employ force, and therefore threw her down and took her prisoner; when she suddenly drew out a knife, stabbed herself in the breast, fell down at my feet, and instantly expired." Raphi could not refrain from tears at this mournful relation; at length he said to comfort him,

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him; "Heaven did not intend that you should live with her, and has therefore provided better for you." "What do you mean?" said Jonas, "I'll shew you, replied Raphi, a lady that I have taken of admirable beauty, and in the richest attire; I'll make you a present of her to compensate your loss."

Jonas being brought to the princess conversed with her in Greek, and received her as a present from Raphi.

After the carnage had ceased, the general, hearing that the emperor's daughter was taken, demanded her of Jonas, who freely resigned her, and received a present which Khaled thought proper to make; Jonas continued ever after afflicted with the deepest melancholy, a just punishment for his apostacy, for which he was finally rewarded at the battle of Yernuk, being shot through the breast.

The above story furnished the ingenious John Hughes Esq, with the plot of his excellent tragedy, called the Siege of Damascus. He has disguised the names of some of the principal characters agreeable to that licence, which is allowed to poets, and likewise in some measure deviated from the story. We shall conclude this digression, which we flatter ourselves will not be deemed uninteresting, with the following reflections upon death, made by Jonas, (or Phocas, as he is called in the play) when Khaled threatens to take away his life:

"What art thou, O thou great mysterious Terror?
 "The way to thee we know; diseases, famine,
 "Sword, fire, and all thy ever-open gates,
 "That day and night stand ready to receive us;
 "But what's beyond them? who will draw that veil?
 "Yet Death's not there! No, 'tis a point of time,
 "The verge 'twixt mortal and immortal being;
 "It mocks our thought; on this side all is life,
 "And when we've reach'd it, in that very instant
 " 'Tis past the thinking of. O if it be
 "The pang, the throes, the agonizing struggle
 "When soul and body part, sure I have felt it,
 "And there's no more to fear."

Balbec, was called by the Greeks Heliopolis, or the City of the Sun. Its venerable ruins evince that it was once one of the most magnificent cities in the universe; at present it is not above a mile and a half in circumference, and the poor inhabitants live in mean houses, no ways answerable to the grand ideas which the surrounding ruins give us of the dwellings of their ancestors.

The honourable Van Egmont says, "Balbec, now called Balbec, is probably the ancient Heliopolis, or City of the Sun; and its new name seems to correspond with the ancient Baal in the Phœnician language, signifying an idol, particularly that of the sun. And what seems to confirm me in my opinion that Balbec is the ancient Heliopolis, or City of the Sun, was a medal of Phillippus Caesar, which I found here. He is on one side represented as a youth without beard or crown; and on the reverse are two eagles with the ends of their beaks joined, and between them these two words, COL. HELI. whence it is plain that this city was at that time a Roman colony." It is situated in one of the most delightful plains in the world, at the foot of mount Antilibanus towards the westward: it is about 30 miles north of Damascus, and the same east from the sea coast, in 33 deg. north lat. and 37 deg. 30 min. east long. This place was by the Arabs called the Wonder of Syria; and the magnificent ruins are certainly the admiration of all travellers who behold them. A superb palace, a noble temple, and some other ruins, stand at the south-west of the town; and having been patch'd and piec'd in later times, are converted into a castle, as it is called. In approaching these venerable edifices, a rotunda or round pile attracts the view, encircled with pillars of the Corinthian order, which support a cornice that runs all round the structure. The whole, though greatly decayed, exhibit marks of astonishing elegance and grandeur, being built of marble, circular without, and octangular within. The Greeks, by whom it hath been converted into a church, have

taken infinite pains to spoil its beauty, by daubing it with plaister. There is a superb lofty building contiguous to the rotunda, which leads to a noble arched portico of 150 paces in length, that conducts you to a temple of astonishing magnificence, which to a miracle hath withstood the injuries of time. It is an oblong square of 192 feet in length on the outside, and 120 within. The breadth on the outside is 96 feet, and within 60. The whole is surrounded by a noble portico, supported by pillars of the Corinthian order, each of which consists only of three stones, though the height is 54 feet, and the diameter six feet three inches; they are nine feet distant from each other, and from the wall of the temple: their number on each side of the temple is 14, and at each end eight; the architrave and cornice are exquisitely carved and embellished: round the temple, between the wall and pillars, is an arcade of large stones hollowed out archwise, in the centre of each of which is a god, goddess, or hero, executed with such animation as is scarce conceivable. Round the foot of the temple wall is a double border of marble, whose lower parts are filled with basso relievo miniatures expressive of heathen ceremonials and mysteries. The entrance to the temple is the most august imaginable, the ascent being by 30 steps, bounded by a wall on each side that leads to a pedestal, on which a statue formerly stood. The front is composed of eight Corinthian pillars, fluted like those that go round the temple, and a nobly proportioned triangular pediment; in the midst of these pillars, at six feet distance, are four others, resembling the former, and two more with three faces each: all these form a portico 60 feet broad and 24 deep before the door of the temple. Under the vault of the portico the entrance of the temple appears through these pillars in admirable proportion. The portal is square, and of marble, 40 feet high and 28 wide, the aperture being about 20; from this portal the bottom of the lintel is seen, embellished by a piece of sculpture not to be paralleled in the universe; it represents a prodigious large eagle in basso relievo; his wings are expanded, and he carries a caduceus in his pounces; on either side a Cupid appears holding the one end of a ribbon, as the eagle himself holds the other in his beak, in a manner imitably fine. The temple is divided into three files or aisles, two narrow on the sides, and one broad in the middle, by three rows of fluted Corinthian pillars of near four feet in diameter and about 26 feet in height, including the pedestal: the pillars are 12 in number, six of a side, at 18 feet distance from each other, and 12 from the walls. The walls themselves are decorated by two rows of pilasters, one above the other, and between each two of the lowermost is a niche 15 feet high; the bottoms of the niches are upon a level with the bases of the pillars, and the wall to that height is wrought in the proportion of a Corinthian pedestal: the niches themselves are Corinthian, and executed with inimitable delicacy. Over the round niches are a row of square ones between the pilasters of the upper order: the ornaments are marble, and the pediment triangular. At the west end of the middle aisle, you ascend to a choir by 13 steps: the choir is distinguished from the rest of the fabric by two large square columns adorned with pilasters, which form a superb entrance. The profusion of admirable sculpture here is astonishing; but the architecture is the same as in the body of the temple, except that the niches stand upon the pavement, and the pillars are without pedestals. The principal deity formerly worshipp'd here stood in a vast niche at the bottom of the choir. The choir is open towards the middle. The whole pile stands upon vaults of such excellent architecture, and so bold in their construction, that it is imagined they were designed for something more than merely to support the superincumbent building. This temple anciently was accompanied by some other magnificent buildings, as is evident from four ascents to it, one upon each angle, with marble steps long enough for ten people to go up a breath.

The palace, which is in what the Turks call the Castle, must have been one of the most superb structures that imagination can conceive, but it is much more decayed than the temple. It ought to be observed, that

that the old wall which encloses both these structures is composed of such prodigious blocks of stone as almost transcends belief; three in particular that lie close to each other in a line extend 183 feet, one being 63 feet in length, and the other two 60 feet each. A dark arched vault, containing many busts, leads to an hexagonal building which forms a spacious theatre; the end opens to a terrace which is ascended by marble steps; you then enter a square court surrounded by magnificent buildings: on each hand are double rows of pillars, which form galleries of 66 fathoms in length and eight in breadth. The bottom of this court is occupied by a building amazingly sumptuous, which appears to have been the body of the palace; the columns are as large as those of the Hippodrome at Constantinople, nine of them are standing, and a good piece of the entablature. But it is surprizing that each of these large columns is made of one entire block only. All the buildings in this castle front the east, and the Corinthian order prevails throughout the whole: there is no place where such precious remains of architecture and sculpture are to be found, as the fine taste of Greece, and the magnificence of Rome seem to be blended; the ornaments are at once innumerable and exquisite. Beneath the whole are vaults, in which vast flights of marble stairs, of 200 steps in a flight, are frequently found. The turn and elevation of these vaults are bold and surprizing; they contain many noble halls and superb apartments, admirably decorated. Some of these vaults are dark, others receive light from large windows which stand on the level of the ground above: but the most singular circumstance is, that all these astonishing edifices are built with such enormous stones, as those before-mentioned, without any visible signs of mortar, or any kind of cement whatever. The present city is surrounded with a wall of square stones, and some towers in good condition; the gardens in the environs are pleasant, fruitful, and well watered. Many houses which contain various apartments, are cut out of the solid rocks. It is inhabited by about 30 or 40 Christian families, a few Jews, and near 800 Turks.

S E C T. XVIII.

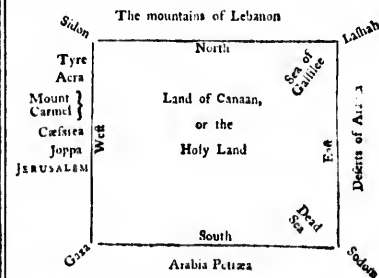
Palestine, Judæa, the Land of Canaan, or the Holy Land.

THE third grand division of Syria, taken in its largest sense, is the ancient kingdom of Judæa, or Judæa, or Palestine; the former of these names it received from Judah, whose tribe was the most considerable of the twelve, and the latter from the Palestinians, or Philistines, as they are termed in scripture, who possessed the greatest part of it; it had likewise a variety of other names, such as the Land of Canaan, the Land of Israel, the Land of God, the Land of the Hebrews, &c. but the most pre-eminent appellation by which it hath ever been distinguished is, the *Holy Land*.

The name of Canaan it received from the descendants of Canaan the son of Cham, or Ham, who, being expelled by the Israelites, it was thence called the Land of Israel. Both Jews and Christians call it the Holy Land, for these distinct reasons: the former give it that epithet, because it was solely appropriated to the service of God under their immediate dispensation; and the latter so call it, because Christ was born here, and it became the scene of all that was wrought or suffered for the SALVATION of MANKIND. It was figuratively called the Land of Promise, as having been promised by God himself to the chosen people of Israel, and the land flowing with milk and honey, from its wonderful fertility. Under the general name of Canaan, Judæa, or Palestine, some include the whole of the land possessed by the twelve tribes, though it peculiarly belongs to no more than the country west of the river Jordan, which Moses himself particularly points out, Deut. ii. 29, in this expression, "Until I shall pass over Jordan into the land which the Lord our God giveth us." Judæa, in the general extent of it, must therefore be divided into Lesser and Greater: the Greater Judæa extended from the Mediterranean to the Euphrates. This division was never peaceably possessed by the Jews, though they in some measure

subverted most of the Syrian powers. The Lesser was confined to the land possessed by nations particularly marked out for expulsion and extermination. This is evident from the commands of God himself; for when the armies of the Israelites marched against any of the cities in the former, they were ordered to make offers of peace; but in the latter no conditions were to be proposed, but the inhabitants totally destroyed and rooted out.

The exact extent of Canaan seems to have been accurately pointed out by Moses in Gen. x. 18, 19, in these words; "The border of the Canaanites was from Sidon, as thou comest to Gerar unto Gaza, as thou goest unto Sodom and Gomorrah, and Admah and Zeboim, even unto Lashah." The four angles wherein the four borders of the land met, are plainly described, as the following diagram will evince:



Palestine, or Judæa, is situated between 31 deg. 30 min. and 32 deg. 20 min. north lat. and from 34 deg. 50 min. to 37 deg. 15 min. east long. being bounded by the Mediterranean sea on the west, Syria and Phœnicia on the north, Arabia Deserta on the east, and Arabia Petraea on the south. It is therefore near 200 miles in length, and about 80 in breadth towards the middle, but increases or diminishes 12 or 15 miles in other places; the longest day is about 14 hours 15 minutes.

The air of Judæa is the most salubrious and pleasant imaginable; neither heat nor cold are felt in the extreme, but an agreeable serenity diffuses itself throughout the year, which puts the stranger in mind of the golden age:

"The flowers unfown in fields and meadows reign'd,
And western winds immortal spring maintain'd."

Though the climate of this country is at present the most admirable in the universe, we have no doubt but in the early ages of the world, when the pastoral life was the most honourable, and agriculture the most respected employ, it even exceeded its present excellency, by means of the general cultivation of the country. Of the richness and fertility of its soil we have the most authentic testimonies; in particular that it abounded in corn, wine, oil, honey, pomegranates, dates, figs, citrons, oranges, apples of paradise, sugar-canes, cotton, hemp, flax, cedars, cypresses, and a great variety of other stately, fragrant, and useful trees, balm of Gilead, and other precious drugs, &c. cattle, fowls, fish, game, and other delicacies, as well as necessaries of life. Indeed, whoever considers the very small extent of Judæa, will be sensible that nothing but such astonishing fertility could enable it to maintain such a number of inhabitants as resided in it in the time of king David, since they amounted to 6,000,000. The produce of the land not only subsisted this prodigious multitude, but there was a sufficient superfluity to send to Tyre and other places for exportation. Yet the soil was only cultivated six years in seven, as the seventh year was always a time of rest from the affairs of agriculture. It is to be observed, that the whole of the country was cultivated, and that woods, parks, waste grounds, &c. were unknown. It is now unhappily inhabited by some

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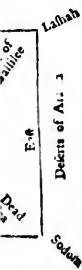
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of the most indolent people existing; yet Dr. Shaw informs us, that with a little cultivation it would yield as much as it did in the days of king David and king Solomon.

The principal mountain of Palestine is the famous chain that goes under the name of Libanus and Anti-libanus, and divides Syria from Palestine: the whole is about 100 leagues in compass, and consists of four ridges one above another, two of which are fertile, and two barren, viz. the lower is rich in grain and fruit; the next rocky and barren; the third abounds in gardens and orchards, though higher than the preceding; and the summit is sterile and uninhabitable, by reason of the excessive coldness on its airy brow: the Maronites inhabit its lower regions, and Arabs all the other parts except the top. In this mountain several considerable, or rather celebrated rivers have their source, viz. Jordan, Rocham, Nahar-Rofshan, Naha-Codicha, and Abnath, the first only of which runs through Palestine. Of these mountains the western part alone is properly called Libanus, the eastern being named Anti-libanus, and the intervening part Cerulo-Syria. The whole chain, however, always was, and is still looked upon as a retreat for robbers.

Mount Hermon, like Libanus, is very high, and capped with snow the greater part of the year.

Mount Tabor, anciently called Mons Alabyrius, and Habyrium, from a city of that name which stood upon it, is admirable with respect to its constant verdure, beauty, fertility, and regularity, as well as for its situation, which is in the middle of a large plain, at a distance from any other hill: a winding ascent of about two miles leads up to it, and the plain, on its top, is half a mile in length, and a quarter of a mile in breadth. This mountain was the scene of our Saviour's transfiguration, and consequently is held in great veneration, and has been much resorted to by Christians of all ages.

Mount Carmel, situated on the sea shore, is the most remarkable head-land on that coast. The prophet Elijah is supposed to have resided here in a cave, which is still shewn, previous to his being taken up to heaven. The cave is 18 feet in length, and 11 in breadth.

Mount Olivet, or the Mountain of Olives, is only about a mile from Jerusalem, being separated therefrom by the brook Kidron, and the valley of Jehoshaphat. It is of a considerable height, and from its summit there is a fine prospect of Jerusalem. It runs in a ridge, and has three or four heads higher than the rest; from one of the principal Christ ascended into heaven, and the impression of a foot in a hard rock, shewn there at this day, is said to have been made by him.

Mount Calvary, or Golgotha, was the place where our Saviour was crucified. It is a rocky hill on the west side of Jerusalem, and was anciently used as a general charnel-house to that city, from whence it derived its name of Golgotha, that Hebrew word signifying the place or repository of a skull, of which Calvary is the Latin translation. This mountain, according to the authority of the ancient fathers, is the same on which Abraham went to offer up his son Isaac. It was formerly the place where criminals were executed, but, since the crucifixion of Christ, it hath been so revered and resorted to by Christians of all denominations, that it hath, if we may be allowed the expression, drawn the city round about it, for it now stands in the midst of Jerusalem. Constantine the Great inclosed it within the new walls, and even left out some part of Mount Sion, that none of Calvary should be excluded.

Mount Morish is the eminence on which the temple of Solomon was built.

Mount Gihon stands about a quarter of a mile from Jerusalem, and on it the pool is still to be seen from whence Hezekiah brought water by an aqueduct into the city.

A few other mountains are found in Palestine less considerable than the former, yet worth mentioning, on account of many singular circumstances which are particularly noticed in the Holy Scriptures concerning them: of these, we shall begin first with Mount Ebal,

or Hebal, and Mount Gerizim. These mountains are both remarkable on account of the following particulars: Moses had enjoined, that when the children of Israel had passed over Jordan, they should set upon Mount Ebal great stones, and, having covered them with plaister, should write the law upon them; vide Deut. xxvii. 2, 3, 4; and they were to build an altar there unto the Lord their God, and to offer burnt-offerings, and peace-offerings, and to celebrate a feast unto the Lord; vide ver. 5, 6, 7, of the same chapter: and they were to divide the people, and to place six of the tribes of the people on Mount Gerizim, opposite to Mount Ebal, and six on Mount Ebal; and then the Levites were to read, with a loud voice, the curses set down by Moses for the transgressors of the law, unto each of which the people were to answer, Amen. [See the succeeding verses of the same chapter.] Joshua afterwards performed the whole of the above injunction.

Mount Engadi is near the Lake of Sodom; Mount Amaleck and Gahshi, in the tribe of Ephraim; Pifgah and Nebo, on the other side Jordan, whence Moses was permitted to view the Land of Promise; the Mountains of Gilboa, famed for the defeat of Saul and Jonathan, and the chain of hills called the Mountains of Gilead, extend from north to south beyond Jordan, and are celebrated for their excellent resin or balsam.

The principal inland seas, or rather lakes, are, the Dead Sea, or Lake of Sodom; the Sea of Galilee, or Lake of Tiberias; and the Samachonite Sea, Sea of Jezar, or Lake of Samachon.

The Dead Sea, Lake of Sodom, Asphaltite Lake, or Salt Sea, hath had many reports concerning it, that have been found by the most judicious travellers, and repeated experiments, to be erroneous; particularly that nothing would sink in it; that it cast each a stench and smoke, that the very birds died in attempting to fly over it; that there grew apples about it fair without, but all acrid and bitterness within; and that the ruins of the five cities that were destroyed by fire from heaven, were still to be seen under the water in clear weather; that a smoke constantly ascended from it, &c. All these absurd notions have been refuted from scripture itself by Reland, in his *Palestine Illustrated*. This lake is called Asphaltite, from the quantity of bitumen in and about it. Formerly it was imagined that great quantities of this combustible were thrown up by this sea; that, however, is not the case, for it is the mountains on both sides that produce it. It resembles pitch, and is only to be distinguished from it by the sulphureousness of its taste and smell. For the bitumen itself some have mistaken a black pebble found on the shores of the lake, which being held in the flame of a candle, presently takes fire, and burns with a most intolerable stench. Besides the above quality, these pebbles have this singular property, that by burning, their weight only, and not their bulk, is diminished. It is termed the Dead Sea, because it is supposed that no living creature can exist in it, on account of the excessive saltiness of its waters: Maundrell, however, insists that it contains fish, and likewise gives testimony against another received opinion, that is, if any birds attempted to fly over it, they were sure to drop down dead in it; but he declares that he saw many fly over it. Why it was called the Salt Sea is obvious, and it is imagined that no collection of waters in the universe have so great a degree of saltiness. The great physician Galen observes, that the exceeding saltiness of the water is tinged with an unpleasant bitterness; and that, with respect to specific gravity, it as much exceeds other sea waters, as they do river waters. It is about 24 leagues in length, and between six and seven in breadth. It is bounded on the east and west by exceeding high mountains; on the north by the plains of Jericho; but to the south the view is entirely open beyond the reach of the eye. The waters are clear, limpid, and transparent.

The Sea of Galilee, or Lake of Tiberias, is much smaller than that of Sodom, but abounds in fish, and is highly commended for the excellency of its waters. It was on this sea that St. Peter, Andrew, John and James, followed their employ as fishermen: the river Jordan passes through it.

The lake of Samachon is an hundred furlongs north of that of Tiberias, near the fource of the river Jordan; it is between seven and eight miles in length, but not above half a mile broad where widest.

There are two other small lakes in Judea named Phiala and Jazar, but they are too inconsiderable to merit any description.

Jordan is the most considerable, or indeed the only river in this country. It takes its fource at the lake of Phiala, enters the Samachonite lake, whence proceeding it divides the sea of Galilee, and at length discharges itself into the Dead Sea: after rising at Phiala, it runs under ground for the space of 15 miles, then appearing again at Panoum, it passes the before mentioned Samachonite lake, flows for 15 miles more, enters the sea of Tiberias, and having past it, streams through a desert till it disengages itself into the Asphaltite lake. Contrary to the general nature of rivers it is fullest in summer time: its banks are so covered with tall reeds, willows, tamarisks, &c. that they harbour innumerable lions and other wild beasts. Its stream is so rapid and strong that a man cannot stem it in swimming. The breadth where it is widest does not exceed 60 feet; the waters are salubrious and incorruptible, but turbid or muddy, the natural consequence of its rapidity.

The other rivers, or rather rivulets, are Arnon-Jabok, Cherith, Sorce, Kifhon, Holor, Belus, Nahar-al-farat, and Jezreel.

The principal vallies and plains mentioned in scripture, and by profane writers are,

Berakhap, or the valley of Blessing, on the west side of the lake of Sodom; the vale of Siddim, which contains the Asphaltite lake; the valley of Shaveh or Royal Vale, the valley of Salt, the valley of Jezreel, the vale of Mambie, the vale of Rephaim, the valley of Jehushaphat, the valley of the children of Hinnon, the vale of Zeboim, the vale of Achor near Jericho, the vale of Buchim, and the valley of Elah, where David slew the giant Goliath:

Where it was prov'd that he hath greatest might,
Whose heart is godly, and whose cause is right;
Thus weaknes may superior strength disgrace,
And the most swift, if impious, lose the race;
Giants in sin, shall like Goliath fall,
And Davids, arm'd by Providence, prevail.

Among the plains are those called the Great Plain, through which the river Jordan flows, the plain or valley of Jezreel, the plains of Sharon and Sephelah, and the plain of Jericho.

The whole country at present is a perfect wilderness, through the want of cultivation: anciently, when in its most flourishing state, it was said to contain some deserts or wildernesses; but this is to be understood of such tracts as produced no corn, wine, oil, &c. but were set apart for feeding cattle, flocks of sheep, goats, &c. There was not a sterile spot throughout the whole country, the people therefore had no conception of barrenness. Happy land! where rich pastures and beautiful meadows were termed deserts, through the absence of real barrenness; where the peoples ideas of fertility were confined only to spots productive of a profusion of luxuries.

Many natural curiosities are found in this country, particularly stones which exactly resemble citrons, melons, olives, peaches, bunches of grapes, and even many kind of fish; they are found principally about mount Carmel: those that resemble olives are the Lapidés Judaïci, which hath always been deemed an excellent remedy for the stone and gravel. Near Bethlehem are found little stones which greatly resemble peas, they are therefore called the Virgin Mary's Peas; and another stone of a chalky nature, goes under the appellation of her milk; a stone of the slate kind, which is found not only here but in Phœnicia and Syria, exhibits in every flake the representation of a great variety of fishes. We may include among the natural curiosities many hot and mineral waters. Near the Dead Sea are a number of hillocks resembling places where there have been lime kilns, and abundance of saline efflorescences.

A thorny bush grows in the plains of Jericho, which bears a fruit that has some similitude to an unripe walnut; from this fruit the Arabs extract an excellent oil, which is a sovereign remedy for bruises, when internally applied, and for wounds when used externally. Its reputation is so great that it is preferred even to the balm of Gilead.

Two more natural curiosities abound in this plain of Jericho, viz. the wood-olive, the outward coat of which is green like the common olive, but being taken off, a nut of a woody substance appears; it is of about the thickness of an almond shell, and ribbed longitudinally. Also the caroub or locust tree that bears a fruit like a bean, in which are some small seeds; the shell when dried is eaten, and has a very agreeable taste. St. John sojourned here, whence it is called St. John's detarts; and these are it ought to be the locusts on which he fed, and not the animal of that name as many have supposed.

Judea was peopled by the descendants of Amor Cham, who came hither with his eleven sons after the confusion of tongues at Babel, five of whom settled in Syria and Phœnicia, viz. Heth, Jebus, Emor, Girgashii and Heve, who were the founders of so many nations, and these were afterwards encreased by the descendants of Abraham; that patriarch having been called out of Mesopotamia to sojourn here.

We shall now particularize the districts allotted to the several tribes, beginning with the two tribes and a half who settled beyond Jordan, and then proceeding to the opposite side, take in the other nine tribes and a half as they lie from north to south.

The lot of Ruben extended along the banks of the river Jordan from the north-east coast of the Dead Sea, and was bounded on the east by the country of the Moabites and Ammonites, on the south by the river Arnon, which separated it from the country inhabited by the Midianites, and on the north by a small river, which parted it from the lot of Gad: it formerly contained many good cities, of which there are no particular ancient descriptions known, nor any traces of the towns themselves at present remaining.

The lot of Gad had half the tribe of Manasseh on the north, Ruben on the south, the Ammonites on the east, and Jordan on the west; though naturally a country of infinite richness and fertility, it at present appears like a wilderness; neither any modern built towns appear in this tract, nor the remains of the ancient.

The lot of half the tribe of Manasseh had Gad to the south, mount Lebanon to the north, Jordan and the Samachonite lake to the west, and the hills of Bashan and Hermon on the east. This district, with respect to cultivation or cities, is in the same predicament as the two former.

The lot of the tribe of Asher, on this side Jordan, was bounded on the north by Phœnicia, on the south by Zabulon, on the east by Naphtali, and on the west by the Mediterranean: of all the cities and towns belonging to the descendants of Asher, none are now remaining except Acre, which we have already described. Saphat, a town near Acre, was destroyed in the year 1759, by an earthquake, which did a great deal of damage all over Syria, but more particularly about Damascus.

The tribe of Naphtali extended along the western banks of the Jordan, from Lebanon to the sea of Galilee. No vestiges of any of the ancient cities are now in being, and the very few villages are so poor and inconsiderable that travellers scarce mention them. We shall nevertheless notice some particulars relative to two of its ancient cities, viz. Capernaum and Dan, though they no longer exist.

Capernaum, doctor Wells takes notice, is not mentioned in the Old Testament; it was therefore most probably one of the towns built by the Jews after their return from the Babylonish captivity, on the sea coast, that is on the coast of the sea of Galilee, in the borders of Zabulon and Naphtalin, and consequently towards the upper part of that coast: it took its name from an adjoining spring, famed for the excellency of its chrysaline waters. Our Saviour chose this as the

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place of his residence, in preference to Nazareth, where the stubbornness and incredulity of the people had obstructed the propagation of his doctrines. It was more particularly the place of his abode during the last three years of his life; and where he wrought a great number of miracles. Christ, however, informed the inhabitants, that though their city was then *exalted unto heaven*, it should shortly be *brought to hell*, that is, to the most deplorable situation; see Matthew xii. 23, which prediction was verified in the Jewish wars, when it was totally destroyed; so that there is not at present the least trace of it left, unless six poor fishermen's cottages may be so termed.

Dan, this city was built by the Danites, who being too frustrated in their own tribe, and seeking for a new habitation, those of Zerah and Eshtaal armed 600 men, who seized the rich town of Lais, destroyed its inhabitants, burnt the city, then rebuilt it, and called it Dan, after the name of their progenitor. It was probably the same as Laish, mentioned Genesis x. 19, as one on the borders of the land of Canaan: it was situated at the head of Jordan, and after having received its new name, was deemed the northern boundary of the land of Egypt, as Beersheba was the southern. Hence the proverbial scriptural expression, from Dan to Beersheba. It was here that Rehoboam placed one of his golden calves. Dan was given by Augustus to Herod the Great, who bequeathed it to his younger son Philip, (together with the Tetrarchy of Euria and Trachonites) who made it his capital, and called it Cesarea Philippi.

The tribe of Zebulun had the Mediterranean on the west, the sea of Galilee on the east, Issachar, from which it was parted by the brook Kishon, on the south, and Naphtali and Ather on the north. The principal town of this district is Nazareth, where our Saviour was brought up; it is now a very inconsiderable village, though once a fine city, situated in a kind of concave valley, on the top of a hill. A convent is here built over the place of the annunciation: the monks shew a house, which they insist was the house of Joseph, in which Christ resided near 30 years.

Bethsaida is frequently mentioned in the New Testament; Saint John, chapter i. 44. expressly tells us, that Saint Peter, Andrew, and Phillip were of this city; the name in Hebrew implies a fishing place. It is not mentioned in the Old Testament, nor is that indeed astonishing, since it was but a trifling village, as Josephus informs us, till Philip the Tetrarch rendered it a magnificent, rich, and populous city; at present it only consists of five or six poor cottages.

Joppa, or Jafa, as it is at present called, is situated on the Mediterranean coast: it was anciently the principal sea-port town to Jerusalem and all Judea, and the place where the cedars of Lebanon, brought in floats from Tyre for building the temple, were landed. It was pleasantly seated on a rock in a beautiful plain, and situated in 30 deg. 20 min. north lat. and 35 deg. 3 min. east long. Jonas here embarked for Ninevah; and from the history of his miraculous voyage, the story of Andromeda was fabricated by the heathen poets; for their sea-monster was no other than the Leviathan of the sacred writings, and the whale of the moderns.

—“Huge Leviathan unwieldy moves,
“And thro’ the waves a living island roves;
“In dreadful pastime terribly he sports,
“And the vast ocean fears his weight supports.
“Where’er he turns, the hoary deeps divide,
“He breaths a tempest, and he spouts a tide.

BROOME.

We cannot help adding the sublime description given by Job of this tremendous creature, which the ancients so terribly dreaded, and which the moderns have found the means not only to subdue, but to render subservient to many domestic uses.

“His bulk is charg’d with such a furious soul,
“That clouds of smoke from his spread nostrils roll,
“As from a furnace, and when rous’d his ire,
“Fate issues from his jaws in streams of fire.

“The rage of tempest, and the roar of seas,
“This great superior of the ocean please:
“Strength on his ample shoulders sits in state,
“His well join’d limbs are dreadfully complete;
“His flakes of solid flesh are slow to part,
“As steel his nerves, as adamant his heart:
“Large is his front, and when his burnish’d eyes
“Lift their broad lids, the morning seems to rise.
“His pallides like a cauldron, boil the flood,
“And blacken ocean with the rising mud;
“The billows feel him as he works his way,
“His hoary footsteps shine along the sea.”

Dr. Young’s Job.

It was in Joppa that Saint Peter raised Dorcas to life, and received the messengers of Cornelius. Though it was anciently a very magnificent town, and a great commercial mart, yet the harbour was never commodious, on account of several rocks, which render the passage into it dangerous. It lay for many ages in ruins, but of late hath been much improved, though it still falls beneath its original splendor. The lower ground towards the sea is covered with good houses, chiefly of stone. The principal commodities are Ramah and Jerusalem soap; rice, and other articles are brought from Egypt, and exported from hence to various places, which yields the basis of Gaza a considerable annual income. The inhabitants are supplied with water from an excellent spring on the west side of the town. The Christians as yet have no church, except one almost in ruins and uncovered; but they have several handsome houses appropriated to their use, and for the entertainment of pilgrims.

Cana of Galilee, so called to distinguish it from a town of the same name, which lay near Sidon, is not far from Nazareth. Here Christ performed his first miracle, by changing the water into wine at the marriage feast. The mention of the above brings to our mind the following circumstance: A young gentleman of great genius, who was placed in a certain seminary of learning for education, a few years since having the Miracle of Cana given him as a theme, neglected to prepare it for the inspection of the master, till within a few minutes of the time when it was proper to produce it; fearful of being punished for his remissness, he sat down and comprized the whole in the following admirable line:

“The modest water saw the Lord and blush’d.”

The master was so charmed with the energy of this sentence, that he easily pardoned the young pupil for not rendering his theme more prolix.

Cana was the native or at least dwelling place of the Apostle Nathaniel, or Bartholomew; for he is expressly styled Nathaniel of Cana in Galilee, vide John xxi. 2.

The lot of the tribe of Issachar was bounded on the north by Zebulun, on the south by the other half of Manasseh, on the east by Jordan, and on the west by the Mediterranean. It contained the mounts Carmel and Gilboa, the valley of Jezreel, and plain of Galilee, now called Saba: though its fertility is astonishing, it contains only a few miserable inhabitants, who reside in scattered huts, and has scarce any remaining traces of the cities, towns, or villages, which it might formerly contain; but as some of the places in their ancient state were extremely remarkable, we shall mention them on account of some curious circumstances with which they were connected.

Shunem, or Shunen, was a city, according to Joshua, xix. situated on the borders of the tribe of Issachar. In the 1 Samuel, chapter xxviii, 4. it mentions that the Philistines pitched here, as the Israelites did in Gilboa. This city was likewise famous, as the place of residence of the hospitable Shunamite, who was so kind to the prophet Elisha. Her benevolence, and his happy consequence, furnished Mr. Stephen Duck with the idea and subject matter of his celebrated poem called, *The Shunamite*, which not only occasioned his advancement from the plough to the pulpit, but procured him the royal favour, and patronage of queen Caroline. Accept of the following sketch of that pleasing performance, which the author hath put into the mouth of the Shunamite herself, who thus addresses the people:

“My

" My lord and I, to whom all bounteous heav'n
 " His blessings with no sparing hand had given,
 " Like faithful stewards of our wealthy store,
 " Still lodg'd the stranger, and reliev'd the poor :
 " And as ELISHA by divine command,
 " Came preaching virtue to a sinful land,
 " He often deign'd to lodge within our gate,
 " And oft receiv'd an hospitable treat :
 " A decent chamber for him we prepar'd ;
 " And he, the gen'rous labor to reward,
 " Honors in court or camp to us propos'd ;
 " Which I refus'd, and thus my mind dispos'd :
 " Heav'n's king has plac'd us in a fertile land,
 " Where he show's down his gifts with copious hand ;
 " Already we enjoy a fluent store,
 " Why should we be solicitous for more ?
 " All blessings but a child hath heav'n supply'd,
 " And only that th' Almighty has deny'd.
 " Which when the holy prescient sage had heard,
 " He said —————
 " ————Hail, gen'rous soul ! thy pious cares
 " Are not forgot, nor fruitless are thy prayers ;
 " Propitious heav'n, thy virtuous deeds to crown,
 " Shall make thy barren womb conceive a son,
 " So spake the Seer ; and to compleat my joy,
 " As he had spoke, I bore the promis'd boy.
 " But pleasures are imperfect here below,
 " Our sweetest joys are mix'd with bitter woe.
 " Ere twice four years were measur'd by my son,
 " So soon, alas ! the greatest blessing's gone.
 " The glowing rose was quickly seen to fade,
 " At once his beauty, and his life decay'd :
 " The beautiful child by death still vanquish'd lay,
 " Still death insulted o'er the beautiful prey ;
 " Till to the house the sacred Seer was come,
 " And with supernal pow'r approach'd the room.
 " By the dead child, awhile he pensive stood,
 " Then from the chamber put the mourning crowd :
 " That done, to God he made his ardent pray'r,
 " And breath'd upon the child with vital air,
 " And now the soul resumes her pristine seat,
 " And now the heart again begins to beat ;
 " Life's purple current o'er the body spreads,
 " While death, repuls'd, ingloriously recedes."

Endor, mentioned in 1 Samuel, xxviii. as a place of residence of a witch, or woman who had a familiar spirit, to whom Saul applied to raise the spirit of Samuel, was situated on the west of the river Jordan. Both Saint Jerom and Eusebius inform us, that in their days there was a considerable town of that name at about four miles to the southward of mount Tabor. The circumstance of Samuel's appearance to Saul, was certainly supernatural, and permitted by God for the wisest purposes ; and upon a most singular occasion. Nevertheless we should be cautious of straining so remarkable a text, to favour the superstitious notion of the power of witches, wizards, &c. and of the frequent appearance of apparitions upon the most trivial occasions. A learned divine, on occasion of repealing the act of parliament relative to witches, witchcraft, &c. in the year 1736, preached a sermon on the text in 1 Samuel, xxviii. 6, 7. in which he very humanely and justly observes, that the vulgar notions concerning witchcraft, and the affair of the witch of Endor, essentially differ ; and continues thus, " A magician in its best sense is a wise man, or wise woman ; and this is also the proper meaning of witch, and wizard, or rather wisard, that is, witch and wisard, in our own language, being both derived from the old verb to wit or will, that is, to know or understand ; and do therefore imply no more than a knowing or understanding person ; consequently witchcraft is the hidden art or mysterious practice of such a person ; and these words, I believe, were never used in a bad signification, till they were appropriated to such persons as pretended to know more than they really did, and by that means imposed upon the ignorance and weakness of others for the sake of gain ; this men did by various arts, which were therefore called magical, that is crafty, subtil, mysterious contrivances, in order to amaze the people, and to make them believe strange things of them,

as if they could work wonders, and predict strange things : sometimes by the stars, and then they were called astrologers ; sometimes by consulting the entrails of sanctified beasts, and the flying or feeding of birds, and then they were called augurs or soothsayers ; sometimes by charms, that is by verses, spells, or love potions, and then they were called magicians ; sometimes by throwing of dice, drawing lots, or sleight of hand tricks, and then they were called forerers ; and sometimes by pretending to raise the dead, and to converse with them, and then they were called necromancers ; but magician was a common name to all these ; and so seem the scripture witch or wizard to have been, which are of the same import : but witchcraft now is seldom or never ascribed to wife or knowing people ; but to poor despicable ignorant creatures, who have neither sense enough to defend themselves, nor cunning to impose on others. It is not so much as pretended that they foretel any thing, or ever make themselves famous, or grow rich and great by the art of magic ; it is a mere reliick of popery sunk deep into the minds of the ignorant and credulous, from which they are not yet purged. In that religion they have peculiar officers called exorcists, to cast out the devil, not only for the spiritual good of the possessed, but for their own temporal advantage ; and therefore it is no wonder if (in those days) they filled the world with spirits, and for that made them as familiar as they could do. It is not so very and malignity that makes a witch, nor age nor wrinkles, nor yet a revengeful eye or malicious tongue ; but it is craft and cunning and imposture, not on foot to make a profit of, and practised to the detriment of truth and religion."

Indeed, so far back as the reign of queen Elizabeth, the frauds and impostures of pretended fortune-tellers and diviners were so well known, that an act of parliament was passed concerning them, which contained the following words, " Further it is enacted, that if any person by witchcraft or divination pretends to discover any hidden treasures of gold or silver, to tell where things lost or stolen may be found, to excite any unlawful affection, or to prejudice any body in person or goods, he shall suffer a year's imprisonment, and stand once a quarter in the pillory for the first offence, and for the second forfeit all his goods and chattels, and suffer imprisonment during life." Vide 5 Q. Eliz. c. 16.

A polite modern writer hath observed, that it is remarkable how much the belief of apparitions has less ground within the last fifty years ; which he very justly ascribes to the general increase of knowledge, and consequent decay of superstition. " A belief of this kind," says he, " might spread in the days of popish insatiation ; a belief as much supported by ignorance, as the ghosts themselves were indebted to night." One of the principal arguments that hath been urged in favour of visionary appearances, is " that if there had been no real, there could have been no counterfeit similitude." But this the same author observes is a piece of tophibity ; for the simile of the true shilling must allude to the living person, and the counterfeit resemblance to the posthumous figure of him that either strikes our senses or our imagination.

There is another cause, which in our opinion, hath kept up the insatiation, since the time of the reformation. As our thoughts upon the subject are novel, they may be agreeable ; and as they are founded upon experience, we hope they are just ; we mean the number of apparitions and phantoms raised by dramatic writers ; for the principal ideas of the vulgar, relative to ghosts and apparitions, are drawn from what they have seen or heard in the play-house ; and the brilliant effusions of a poet's fancy have often worked upon a weak mind so far as to make it imagine an ideal subject a real object. We have no doubt but the following lines have raised innumerable visionary fears :

" Be thou a spirit of health, or goblin damn'd ?
 " Bring with thee airs from heaven or blasts from hell ?
 " Be thy intents wicked or charitable ?
 " Thou comest in such a questionable shape,
 " That I will speak to thee. Oh ! answer me ;
 " Let me not burst in ignorance, but tell

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“ Why thy canoniz'd bones, hears'd in earth,
 “ Have burst their cearments? Why the sepulchre,
 “ Wherein we saw thee quietly interr'd,
 “ Has op'd its ponderous and marble jaws,
 “ To give thee up again? What may this mean,
 “ That thou, dear corse, again in complete steel,
 “ Reviv'st thus the glimpses of the moon,
 “ Making night hideous, and us fools of nature
 “ So horribly to shake our disposition
 “ With thoughts beyond the reaches of our souls?”

SHAKESPEARE'S Hamlet.

The following lines no doubt have supplied the timorous with many tremendous ideas:

“ ——— A Spirit's force is wonderful,
 “ At whose approach, when starting from his dungeon,
 “ The earth will shake, and the old ocean groan;
 “ Rocks are remov'd, and trees are conjur'd down,
 “ And walls of brass and gates of adamant,
 “ Are passable as air, and feet like winds.”

LEE'S Oedipus.

The poets have, however, made ample amends for what they may have contributed towards the continuance of a belief of the frequent appearance of apparitions, by the ridicule they have so pointedly and justly thrown upon astrologers and fortune-tellers: Sir Samuel Garth, in describing one of these pests of society, says,

“ An inner room receives the num'rous shoals,
 “ Of such as pay to be reputed fools;
 “ The sage in velvet chair here lolls at ease,
 “ To promise future health for present fees;
 “ Then as from Tripod solemn flames reveals,
 “ And what the stars know nothing of foretels.”

But perhaps the most pointed and humorous picture of these impostors is painted by the ingenious author of Hudibras in the following lines:

“ They'll search a planet's house to know,
 “ Who broke and robb'd a house below;
 “ Examine Venus and the moon
 “ Who stole a thimble, who a spoon;
 “ And tho' they nothing will confess,
 “ Yet by their very look; can guess,
 “ And tell what guilty aspect bodes,
 “ Who stole, and who receiv'd the goods;
 “ They feel the pulses of the stars,
 “ To find out agues, coughs, catarrhs;
 “ What gains or loies, hangs, or saves,
 “ What makes men great, what fools, what knaves;
 “ But not what wife, for but of thole,
 “ The stars they say cannot dispose.”

Again of one in particular:

“ He with the moon was more familiar
 “ Than e'er was almanack well-willer:
 “ Her secrets underflood to clear,
 “ That some believ'd he had been there;
 “ He made an instrument to know
 “ If the moon shone at full or no.”

The other half tribe of Manasseh had Issachar on the north, Ephraim on the south, the Mediterranean on the west, and the Jordan on the east. It was a beautiful country, finely diversified with mountains, vallies, lawns, springs, &c. The most considerable place was Bethsan or Bethshan, situated on the west of Jordan and the south coast of the sea of Galilee: it was considerable in the time of St. Jerom and Eusebius; the Jews called it Bethsan, and the Greeks, Sythopolis, as it is likewise named in the scriptures; the Turks, however, call it Elbyzan.

Another remarkable place is Salem, or Solyma, as Josephus calls it, and which is likewise called so by Mr. Pope, who, in his invocation at the beginning of that beautiful poem, the Messiah, says,

“ Ye nymphs of Solyma begin the song,
 “ To heav'nly themes sublimer strains belong.”

No traces at present are left of any of the other towns, and nothing worth relating is recorded of their ancient situation.

The lot of the tribe of Ephraim, afterwards known by the name of Samaria, had the Jordan on the east, the Mediterranean on the west, the tribe of Benjamin on the south, and the half tribe of Manasseh on the north; it was here that the rupture between the kingdoms of Israel and Judah originated: the principal places were,

Sichem or Sechem, since Neopolis, once considerable, being a city of refuge, and after the destruction of Samaria, the capital of the revolted kingdom; on this place where it stood there is at present a town known by the name of Naplofa or Naploufe, between the mounts Ebal and Gerizim. It is the seat of a Turkish sangiac, and capital of a territory consisting of 100 villages. Mr. Maundrell informs us it is in a poor condition, compared with what its ancient ruins shew it to have been, consisting of only two streets lying parallel under Gerizim, but well built and full of people.

Arimathea, or Ramah in Hebrew, which signifies a high place, was the place of the prophet Samuel's nativity.

Samaria, anciently Someron, from the mountains on which it was built, but now Sebaste, was the capital of the revolted kingdom, and rais'd by its monarchs to great splendor; it was destroyed by the Assyrians, but Herod rebuilt it, and embellish'd it with many magnificent edifices, of which there are still some remains, particularly a large square piazza encompassed with marble pillars, some standing, others lying; the fragments of some strong walls, and the church built by the empress Helena over the place where John the Baptist was beheaded, or as some say, buried. The remains of this church are divided into two parts, one of which belongs to the Christians and one to the Turks; the latter division is paved with marble, and has a chapel under ground, to which there are 23 steps to descend; there are three tombs in it, where it is affirm'd the Baptist, Eliha and Obadiah are buried. The Turks likewise say, that it was in this chapel Saint John was imprison'd and beheaded; for a trifle of money they let Christians down to see the tombs, or rather to peep at them through some openings in the wall. Not far from these ruins Jacob's Well is shewn, where Christ held the conference with the Samaritan woman; it is covered by a stone vault, and those who are desirous of seeing it are obliged to be let down through a narrow hole, when they may discover the mouth of it: it is hewn out of the solid rock, is three yards in diameter, and 35 in depth, five of which are filled with water.

Shiloh, or Sio, was celebrated for the tabernacle in which the ark was kept, till just before the death of Eli, vide 1 Sam. iv. 3. &c. at present there is nothing remaining of it.

Judea, properly so called, contained the tribes of Benjamin, Judah, Dan, and Simeon, and lay to the southward of the whole country.

The lot of the tribe of Benjamin had Samaria on the north, Jordan on the east, and Dan on the west: the principal places are,

The justly-famed city of Jerusalem, the capital of Judea, the regal seat of the Jewish monarchs, and the center of the Jewish religion. In its most flourishing state, this city was divided into four distinct parts, each being inclosed by its own walls, viz. 1. The old city of Jebus, which stood on Mount Zion, or Sion, where the prophets dwelt, and where king David built a superb palace, which became the residence both of himself and his successors; on which account it was called the CITY OF DAVID. 2. The Lower City, or the Daughter of Zion, so called on account of its having been built subsequent to the other. In this division stood the two magnificent palaces which Solomon built for himself and his queen; the fine palace of the Maccabean princes; the noble amphitheatre erected by Herod, which was said to be capable of containing 80,000 spectators: the citadel built by Antiochus, which was destroyed by Simon the Maccabee; and the second citadel called Antonia, which was erected by Herod

Herod upon a craggy rock. 3. The New City, principally inhabited by merchants, artificers, mechanics, &c. and 4. Mount Moriah, on which the temple of Solomon was built, of which an ample description is given in the 6th and 7th chapters of the first book of Kings.

Jerusalem is at present about three miles in circumference, and lies in 31 deg. 50 min. north lat. and 36 deg. east long. being situated on a rocky mountain. Dr. Shaw says, "The hills which stand about Jerusalem make it appear to be situated, as it were, in an amphitheatre, whose arena inclineth to the eastward. We have no where, as I know of, any distinct view of it: that from the Mount of Olives, which is the least, and perhaps the farthest, is notwithstanding at so small a distance, that when our Saviour was there, he might be said, also, in a literal sense, "to have wept over it." There are very few remains of the city, either as it was in our Saviour's time, or as it was afterwards rebuilt by Hadrian, scarce one stone being left upon another; even the very situation is altered; for Mount Zion, the most eminent part of the Old Jerusalem, is now excluded, and its ditches filled up; whilst the places adjoining to Mount Calvary, where Christ is said to have suffered without the gate, are now almost in the center of the city." With respect to its present state, the Turks call it Cudsembaric: it is thinly inhabited; the walls are weak, and without bastions; the ditch inconsiderable; the gates are six in number, viz. Damascus, St. Stephen's, Herod's, Sterquilina, Bethlehem, and Mount Zion gate; beside the Golden Gate, which is shut up, on account of a prophecy which the Turks have among them, that by that gate the Christians are to take Jerusalem. The streets are narrow, and the houses mean. Pilgrims and travellers, who flock from all parts either through devotion or out of curiosity, are the principal support of the city. A Turkish bazaar resides here, to keep good order, collect the Grand Signior's revenues, and protect the pilgrims from the insults of the Arabs.

No European Christian is permitted to enter the city till the requisite duties are discharged; nor can a stranger safely stay here, without being upon good terms with the Latin fathers.

The pilgrims principal object is the church of the Holy Sepulchre, situated upon Mount Calvary. It is 100 paces in length, and 60 in breadth: the workmen were obliged to reduce the hill to a plain area, in order to lay the foundation; but great precaution was used not to alter any part of it, where our Saviour's Passion was concerned. The scene of the Crucifixion is left entire, being about 12 yards square, and stands at this day 60 much higher than the floor of the church, that it is ascended to by 21 steps. The Holy Sepulchre, which was originally a cave hewn out in the bottom of the rock, may be now compared to a grotto standing above ground, and having the rock cut away, and levelled all round. The walls of the church of the Holy Sepulchre are of stone, and the roof of cedar; the east end includes Mount Calvary, and the west the Holy Sepulchre; the former is covered with a superb cupola, supported by 16 large columns, and open at top. Over the altar there is another fine dome; the nave constitutes the choir, and the isles of the church contain the most remarkable places where the circumstances of our Saviour's Passion were transacted, together with the tombs of Godfrey and Baldwin, the two first Christian kings of Jerusalem. In the church of the Crucifixion, the hole is shewn in which it is said the cross was fixed. The altar has three crosses richly adorned on it, particularly with four lamps of immense value, which are kept constantly burning. The cloister round the sepulchre is divided into sundry chapels. The Latins, who take care of the church, have apartments on the north west side, but they are never suffered to go out, the Turks keeping the keys, and furnishing them with provisions through a wicket. Some grand ceremonies are performed at Easter, representing Christ's passion, crucifixion, death, and resurrection, of which take the following authentic account:

At dusk the pilgrims and monks meet in the chapel of the apparition; the lights are extinguished, and a sermon preached by one of the Latin priests; then each

being furnished with a lighted taper, all walk in procession round the church. They stop first at the Pillar of Flagellation, where a hymn is sung, and a sermon preached: thence they proceed to the Chapel of the Prison, to hear another hymn and another sermon: at the chapel of the Division of the Garment, to which they go next, a hymn is sung, but no sermon preached. They then proceed to the Chapel of Deserion, the altar of which is supported by two pillars, and underneath is a piece of greyish marble, on which they say the soldiers placed Christ, when they crowned him with thorns, and mocked him, saying, "Hail, king of the Jews!" Here a sermon is preached, and a fourth hymn is sung. They next enter another chapel, parted from the former only by a curtain, and advancing to the east end, come to the very spot on which our Redeemer was crucified. This chapel is covered all over with Mosaic work; and in the middle of the pavement, are some marble stones of several colours, designed to shew the very place where our Lord's blood fell, when his hands and feet were pierced: it is adorned with 13 lamps, and a candlestick with 12 branches. An hymn is here sung, and a sermon preached on some text relative to the passion: then two friars, who personate Joseph of Arimathea and Nicodemus, come with great solemnity to the cross, and take down the image that resembles Christ, which they put in a winding sheet, carry it to the stone of unction, and sing an hymn over it: a sermon is then preached in Arabic, and thus the ceremonials conclude.

On Mount Moriah, in the fourth part of the city, stands the edifice called Solomon's Temple, which is situated upon the same spot as the ancient temple; but it is unnecessary by whom it was erected. The middle part, where the Jewish Sanctum Sanctorum was supposed to have stood, is converted into a Turkish mosque.

It is to be observed, that the Turkish sultan who governs this city, resides in the very house where Pontius Pilate is supposed to have formerly lived. The principal part of the churches have been converted into mosques. The priests and other Christians are kept miserably poor by the tyranny of the government, and have scarce any subsistence but what they procure by accommodating strangers with food and lodging, and selling them relics. In the neighbourhood of Jerusalem, the most remarkable antiquities are,

The pools of Bethesda and Gihon; the former is 120 paces long, 40 broad, and eight deep: it is at present dry, and the arches dammed up; but Gihon, which is about a quarter of a mile from Bethlehem gate, is a magnificent relick, 106 paces long, 60 broad, lined with a wall and plaister, and still well stored with water.

The tomb of the Virgin Mary, in the valley of Jehoshaphat, has a descent to it by a flight of 47 magnificent steps. On the right hand is the sepulchre of St. Anne, the mother of the Blessed Virgin; and on the left hand is that of Joseph her husband; the whole is cut into the solid rock.

Abalom's pillar or place, which it is said was erected by that prince, in order to perpetuate his memory, as he had no male issue, resembles a sepulchre, though it is not known that he was buried there. There is a great heap of stones about it, which are always increasing; for all Jews and Turks, who pass by it, make a point of throwing a stone each upon the heap, as a token of abhorrence to Abalom for his unnatural rebellion against his father. The structure itself is 20 cubits square, and 60 high, adorned below with four columns of the Ionic order. From the height of 20 to 40 cubits it grows less, and is plain, a small fillet at the upper end excepted: from thence to the top it is circular, and runs up spirally to a point, the whole being cut out of a solid rock; there is a room within considerably higher than the level of the ground without, on the sides of which are niches, probably to receive coffins.

To the eastward of the above is the tomb of Zechariah, the son of Barachiah, whom the Jews slew between the altar, as it is commonly supposed. It is cut out of the rock, 18 feet high, as many square, and adorned with Ionic columns on each front,

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cut out of the same rock, and supporting a cornice: the whole ends in a pointed top like a diamond.

The royal sepulchres without the walls of Jerusalem are some of the most elaborate, curious, and magnificent antique remains that imagination can conceive. By whom they were built is uncertain, but they consist of a great number of apartments, most of which are spacious, all cut out of the marble rock.

Near Jerusalem is a spot of ground, of 30 yards long, and 50 broad, which is now the burial place of the Armenians. It was formerly the acledama, field of blood, or potter's field, purchased with the price of Judas's treason, as a place of interment for strangers. It is walled round, to prevent the Turks from abusing the bones of the Christians; but one half of it is occupied by a charnel house.

At Bethany, which stood in the road between Jerusalem and Jericho, the remains of an old castle are shewn, which it is affirmed belonged formerly to Lazarus: there is a descent of 25 steps to the room where he was laid, and the tomb out of which he was raised.

Jericho is reduced from a magnificent city to a little mean village, without any vestiges of its former splendor, except some grand arches of an old conduit. It is about 23 miles from Jerusalem, and was remarkable for being the first city invaded by the Israelites after their passage over Jordan, when it was taken by the singular fall of its walls.

The lot of the tribe of Judah was bounded on the south by the mountains of Edom; on the north by Benjamin; on the east by the Dead Sea; and on the west by the Mediterranean. This was the most fertile, populous, and largest of all the 12 lots, but at present there are no remains of any places which it might formerly contain, except

Bethlehem, the place of Jesus Christ's nativity; and therefore the most worthy to be held in esteem by all mankind, for the blessings brought by the Redeemer, agreeable to the prophecy of Isaiah; which prophecy is thus paraphrased by Mr. Pope:

" Wrapt into future times, the bard begun ;
 " A virgin shall conceive, a virgin bear a son.
 " From Jesse's root behold a branch arise,
 " Whose sacred flower with fragrance fills the skies :
 " Th' ethereal spirit o'er the leaves shall move,
 " And on its top defend the myrtle dove.
 " Ye Heavens from high the dewy nectar pour,
 " And in soft silence shed the kindly shower ;
 " The sick and weak the healing plant shall aid,
 " From storms a shelter, and from heat a shade :
 " Truth o'er the world her olive branch extends,
 " And white-robb'd innocence from heav'n descends.
 " Swift fly the years, and rise the expected morn ;
 " O spring to light ! auspicious babe be born.
 " Hark, a glad voice the lonely desert cheers ;
 " Prepare the way, a God, a God appears !
 " A G. D.—a God the vocal hills reply ;
 " The rocks proclaim th' approaching deity ;
 " Lo ! earth receives him from the bending skies ;
 " Sink down ye mountains, and ye valleys rise :
 " With heads reclin'd, ye cedars, homage pay ;
 " Be smooth ye rocks, ye rapid floods give way :
 " The Saviour comes, by ancient bards foretold ;
 " Hear him ye deaf, and all ye blind behold.
 " He from thick films shall purge the visual ray,
 " And on the sightless eye-balls pour the day ;
 " 'Tis he th' obstructed paths of sound shall clear,
 " And bid new music charm the unfolding ear.
 " The dumb shall sing, the lame his crutch forego,
 " And leap exulting, like the bounding roe :
 " No sigh, no murmur the sad world shall hear,
 " From ev'ry eye, he wipes off ev'ry tear.
 " In adamant chains shall death be bound,
 " And hell's grim tyrant feel th' eternal wound.

This city is distant between six and seven miles from Jerusalem, to the south west in the way to Hebron: it lies in north lat. 31 deg. 35 min. and in 65 deg. 50 min. long. Anciently it was called the City of David, having been the birth-place of the royal psalmist. It was

otherwise called Ephrath or Ephrathah: see Genesis xxxv. 19. It was originally built by the Jebusites, and both Jerom and Eusebius assure us, that the monument of Jesse, the father of David, was here shewn in their time. Bethlehem is seated on a pleasant hill, in a fine fertile plain, and enjoys a most excellent air. It contains a convent of the Latins, another of the Greeks, and another of the Armenians, and is annually resorted to by a great number of pilgrims and travellers. All the convents have doors which open into the chapel of the holy manger: for the place where the blessed redeemer was born, and the manger in which he was laid, are shewn to this day. The manger is adorned with three pillars, one in the middle, and the others at the ends; in the angle, a step lower, are two other small pillars of an equal bigness, between which there is a marble manger big enough to hold a new born infant; and opposite to it is a stone, whereon the Blessed Virgin sat when the wife came to adore the heavenly infant: the whole is become entirely black through time. At the distance of about 40 yards from one of the convents, there is a grot hollowed in a chalky rock, where tradition says the Blessed Virgin hid herself and her divine babe from the malice of Herod, some time previous to her departure into Egypt: eastward, at the dist. near of about half a mile, the pilgrims are shewn the field where the shepherds were watching their flocks when they received the glad tidings of the birth of a blessed Redeemer. The magnificent church built over the grot where the divine infant was born, is one of the most superb in the east, being divided into five isles, formed by four rows of elegant marble pillars, to the amount of 40 in number, that is, ten in a row; besides these, 10 more support the whole choir, which is inclosed by a wall; the pavement is beautiful, and the cedar roof proportionably high. The noble portico by which you enter the church, is supported by 16 handsome marble pillars; the choir, which is covered by a noble cupola, terminates in a semicircle that contains the altar: not far from which are two marble stair-cases, consisting of 13 steps each; by one of these the pilgrims descend to the chapel of the nativity, where there is an altar under a concave with a representation of the nativity, the whole being illuminated by lamps continually kept burning. This magnificent edifice was built by the pious empress Helena, in commemoration of the birth of Christ. At a small distance to the southward of Bethlehem, the famous fountains, pools, and gardens of Solomon are shewn. The pools are three in number, lying in a row, and so disposed, that the waters of the uppermost fall into the second, and those of the second into the third. They are of a quadrangular figure, equal in breadth, but differing in length; the breadth of each being 450 feet, but the length of the first is 800 feet, of the second 1000 feet, and of the third 1100 feet: they are very deep, and lined with a plastered wall. Close to the pools is a pleasant castle of a modern structure; and at about the distance of 700 feet is a fountain, from which they receive their waters. On the westward of the city the well of David is shewn, for the waters of which that monarch so passionately longed, according to the inspired writer, 2 Samuel, chapter xxiii. 14, &c. " And David was thence in the hold, and the garrison of the Philistines was then in Bethchem; and David longed, and said, O that one would give me drink of the water of the well of Bethlehem, which is by the gate. And three mighty men broke through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate." About two furlongs from this well, are the remains of an old aqueduct, which anciently conveyed the waters of Solomon's pools to Jerusalem. Besides the above-mentioned chapels in Bethlehem, are the chapel of Saint Joseph, the husband of the holy virgin, the chapel of the innocents, those of Saint Jerom, Saint Paula, and Eusebium. It is proper here to observe that Saint Jerom was a learned and celebrated writer in the fourth century; that Paula, and Eusebium her daughter, were two Roman ladies, instructed by Saint Jerom in learning and piety. This celebrated city is, however, at present reduced to a mean village, thinly inhabited by very poor people.

Hebron,

Hebron, the ancient seat of David before he took Jerusalem, hath long since been ruined; near it stands the village called Elkahl, on a pleasant hill that overlooks a most delicious valley. Ruinous as its present condition is, it still contains a handsome church, built by the empress Helena over the sepulchral cave, where Abraham and Sarah, Isaac, Jacob and Leah lie buried. The Turks have since turned the church into a mosque; but Turks, Christians, and Jews, all regard it with equal veneration. This town is the capital of a district, consisting of about 24 little villages, which the Turks call the Territory of the Friends of God.

Bethzor, or Bethora, formerly a very strong fortress, is supposed to have stood upon a craggy hill, 20 miles to the southward of Jerusalem, where there is now a village named Saint Philip; from a tradition that it was at a fountain near this place where Saint Philip baptized the Eunuch of Queen Candace.

Engaddi, a village on the top of a rock near the Dead Sea, about four miles east of Tekoah, is famed for the great quantity of palms, and other odoriferous trees, which grow on the mountains above it. Among the caverns of these mountains, two are very remarkable, the one for being the retreat of Lot and his daughters after the conflagration of Sodom; and the other for being the cavern in which David so generously spared the life of Saul, contenting himself with only cutting off the skirt of his garment.

The lot of Dan was bounded on the south by Simeon, on the north by Ephraim, on the east by Judah and Benjamin, and on the west by the Philistines country and the Mediterranean; the length being 40 miles from north to south, and the greatest breadth not exceeding 25 miles. It abounded in all the necessaries and luxuries of life; and from hence the spies brought such noble specimens of its admirable fertility to the Israelitish camp.

The tribe of Simeon, which was bounded by Dan on the north, by the river Trihor on the south, by Judah on the east, and a neck of land towards the Mediterranean on the west, lay in the most southern corner of Judea. This part was not so fertile as the rest of the land of Canaan, nor were the towns either many or considerable, none deserving any mention, even in ancient times, except Anthonon and Rhinocolara, which are now poor ruined towns standing on the sea coast, and Beertheba, of which, in Gen. xxi. we learn that Abraham having entered into a solemn league of friendship with Abimelech, king of the Philistines, to secure his property in a well against the outrage of the Philistines, who had taken seven wells from him before, presented the king with seven young sheep, and entreated him to accept of them as a token that he had dug such a well, and should thenceforth be permitted peaceably to enjoy it; upon which occasion the place was called Beertheba, or the Well of the Oath, because of the covenant made relative thereto. Hence the city which was erected near it, in process of time, obtained the name of Beertheba.

A small part of the present Palestine, situated on the coast of the Mediterranean, and extending from the seaport of Jamnia to the mouth of the river Bezor, was long subject to the five lords of the Philistines; the principal places were,

Aicalon, which is dwindled into a very trifling village, stands on the sea coast, and was the native place of Herod the Great, who was thence called Aicalonites. It was an episcopal see from the earliest ages of christianity; and during the holy wars had many stately edifices remaining, which have since been all ruined by the Turks and Saracens.

Gaza stands between two and three miles from the Mediterranean sea, and lies in 31 deg. 22 min. north lat. and 35 deg. east lon. It retains many monuments of its pristine grandeur, and on all sides some noble remains of antiquity are to be seen, viz. several rows of stately marble columns with all their ornaments entire, magnificent sepulchres, monuments, &c. Among these is one in particular surrounded by a high wall, which belongs to a Turkish family. Near the city stands a round castle, flanked with four square towers,

defended by two strong iron gates and other works, opposite to which is the seraglio, where the basha's wives and attendants are kept; and a little above are the remains of an old Roman castle, the materials of which are so firm that the hammer can make no impression on them. The Greeks and Armenians have each a church here; and near to that of the latter, the spot is shown where the temple stood which was pulled down over his head, and destroyed at once by the fall of a great number of Philistines. The castle is the residence of a fargiac, who is supposed to have near 300 small villages or hamlets within his jurisdiction. At a little distance from the town, quite up to Egypt, the country is inhabited by a race of wild Arabs, who are continually roving about, not being subject to any regular government.

Massina, or New Gaza, was the ancient sea-port to the former, or Old Gaza, and on that account only was of note; it stood about 10 miles from Aicalon, near the mouth of the river Bezor; about it are still some antique remains, but whether they belong to New or Old Gaza is uncertain.

About three miles south from Gaza, and two miles from the sea, stands a town named Larissa; it is at present a poor mean place, defended by an old castle, and a garrison of 200 men; but was formerly celebrated as the burial-place of Pompey the Great, who was killed in its neighbourhood.

At a little distance from the above stands Raphia, which is now so inconsiderable as scarce to deserve mentioning; it was, however, a place of some account in the time of the Maccabees.

Gath was anciently the principal of the five capital cities of the Philistines, being the regal seat; but it dwindled away so early, that no vestiges of it are now remaining, and it is even uncertain where it exactly stood. It was famed as the residence of the remnant of the giant race, and was the place of Goliath's nativity.

Ekrion, or Ecron, was the northernmost of all the five cities which gave name to the five lordships of the Philistines; it was once a place of great wealth and power, and frequently mentioned in the sacred writings, but it is dwindled to nothing, and not noticed by any profane authors.

Ashdod, or Azotus, which was situated about 12 miles to the north of Aicalon, bore an extraordinary fame among the ancients. The situation was inland, and the circumjacent country exceedingly fertile and pleasant. It was formed for the temple of Dagon, where was the grandest and most favoured god the Philistines had. To him they attributed the invention of agriculture. Our immortal Milton thus describes this pretended deity:

“ Next came one
“ Who mourn'd in earnest, when the captive ark
“ Maim'd his brute image, head and hands lopt off
“ In his own temple, on the grunsel edge,
“ Where he fell flat, and sham'd his worshippers;
“ Dagon his name; sea-monster, upward man
“ And downward fish, yet had his temple high
“ Rear'd in Azotus;”

Though some controvert this opinion, and insist that the idol Dagon was represented exactly like a man, and not like a monster. This city, in the times of primitive christianity, was an episcopal see, and was even a fair village in the time of St. Jerome, but at present no traces of it are left.

Thus have we minutely described the HOLY LAND, and amply dwelt upon many curious and interesting particulars; but we would earnestly recommend to our readers to compare our geographical account of the various parts of Syria, with the passages in which they are mentioned in the sacred writings, when we have no doubt but they will receive infinite satisfaction from the comparison.

“ Charm us, ye sacred leaves, with nobler themes,
“ With opening heav'ns, and angels rob'd in flames;”

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Ye restless passions, while we read, be aw'd;
 "Hail, ye mysterious oracles of God!
 "Here we behold how infant time began,
 "How the dust mov'd, and quicken'd into man;
 "Here, thro' the flow'ry walks of Eden rove,
 "Court the soft breeze, or range the spicy grove;
 "There tread on hallow'd ground, where angels trod,
 "And rev'rend patriarchs talk'd as friends with God;
 "Or hear the voice to slumbering prophets giv'n,
 "Or gaze on visions from the throne of heav'n."

BROOME.

It would in this place be unpardonable to omit giving the principal traits in the life of our Lord and Saviour JESUS CHRIST; a concise history of the Blessed Redeemer shall therefore be the subject of the ensuing section.

S E C T. XIX.

The Life of our Blessed Lord and Saviour JESUS CHRIST.

THE Temple of Janus* was shut; the sceptre had departed from Judah †; and the prophecy of Daniel was accomplished ‡; when God, out of his compassion towards mankind, sent his son into the world, to take off that guilt of sin which defiled our nature; and the great work of our salvation was thus accomplished.

In the time of Herod, God sent the angel Gabriel to a holy virgin, named Mary, who was espoused to Joseph at Nazareth, a city at Galilee, to inform her how highly favoured she was of God. The consummation of marriage between Joseph and Mary had not taken place, as was the custom not only among the Jews, but with many nations of the east; the parties being often contracted in their infancy, but not permitted to cohabit together, till after they had been several years betrothed. Mary, however, conceived by means of the Holy Spirit, and God sent an angel to Joseph, to convince him of the chastity of his spouse, and the divinity of her son.

During her pregnancy, she travelled to Bethlehem with her husband Joseph, in order to be taxed, agreeable to a decree issued by Augustus Cæsar for a general capitation tax. The city was so crowded, that not being able to find any room in an inn, they were under the necessity of retiring to a stable, where the Holy Virgin humbly bowed her knees, and brought her first-born into the world at the expiration of nine months. The conception being without sin, the production was without pain, and notice was given to the world of the nativity of a REDEEMER, by an angel and a star. The angel appeared to the Jewish shepherds, and the star was seen by the Magi, or wise men of the east. At the expiration of eight days, the blessed infant was circumcised; and thus, by a few drops, gave earnest of the abundance of blood which he was to shed for the purification of mankind.

In due season the Holy Virgin presented the Divine Infant in the temple, and redeemed him, according to the written law, with five shekels, and a pair of turtle doves; for Christ did not come into the world to overturn, but to fulfil the law. At this critical instant,

* Janus, the first king of Italy, was deified at his death, and depicted with two faces: the temple dedicated to him at Rome was always kept shut in the time of peace, and open in the time of war. It was therefore natural that the Saviour of Mankind, who brought eternal peace and salvation into the world, should be born in a time of general tranquillity.

† Jacob, on his death-bed, thus prophesieth, Gen. xlix. 10. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." This prophecy was accomplished in the most literal manner; for about the very time in which Christ was born, the Romans deprived the Jews of all regal authority, and appointed magistrates of their own to administer justice throughout all Syria. Thus did the sceptre depart from Judah, nor were the Jewish law-givers suffered to retain any authority. The latter part of the prophecy was equally accomplished; for although there are many flourishing nations of Christians, the Jews are no longer a people.

Simeon and Anna, two pious persons, entered the temple, being stimulated by a divine impulse, when they joined with great fervency in praising God for having sent a Redeemer into the world. Simeon, in particular, begged to die, in the words of the celebrated canticle used in the liturgy of the church, and taken from Luke ii. 29, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation."

Herod being informed of the birth of the child, tried, by many artifices, to get him into his power; but Joseph, being informed of his bloody intention, had the precaution to withdraw privately into Egypt with his wife, and the holy infant, where they remained twelve years.

On their return, Jesus, though so young, disputed with the most learned doctors in the temple, and soon after departed for Jordan, where he was baptized by John; when the heavens immediately opened, the Holy Ghost descended upon him in the form of a dove, and a voice was heard to pronounce these words, "This is my beloved son, in whom I am well pleased."

Jesus then remained in the wilderness 40 days, and 40 nights, without breaking his fast; at the expiration of which, the devil tempted him to eat bread of his own providing; but Jesus answered, "Man liveth not by bread alone, but by every word that proceeds from the mouth of God." The tempter then required a demonstration of his being God, by persuading him to throw himself from the battlements of the temple. Failing likewise in this attempt, he took him to the top of a high mountain, shewed him the glories of the world, and offered them to him, if he would fall down and worship him. This excited the indignation of Jesus so much, that he ordered him to depart.

Soon after he wrought his first miracle at Cana in Galilee; he then cleansed the temple of merchants, money-changers, &c. foretold his own resurrection, and convinced Nicodemus, a doctor of law, of his divine mission.

He then traversed Judea with his disciples, baptized great numbers, and repaired towards Galilee, where John was in confinement for having, in one of his sermons, reprehended Herod for his incestuous marriage with his brother's wife. By the way he conversed with the Good Samaritan, and restored the dead child of a nobleman to life.

He now travelled throughout Galilee, healing all manner of diseases, restoring the blind and lame to their sight and limbs, cleansing lepers, and doing all manner of benevolent actions. Near the lake Genazereth, being pressed by the crowd of people, he entered into Simon's ship, where he preached, and commanded the miraculous draught of fishes.

At the pool of Bethesda, he, on a Sabbath, cured a poor paralytic man, who had been lame 38 years, bidding him, "Take up his bed and walk." The Jews exclaimed against the breach of the Sabbath, but our Saviour soon convinced them, that a work of necessity ought to supersede a ritual command.

Jesus soon after returned to Galilee, and cured a man whose right hand was shrunk up, and withered. He now selected his twelve apostles, to whom, and a great

‡ The prophet Daniel says, chap. ix. 24. "Seventy weeks are determined upon thy people." Verse 25; "From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the prince, shall be seven weeks; and threescore and two weeks, the streets shall be built again, and the wall even in troublous times." Ver. 26. "And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come, shall destroy the city, and the sanctuary, and the end thereof shall be with a flood." The seventy weeks of Daniel contain the space of time between the second year of Darius Nothus, king of Persia, and the destruction of Jerusalem by Vespasian, about 42 years after the death of Christ.

The whole number of years are 430, as will appear by dividing that number by seven, which will give seventy, the number of weeks mentioned in the prophecy; for in this, as well as all other scripture prophecies, a day signifies a year, and a week seven years.

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multitude of people, he preached that admirable discourse called the *Sermon upon the Mount*, which comprises all the great principles of the Christian religion. On the descent from the mountain he healed a leper, and in returning to Capernaum, cured a favourite servant of a Roman centurion. At the gate of Nain, he brought to life a widow's son, as the people were carrying him to be buried; then dined with Simon the Pharisee, and consoled the penitent prostitute. In various parts of Galilee he continued comforting the afflicted, healing the diseased, and instructing the ignorant by the most expressive parables, till he crossed the sea of Galilee; when a terrible storm arising while he was asleep in the ship, his disciples awaked him, when he rebuked the waves, and restored the sea to a perfect calm; landing at Trachonitis, he met two demoniacs, from whom he cast out the devils that possessed them, who entered into a herd of swine, and occasioned those animals to precipitate themselves into the sea.

He soon after performed two remarkable miracles; the first was feeding the multitude in the desert with five barley loaves, and two fishes; and the second was walking on the surface of the water, with Peter, to the ship in which were his other disciples.

After performing many other miracles, and explaining his mission more fully to his disciples, Jesus at length, at the time of the Passover, eat the Paschal Lamb with his disciples, washed their feet, and informed them, that one of them should betray him. Judas soon after left them, though it was night; and then Jesus preach'd his farewell sermon to his remaining disciples, in which he recommended social love and unanimity, and foretold that Peter should deny him. A multitude of armed men then surrounded him, and Judas killed him, in order to distinguish, and thereby betray him. In the scuffle, Peter cut off the ear of Malchus, the servant to the high priest; for which Jesus reproved him, and immediately healed the ear of Malchus by touching it.

When Jesus was led away, all his disciples fled, except Peter, who followed at a distance, and John having recovered his spirits, returned into the high priest's hall, where Jesus was brought before Annas, who, though prince of the sanhedrim, refused to judge him, but sent him bound to Caiaphas; thither Peter came, and was challenged three times by the servants to be a Galilean, and of the family of Jesus, which he three times denied, and swore: till Jesus looking back, reminded him of his prediction; then the cock crew, and Peter, being sensible of his crime, went out, and wept bitterly.

In the morning the council was to assemble, and while Jesus was in custody, the Jews mocked him, covered his face, and having smote him, called upon him to tell who it was. The elders likewise did their endeavours to furnish false witnesses against him, but were not so successful as they expected in their infernal machinations.

The principal articles of accusation which their whole malice could invent, was only that he had said he would destroy the temple, and in three days build it up again. To this Jesus making no reply, Caiaphas adjured him by the living God to say whether he was Christ the Son of God or no. To which he answered in the affirmative. Then Caiaphas accused him of blasphemy, and he was instantly condemned to death by Pontius Pilate the Roman governor, who, though conscious of his innocence, weakly yielded to the solicitations of the Jews, and delivered him up to the soldiers to be crucified; who first cruelly beat him, and spit in his face.

Julias hearing the final sentence, brought in the sinner which they had given him as a reward for his treachery, and throwing it among them, said, "I have betrayed the innocent blood." With the money they bought a field called the Potter's Field, to bury strangers in: and Judas went out and hanged himself. It is likewise to be observed, that Pontius Pilate was soon after deposed by Vitellius the provincial of Syria, on account of his great cruelties and extortions. He was afterwards banished to Vincennes, in Gaul, where he put a period to his miserable existence with his own hands.

Jesus, being arrayed in a kingly robe, with a reed in his hand for a sceptre, and a crown of thorns upon his head, was led to Golgotha, in Mount Calvary, and there crucified, with this inscription over his head, **JESUS OF NAZARETH KING OF THE JEWS.**

* * * *Those who wish to see a more ample account of the Life of our Blessed Lord and Saviour Jesus Christ, may be fully satisfied by perusing the Rev. Dr. FLEETWOOD'S LIFE OF CHRIST, consisting of 25 Sixpenny numbers, each of which is adorned with a beautiful copper-plate, expressive of the most distinguished and striking subjects.*

SECT. XX.

A compendious History of the Turks.

THE Turks, who were no more than Scythian shepherds, that used to ramble from one country to another with their flocks and herds, but resided chiefly north of the Palus-Majoris and the Euxine seas, in the eighth century travelled southward, and settled in Georgia, between the Euxine and the Caspian seas, where they continued about 200 years.

About the year of Christ 1000, they removed farther southward into Armenia, the name of which they changed for that of Turcomania. They soon after subdued Bagdat, ravaged Persia, and made themselves masters of the northern provinces of Arabia; they were at this time all Pagans; but their leader Tanguisiprite thought proper to turn Mahometan through political motives, well knowing that a sovereign of a different religious persuasion is never agreeable to the generality of the people. The Turks then proceeded to invade the territories of the Grecian emperor in Asia Minor, where they conquered several cities, as the Saracens had done in Syria, Palestine, and Egypt.

The Christians being greatly oppressed, the emperor of Constantinople, who was then at the head of the Asiatic Christians, implored the assistance of the different sovereigns of Europe, in order to oppose both Turks and Saracens.

The pope interested himself in the affair, and the clergy in general did their endeavours to excite an emulation, by which the Holy Land might be rescued from the hands of the infidels.

All Europe took the alarm, and in the year of Christ 1099, the first crusade commenced, when an astonishing multitude, to the number of near 800,000, engaged in the enterprise, and proceeded towards Palestine; but, as they had not considered the length of the journey, nor how they were to subsist till they arrived in the enemies country, above half of them perished by the way, some being taken off by sickness, others by famine, and others by the sword, even in Christian countries through which they marched; for as they observed but little order, and committed many depredations, the natives were frequently obliged to stand upon the defensive, and repel force by force.

Many of those who arrived at Constantinople were cut to pieces on their landing; but these were indeed but a confused multitude without discipline or subordination to their leaders: the more regular troops followed, and proceeded with greater caution under the conduct of Godfrey of Boulogne, and other commanders celebrated for their military exploits; these arrived at Constantinople in tolerable order, but their numbers greatly surprised the Grecian emperor, who began to be more afraid of them than he had before been of the Infidels; and instead of joining his armies to them as he had previously promised, contrived by every sinister means to distress them. He durst not deny the shipping which he had promised to transport the troops, lest he should feel the resentment of the commanders, who had great reason to be displeas'd at his treacherous conduct.

On muttering the troops it appeared that the Christians had 100,000 horse, and near twice that number of foot. This vast army began its operations by besieging Nice in Bithynia, to relieve which, sultan Schiman marched, but was totally defeated, when the place surrendered, and was put into the Grecian emperor's hands, as had been previously agreed.

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when Julian Soliman, at the head of 200,000 men, gave them battle, but was totally defeated. Antioch was soon after taken, but the Christian leaders did not think proper to put it into the hands of the emperor of Constantinople, as his perfidy had repeatedly disgusted them. They then marched to Jerusalem, which they invested with only 50,000 men, their numbers being so far reduced; and the garrison at the same time was more numerous than the besiegers. The arrival of a fleet of English, Norman, Fleming, and Genoese ships, however, gave new spirit to their operations, by bringing them a fresh supply of men. The outward wall was soon carried by storm, and the city itself was soon after taken sword in hand, when Godfrey of Boulogne was crowned king of Jerusalem. This sovereignty soon subdued Ptolemais, Cesarea, Antipatris, Aikalon, &c. but he died within a year after his coronation, and Baldwin of Bruggens succeeded him, A. D. 1100. In his reign the Christians took the city of Tyre, and obtained three victories over the Infidels; he then laid siege to the city of Damascus, but proved unsuccessful in his attempt; after reigning 30 years, he died, and was succeeded by Fulk, earl of Anjou, in the year 1131. In this reign the Christians began to quarrel among themselves; but Fulk, being killed by a fall from his horse, his eldest son was elected king in the year 1142, under the title of Baldwin the Second, but being then only 13 years of age, his mother was joined with him in the administration of public affairs.

The Christians, who had been in possession of the Holy Land and countries adjacent more than 40 years, had established four distinct kingdoms, viz.

1. The kingdom of Edessa, which comprehended the countries on the banks of the Euphrates. 2. The kingdom of Tripoli, which was near the sea-coast. 3. The kingdom of Antioch; and 4. The kingdom of Jerusalem.

Sanguin, sultan of Aleppo, and afterwards Noradin his son, took advantage of the continual discords among the Christians, and retook many of the conquered places, which occasioned the Christians again to call in the assistance of the European sovereigns. Upon which invitation, Conrad, emperor of Germany, at the head of 100,000 men, undertook the expedition; but the Grecian emperor, proving as great an enemy to him as the Infidels, he lost the greatest part of his army, and returned home greatly disappointed.

Saladin, sultan of Damascus, had great success against the Christians; and, in 1187, took Jerusalem; this engaged Frederic, emperor of Germany, in another crusade; but the Imperial forces, who were for some time successful, at length were visited by the plague, which destroyed the army. Richard the first of England, and Philip Augustus of France, were then stimulated by the pope to carry their arms into Palestine, which they did in 1190; but the two kings disagreeing, this, like the preceding enterprises, likewise failed.

In the year 1200, Constantinople was taken by the Latins, and Baldwin, earl of Flanders, being elected emperor thereof, soon after laid siege to Adrianople; but the Greeks inviting the Tartars to their assistance, the Christian army was defeated, and Baldwin himself taken prisoner. They cut off the hands and feet of the unhappy monarch, and left him to perish miserably in the field, where he died three days after, in the 33d year of his age, and 1st of his reign.

Henry, the brother of Baldwin, being then elected emperor of Constantinople, by the assistance of the king of Thessaly, drove the Tartars out of Thrace, and recovered all the places they had taken.

The sultan of Egypt was now the most formidable Mahometan power; therefore the Christians determined to invade Egypt, which they did under the conduct of Lewis, king of France, commonly called St. Lewis, who departed from Europe with a fleet of 1800 sail, containing an army of 60,000 men, including about 13,000 knights, English, French and Cypriots. The army landed near Damietta, which they entered without opposition, the Infidels having previously abandoned it. Lewis left his queen at Damietta with a considerable garrison, and began his march towards grand Cairo, at the head of 20,000 horse and 40,000 foot; but they

were so harassed by the Infidels, that they were above three months in advancing 40 miles. At length the Mahometans taking an advantage of the van of the Christian army's being separated from the main body, attacked the crusaders with great fury, totally defeated them, took the king of France prisoner, and all the troops who were not slain in the engagement. It was at first debated by the Mahometans, whether they should not cut the throats of all their prisoners; but avarice getting the better of revenge, they determined to spare them, in order to exact a large ransom for the recovery of their liberty. They therefore agreed to enfranchise the king of France, and the rest of the prisoners, upon the delivering up Damietta, and paying such an immense sum of money as almost drained France of its treasures.

About this time an army of Tartars, under the conduct of Haalon, came down like a torrent from the northward, and took Bagdat, Aleppo, Damascus, and Iconium. The sultan of Egypt at the same time invaded and took the principal places in Syria. This success of the Infidels occasioned another crusade to be undertaken in the year 1271, by prince Edward, afterwards Edward the first, king of England; he took Nazareth, and defeated the Turks in several engagements; but not being properly supported by other Christian princes, he returned to England, after having been a year and a half in Palestine; whereupon Elphis, sultan of Egypt, invaded Syria, took Tripoli, Tyre, Sidon, Berythus, and all the towns possessed by the Christians, except Ptolemais. A truce was however agreed upon for five years; but being broken by the Christians, the sultan of Egypt laid siege to Ptolemais, but dying before the place, his son Araphus took it by storm, and gave the plunder to his soldiers; after which the Christians were entirely expelled from Palestine, 102 years subsequent to the taking of Jerusalem.

But Cassanes the Tartar, who was sovereign of Persia, revenged the quarrel of the Christians, by falling upon the sultan of Egypt, defeating his armies, recovering most of the places in Syria and Palestine, which he had taken, and rebuilding the city of Jerusalem, which he did at the instigation of his queen, who was an Armenian Christian; he likewise offered to join the Christian princes and re-establish them in the Holy Land, but the principal sovereigns in Europe were unhappily engaged in war among themselves, and could not therefore spare any forces to send to Palestine; upon which, Cassanes retired into Persia, and the sultan of Egypt recovered all he had lost.

Upon the death of Aladin, the last prince of the Selzucian family, the Turkish lords divided the country among themselves, the principal of whom was Ottoman or Othman, the son of Erthogul.

The Christians of Bithynia, when the Turks were drove out of Persia by the Tartars, permitted their flocks and herds to graze upon their mountains; but the Turks, after having been here for some time, began to claim the place as a matter of right, and to dispute the possession of it with the Christian natives, which naturally led the latter to complain to the governors of the neighbouring Grecian castles, that those whom they had succoured, through compassion, wanted now to be their masters. The Grecian governors therefore assembled a body of forces in order to compel the Turks to acknowledge the sovereignty of the Grecian emperor, or to relinquish the place; but Ottoman, putting himself at the head of a body of troops, defeated the Christians, and took Cara Chisar, a fortress situated on the frontiers of Bithynia and Phrygia. He afterwards plundered all Bithynia, which so greatly alarmed the Christians, that they prevailed upon the governor of Belezugar to invite Ottoman to the solemnization of a wedding at his castle, that they might have an opportunity of taking him off. Ottoman, being apprized of the design, contrived to introduce a party of soldiers in disguise, who killed the governor and all his guests, and took possession of the castle. He then made himself master of many other places in Phrygia, and even laid siege to the city of Nice. The emperor of Constantinople sent an army to relieve the place, but it was defeated by Ottoman, who from this time, viz.

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A. D. 1300, took upon himself the title and state of sultan, and made Neapolis the seat of his government. The Christians invaded the territories of this new sovereign, but were defeated.

Ottoman, now growing old, constituted his son Orchanes generalissimo, who subdued all the remaining places in Bithynia and Phrygia, and succeeded his father, who died A. D. 1328, as sultan, or king.

Orchanes, having taken Abydos, at the entrance of the Hellespont, on the Asian shore, from thence transported his army into Europe, and took Gallipoli in 1338, which was the first town the Turks ever possessed in Europe.

At the death of Orchanes, which happened in 1359, his son Amurath succeeded him, who in the beginning of his reign was disturbed by a confederacy between the lesser Mahometan princes in Asia and the Christians; but suppressing these, he transported his army into Europe, where he took many places from the Grecian emperor, particularly Adrianople, which he subdued in 1362, and made the capital of all his Asiatic and European dominions. About this time the body of janissaries was established, for every fifth captive above 15 years of age, was by Amurath's order retained in his service and educated in the seraglio, when at a proper season those of the largest stature were to be selected for the sultan's guard.

Amurath returned into Asia to suppress an insurrection, when the Servians, Bulgarians, and Illyrians invaded his European dominions, but the emperor of Constantinople not joining them at this critical juncture, Amurath at the head of 200,000 men crossed the Bosphorus, and totally defeated them. Amurath, however, survived this victory but a short time; for a Christian soldier pretending to beg his life of him, took an opportunity of stabbing him with a dagger which he had concealed under his cloaths, of which wound the sultan immediately died, in the year 1373.

Amurath was succeeded by his son Bajazet, who, to have no rivals, began his reign by the murder of his brother. He then invaded Servia, and laid siege to Crotava, which surrendered on condition that the garrison should have leave to march unmolested away, and join the Christian army. They were however no sooner out of the town, than Bajazet ordered a detachment of his troops to put them all to the sword, which bloody injunction was immediately executed.

The ensuing year the Turkish generals plundered the countries north of the Danube, while Bajazet himself, passing the Hellespont, took the city of Philadelphia in Iybia, conquered Caramania, Ionia, and the coast of Naxos. The compliance which the Grecian emperor had shewn the Turks was not of any service to him; for Bajazet, unmindful of his obligations to that monarch, laid siege to Constantinople, which was so well defended, that he blockaded it for eight successive years, till Sigismund, king of Hungary, assisted by the French, compelled him to raise the siege; but Bajazet soon after detached the Christian army, and took such a multitude of prisoners, that every Turkish soldier had a slave to his share: after this victory Bajazet again laid siege to Constantinople, but was obliged a second time to raise the siege on account of the approach of a vast army under the command of Tamerlane, commonly called the Great, who had been invited to march against Bajazet, not only by the emperor of Constantinople and other Christian princes, but by the Mahometans themselves, who were greatly oppressed by that tyrant.

Tamerlane marched first to Scabasia, which he invested, and summoned to surrender; but the Turks trossing to the numerous garrison, and the strength of the place, treated the message with contempt. Tamerlane therefore began the siege, and having made a considerable breach by undermining the wall, he carried the place by storm.

Bajazet hearing of Tamerlane's success, marched at the head of an army consisting of 1,000,000 of soldiers, when a bloody battle was fought in the plains of Stella, in which the Turks were totally defeated, and Bajazet himself was taken prisoner.

Tamerlane at first treated his royal captive with great

humanity, but being provoked by his insolence, he confined him in an iron cage, and carried him with him wherever he went; the haughty Turk, not being able to endure this ignominious kind of punishment, dashed his brains out against the bars of his moveable prison.

Tamerlane soon after subdued the greatest part of Lesser Asia, took the city of Persia in Bithynia, conquered Syria, subjugated Egypt, and returning back to his own country, died A. D. 1404.

Bajazet's five sons then disputed for the sovereignty of the Ottoman empire for ten years; Solyman the eldest reigned for a short time, but at length Mahomet the youngest, proving successful, was unanimously acknowledged sole sovereign of the Turkish dominions: having rendered Wallachia and Transylvania tributary to him, he died in the year 1422, and was succeeded by his son Amurath, commonly called Amurath the Second. This prince, after suppressing several domestic insurrections, subdued great part of Greece, recovered Servia and Caramania, and then invaded Hungary with an army of 80,000 men; but was repulsed by the prince of Transylvania, who being joined by the king of Poland, passed the Danube, drove the Turks out of Servia, and advanced to mount Hemus; the passes of the mountains were, however, so well guarded, that the Christians, not being able to penetrate into Romania, were obliged to retreat; the Turks pursued them, and coming up with their rear, a general battle ensued, when the Christians obtained a complete victory. It was during this engagement that the celebrated Scanderbeg, who commanded a body of Turkish troops, deserted to the Christian army. This prince was the son of John Castriot, prince of Epirus, whose territories Amurath invaded, and compelled him to deliver up his four sons as hostages for his fidelity: Amurath then ordered all the young princes to be circumcised and instructed in the Mahometan superstition; and, on the death of their father, seized the country of Epirus as his own, after putting to death the three elder princes. He however affected to have a great regard for the younger, on whom he conferred the title of Scanderbeg, which signifies Lord Alexander, *Scander* implying in the Turkish language Alexander, and *beg* being the titular appellation for lord. The Turk's pretended kindness could not however efface from the young prince's bosom the sense of the wrongs he and his family had sustained from the infidel: he was a Christian in his heart, and long meditated to escape from the Mahometan. The above mentioned battle presented him with an opportunity, when he not only enticed 3000 soldiers, who were natives of his own country Epirus, to desert with him, but brought off the Ottoman secretary of war. He afterwards proceeded towards Croia, the capital of Epirus, and compelled the secretary to write an order in the name of the basia his master to the governor, commanding him to deliver up that city to the care of Scanderbeg; the governor not suspecting but what the order really came from the basia, and was written with the concurrence of Amurath, delivered up the place without hesitation. Scanderbeg, being joined by the inhabitants, immediately put all the Turks in the place, who refused to turn Christians, to the sword; and having assembled an army of 12,000 men, he marched to Petrella, which surrendered upon the first summons; and Stellusa followed the example, which success gave him encouragement to invade Macedonia, and lay it under vast contributions, raising by this means a sufficient sum of money in the enemy's country to pay and even augment his army.

Amurath, being alarmed at the proceedings of Scanderbeg, sent Ali basia, at the head of 40,000 men, to prevent his excursions, but Scanderbeg had the good fortune to defeat him. The Turkish emperor, desiring the consequence of these successes, patched up a peace with the Hungarians, that he might have an opportunity of bending his whole force against Scanderbeg. The Hungarians soon became sensible of the error they had committed, in making a peace with the Turks at the time the prince of Epirus was so successful, and consequently enabled to make a powerful diversion in their favour; these sentiments were followed by a breach

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of the treaty : they were, however, totally routed at the battle of Varua, and their king, Uladiffaus, was slain in the field.

Amurath now determined that his forces should plunder Epirus; but three armies, which he sent for that purpose, were severally defeated by the fortunate Scanderbeg; and it is remarkable, that in all these engagements Scanderbeg's forces never amounted to above a third part of the number of the Turks.

Distracted at length with his continual losses, disappointments, and defeats by an handful of men, Amurath in a rage raised an army of 145,000 men, at the head of which he himself marched, and laid siege to the capital city of Croia, which was defended by a strong garrison and a brave governor, on whom Scanderbeg could depend, while that prince commanded a strong army in the mountains, which continually harassed the Turkish forces. Amurath assaulted the city many times with great fury; but not being able to carry it, he died before its walls, in the thirtieth year of his reign, and in the year of our Lord 1459, and was succeeded by his eldest son Mahomet, surnamed

Mahomet the second. This prince, immediately upon the death of his father, raised the siege, and returned to Adrianople.

Mahomet began his reign by murdering his brothers, and then proceeded to besiege Constantinople, which he took on May the 29th, 1453. The last Grecian emperor, Constantine Paleologus, was killed in the assault, and all his relations, with the principal citizens, afterwards put to death in cold blood by Mahomet. The plunder of this wealthy city was given to the troops, the seat of government was transferred from Adrianople to Constantinople; and having thus added the Grecian empire to his own, he first assumed the title of Emperor, which the succeeding sovereigns of the Turks have ever since retained.

Irene, a beautiful Grecian virgin, was taken among other captives in Constantinople, with whom Mahomet became so enamoured, that he neglected all public affairs for the enjoyment of her society in private. This remissness, with respect to the business of the state, occasioned a dangerous mutiny among the Janissaries; but Mahomet's temper was so fierce and savage, that none durst mention to him the situation of his affairs. It may perhaps surprize many that such a soul was capable of a tender infirmity; but

- " Love various minds does variously inspire;
- " He flies in gentle natures gentle fire,
- " Like that of incense on the altar laid;
- " But raging flames tempestuous souls invade:
- " A fire which ev'ry windy passion blows,
- " With pride it mounts, and with revenge it glows."

At length one of his haffas ventured to acquaint him with his danger; Mahomet severely reprimanded him for his insolence, as he termed it; but being sensible of the reasonableness of his advice, he told him, " That his subjects should find that he could rule his passions as well as he could rule kingdoms." He then gave orders that the principal officers of the army, and all the great officers of state should attend him the ensuing day in the divan.

At the time appointed, every one attended with wonderful expectation. The emperor appeared, and with him the beautiful Irene, dressed with the most costly care in all the extravagance of Asiatic elegance.

- " Fancy not fairer points those heav'n-born maids,
- " Daughters of Paradise, for ever young,
- " For ever blooming; who, on beds of flowers,
- " By streams of living waters, fast repose,
- " To crown th' immortal bliss of happy souls
- " With raptures unconceiv'd."

MILLET.

The emperor then ordered the lovely Greek to stand upon a raised floor, and sternly demanded of all present, if they thought he was blameable for devoting himself to so charming an object. They unanimously agreed that it was impossible for any man to resist so much

beauty. " Then, said he, you shall find that I am more than man." So saying, he instantly seized the fair Irene by her beautiful locks of hair, and struck off her head with his scymetar, to the great astonishment of all present. Some have greatly commended, and others have severely blamed Mahomet on account of this singular transaction. Among the former, a noble satirist of Charles the second's time applauds him exceedingly, and recommends his conduct in the following lines, addressed to that licentious monarch :

- " Go read what Mahomet did; that was a thing
- " Did well become the grandeur of a king;
- " Who, all transported with his mistress' charms,
- " And never pleas'd but in her lovely arms;
- " Yet, when his Janissaries wish'd her dead,
- " With his own hand cut off Irene's head."

Whether Mahomet was fated by the long uninterrupted possession of Irene's charms, or was really that patriotically heroic monarch he wished to be thought, is immaterial; but it is our opinion, that he might either have parted from the lady, or coniced his regard for his subjects without proceeding to such a barbarous extremity. His ferocious conduct plainly proved that all his passions were of the brutal kind; his love being founded on sensuality, and his pretended sentiments of honour on a savage parade of dignity.

Being entirely roused from his lethargy by his late danger, he deprived some of the princes of the Morea of their territories, subdued Servia, and laid siege to Belgrade, but was defeated by Hunnades, the brave prince of Transilvania, who unhappily died the same year. Mahomet then attacked the Mahometan princes on the south coast of the Euxine sea, particularly the prince of Sinope, whose capital he besieged by sea and land; which being surrendered to him, he invested Trebizonde, took it, and put an end to that little empire.

Mahomet then extended his conquests in Europe, and subjugated Walachia. His prodigious success obtained him the name of Great; nevertheless, he was a most abandoned cruel wretch, and guilty of almost every crime which could debase human nature. He died A. D. 1481, in the thirty-third year of his reign.

Bajazet II. his eldest son, succeeded him; but spent so much time in a pilgrimage to Mecca, that he was near being supplanted by his brother Zonca. This so much lauded him, that he had his brother murdered, and rewarded the assassin with the post of prime minister, though he was only a barber. He took several towns from the Venetians, but was continually alarmed with domestic plots against his life, which at length succeeded; for he was deposed by the Janissaries, and his son Selim made emperor.

Selim began his reign by murdering his father, his brothers, and all their children; he then subdued the Mamelukes, and put an end to their empire in Egypt, which from that time became a Turkish province. Selim died, A. D. 1519, in the fifty-fourth year of his age, and tenth of his reign, as he was preparing to invade the Christian princes.

Solyman the second, or Solyman the Magnificent, succeeded his father Selim, and immediately after his accession, laid siege to Belgrade, which he took on the 29th of August, 1521. He invaded the island of Rhodes the year ensuing, the capital of which submitted to his arms on Christmas day, 1522. Solyman then invaded Hungary, defeated the Hungarians, and took the cities of Buda, Pess, and Segedin. In 1529 he penetrated into Austria, and laid siege to Vienna, but it was so well defended, that he was obliged to raise the siege, and retire; he, however, returned again into Austria with an army of 500,000 men, but the emperor, and other Christian princes, being well prepared to receive him, he again retreated to Constantinople.

The celebrated Genoese admiral, Andrew Doria, joining the fleets of several Christian powers, particularly that of the Spaniards, invaded the Morea. Solyman, in return, ordered his fleet, under the command of his admiral Barbarossa, to plunder the coasts of Italy

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and Sicily; these orders being obeyed, the Turkish admiral stood over to the African coast, where he deposed the deys of Algiers and Tunis, and had those kingdoms confined to him by Solymán.

In the mean time Solymán, with a large army, invaded Persia, but met with very little success in this expedition. He then sent a fleet to the Red Sea, to attack the Portuguese settlements in the East Indies; but his design likewise proved abortive.

The French, who were contending with the emperor of Germany for the Milanese, now made an alliance with the Turks, whose fleets again plundered the Italian and Sicilian coasts, and the Ottoman armies met likewise with great success in Hungary and Italy.

In 1548 Solymán again invaded Persia, but the Persians destroyed the country before him as he advanced, by which means most of his army perished, and he was obliged again to retreat; but, to make him some amends, he, in 1551, took the strong city of Temafwari in Hungary, and the territories belonging to it.

Solymán, who was now advanced in years, was so absurdly fond of his concubine Roxalana, that he put his eldest son Mustapha to death to oblige her, and even consented to marry her, though no Turkish sovereign, since the time of Bajazet, had ever been married, as it was contrary to the policy of the Turkish government.

Bajazet, the youngest son, soon after underwent the same fate as his brother Mustapha, for being concerned in a plot against the government. The Turks now made a fruitless attack upon the island of Malta, but still continued successful in Hungary; when death put an end to Solymán's progress, A. D. 1566, and took him off by means of a bloody flux in the 77th year of his age, and 47th of his reign.

Selimus, or Selim the second, the only surviving son of Solymán, succeeded him, whose first expedition was to invade the island of Cyprus. He laid siege to Nicosia, which he took by storm, A. D. 1570; and the ensuing year he invaded Famagusta, which capitulated upon honourable terms; but the garrison were no sooner marched, than a great number of the inhabitants were massacred, and the brave governor Bragadino was flayed alive. The bassa Mustapha here found an immense treasure, which he put on board three ships, together with many lovely captives, among whom was a young lady of exquisite beauty, who, dreading the thoughts of being sacrificed to the embraces of a Turk, set fire to the powder, which blew up the ship in which she was, and the two others that were near it, together with herself, all the Christian captives, and the Turkish sailors. In the mean time the Turkish admiral proceeded to make descents on many of the Venetian islands, as Epirus, Dalmatia, &c. from whence he carried many thousands of the inhabitants into captivity. It is affirmed, that the town of Cuzola was forsaken on the approach of the Turkish fleet, by the governor and all the men; but that the women taking up arms, defended the place till a storm arose, and obliged the Turks to retire to their galleys, in order to preserve them. If this recent circumstance is fact, why should the moderns discredit the existence of the ancient warlike race of Amazons?

¹ So marched the Thracian Amazons of old,

² When Thermodon with bloody billows roll'd;

³ Such troops as these in flaming arms were seen,

⁴ When Theseus met in fight their maiden queen;

⁵ Such to the field Penthesilea led

⁶ From the fierce virgin when the Grecians fled;

⁷ With such return'd triumphant from the war,

⁸ Her maids with cries attend the lofty car;

⁹ They clash with manly force their moony shields,

¹⁰ While female shouts surround the Phrygian fields."

Courage certainly is of no sex, but a faculty of the soul; and however custom may depress, or discourage it in females, it certainly belongs to human nature in general. It men possess a more determined courage in perils which they bore, women are allowed to be blessed with a superior presence of mind in sudden dangers; and, perhaps, the latter is one of the most distinguishing characteristics of real courage.

"All desperate hazards courage do create,
"As those play frankly who have least estate;
"Presence of mind, and courage in distress,
"Are more than armies to procure success."

DRYDEN.

Perhaps the subordination to which women have been reduced by the policy of most nations, may in some measure have repressed that ardent spirit for which the female soul seems to have been peculiarly formed by nature; for the very idea of slavery renders the soul timid,

"True courage, but from opposition grows;
"And what are fifty, what a thousand slaves,
"Match'd the finew of a single arm
"That strikes for Liberty!"

BROOKS.

In the year 1571, the Turks fitted out the largest fleet that ever they sent to sea, which was engaged, at the entrance of the gulph of Lepanto, by the united Christian fleet, commanded by Don John, brother to the king of Spain, in conjunction with the Venetian admiral. The fight was obstinate and bloody, and lasted five hours, when the Ottoman fleet was totally defeated, the Turkish admiral, with 15,000 of his men, were killed, and 160 galleys taken, or sunk: the Christians, on their parts, lost about 6000 men, among whom were many brave and distinguished officers.

After this defeat, Selim equipped another fleet, and took Tunis, on the Barbary coast, from the Spaniards, which was the last considerable action of his life, for he died Dec. 9, 1574, in the 52d year of his age, and ninth of his reign, and was succeeded by his eldest son.

Amurath the Third, who like his predecessors, began his reign by the murder of his five brothers; and, to prove himself a true Turk, and not inferior in cruelty to any of his ancestors, he had them executed in his presence. That nothing might be wanting to complete the spectacle, he obliged his late father's favourite sultana to be present, who was so affected at the massacre of the young princes, that she stabbed herself to the heart, and expired in the presence of the young tyrant.

"Foul deeds will rise,
"Though all the earth o'erwhelm them to men's eyes;
"And murder, tho' it have no tongue, will speak
"With most miraculous organ."

Amurath attempted to reduce the Persians, but lost three fine armies in the attempt. These disappointments so chagrined him, that in 1589 he assembled an army of 180,000 men, and gave the command of it to the Grand Vizir. In this expedition, the Turks lost 80,000 by the sword and famine, for the Persians always waste the country when they are invaded, which renders a Persian war much more disagreeable to the Turks than any other. In 1592, as the sultan found that his troops carried on this war with great reluctance, he withdrew the army from Persia, in order to employ it in Hungary. Nothing, however, decisive was done, and Amurath died, Jan. 18, 1595, in the 33d year of his age, and 20th of his reign.

Mahomet the Third, the son of the above sultan, began his reign, according to the Ottoman custom, by putting his brothers to death, who were no less than twenty in number: this, however, did not satisfy him, for he ordered ten of his father's concubines, whom he imagined to be pregnant, to be thrown into the sea. As soon as he was seated upon the throne, finding that his general Ferrat Bassa had been unsuccessful in Hungary, he ordered him to be strangled. The Christians, however, still proving victorious, Mahomet assembled an army of 200,000 men, put himself at their head, took the city of Agria, where he practised unheard-of cruelties, and afterwards deserted the Christian army: by which means he recovered Moldavia and Wallachia. Being obliged to march back into his own country, to quell some domestic tumults, the Christians seized the opportunity, and recovered many of the places they had

lost,

lost; while, on the other side, the Persians retook Tauris. Mahomet's cruelties had rendered him so obnoxious to the people, that a conspiracy was formed to depose him, and place his eldest son upon the throne. Being apprized of the affair, he had his son strangled, and put to death all the conspirators who were so unfortunate as to fall into his power; but now, being every where unsuccessful, and many of the insurgents continuing in arms, he began to think that the wrath of God pursued him for his manifold crimes. To avert, therefore, the vengeance of heaven, he ordered prayers to be put up for him throughout his dominions, and sent two mollas, or priests, barefoot on a pilgrimage to Mecca. He, however, died in 1664, with all the horrors of a guilty conscience upon him.

"Conscience, what art thou? thou tremendous pow'r,
 "Who dost inhabit us without our leave,
 "And art within ourselves another self,
 "A master self, that loves to domineer,
 "And treat the monarch frankly as the slave;
 "How dost thou light a torch to distant deeds,
 "Make the past, present, and the future frown;
 "How, ever and anon, awake the soul,
 "As with a peal of thunder, to strange horrors!"

Dr. Young.

Mahomet, at the time of his death, had reigned nine years, and was in the 45th year of his age. He was succeeded by his son

Achmet, in whose reign the Turks gained some advantages over the Christians, being joined by the Protestants of Austria, Hungary, and Transylvania, who were so cruelly persecuted by the Roman Catholics, that they were obliged even to seek succour from Infidels.

Achmet's principal sultana, understanding that the emperor had taken one of his sister's slaves to his bed, was so inflamed with jealousy, that she caused her to be strangled. This Achmet resented, by stabbing her, and trampling upon her body. At length he departed this life on the 15th of November, 1671, in the 31st year of his age, and 13th of his reign, and was succeeded by his brother Muffapha.

The accession of Muffapha was extremely singular: the brothers of the sultans had usually been put to death by the reigning sovereign, through the absurd idea of rendering himself secure; but Achmet, being only 13 years of age when he began his reign, was advised to spare his brother Muffapha, till he saw whether he should have any children of his own, as no other prince of the Ottoman family was then living.— This Muffapha was secured by the policy of the state, till Achmet had children, when it was debated in council whether he should not be put to death, and the execution was agreed upon accordingly; but Muffapha was again providentially saved, for Achmet dreaming that he saw his brother executed, was so terrified at the visionary spectacle of horror, that he would never suffer the sentence to be put in execution. Muffapha, however, reigned but five months; for the ballas finding him totally unqualified to govern, they again confined him to the seraglio, and advanced his nephew Osman to the throne.

Soon after the commencement of his reign, Osman marched to the frontiers of Poland; but the janissaries refusing to march any farther, he was obliged to patch up a dishonourable peace with the Poles: this so enraged him, that he determined totally to abolish the body of janissaries; which those regular bravos understanding, they murdered him in 1622, and restored his uncle Muffapha to the throne: but he being no better qualified to govern than before, was a second time deposed, and Amurath, Osman's younger brother, advanced to the imperial dignity.

The reign of this prince, Amurath the Fourth, which commenced in 1623, was not only filled with intensions and mutines, but the Persians ravaged the Turkish frontiers, and took Bagdad, which the Ottoman forces besieged three years, without being able to recover. This emperor was a cruel tyrant, but he was certainly impartial in his brutality, equally oppressing

and murdering Christians and Turks. A dramatic writer very justly observes, that the most savage animal in the whole creation, is a human creature without feeling.

A dreadful fire happened at Constantinople during this reign, which consumed upwards of 20,000 houses. Amurath, however, determined on a Persian war; but, being in great want of money, he encouraged a number of informers to accuse the richest people he could get intelligence of with being guilty of various crimes. This gave him a pretence to put them to death, and seize their effects. By these infernal means he was enabled to raise an army of 300,000 men, when, marching to the frontiers of Persia, he took Tauris, ordered it to be plundered by his soldiers, marched back without achieving any thing farther, and then ordered a festival of seven days to celebrate his wonderful conquests!

The cruelties of Amurath now grew dreadful to every one; the murders he committed were incredible, and the modes of execution were shocking to human nature; among the rest, his brothers Bajazet and Orchan fell victims to his ferocious disposition: indeed murder was his supreme delight, for his most favourite amusement was to sit in a pavilion, in the palace gardens, and fire upon those who passed by in boats, by which means he killed a prodigious number. Indeed, it must be admitted, that he seldom performed these frolics but when he was drunk; but the worst affair for his subjects was his seldom being sober.

In 1637, he again prepared to invade Persia, but before his departure cauled another of his brothers to be strangled, who was a most accomplished and promising young prince. He then invested Bagdad, when the garrison surrendered on condition of receiving no personal injury. Amurath solemnly promised to spare their lives; but they had no sooner laid down their arms than he ordered them all to be cut to pieces, including in the bloody mandate not only men, but women and children. For this conquest he caused a festival to be proclaimed of twenty days continuance, at which he very happily drank himself into a fever, that took him off on the 8th of February 1640, in the 18th year of his reign, and only 32d of his age: well might his subjects have said,

"Our emperor is a tyrant, fear'd and hated;
 "We scarce remember in his reign one day
 "Pais guiltless o'er his execrable head;
 "He thinks the sun is lost, that sees not blood;
 "When none is shed, we count it holiday.
 "We, who are most in favour cannot call
 "Our lives our own."

This tyrannical brute was succeeded by his brother Ibrahim.

Some suppose, that the reason why Ibrahim was not murdered as well as the rest of his brothers, was owing to there not being any other prince of the Ottoman line living; but others say, that he was an idiot, on which account Amurath despised him too much to think him dangerous.

Ibrahim, however, had more cunning than was supposed; for it appeared that he had acted slyly only to secure his life, and pretended to idiotism only to preserve himself from being murdered.

In the beginning of his reign he put an end to the ravages of the savage Collicks, took the city of Asoph, and added the greatest part of the island of Candia to the Turkish dominions. He was, however, deposed by his mother and the janissaries in 1648, and murdered soon after; his son, (Mahomet IV.) then a child of seven years of age, being placed on the throne.

The sultana mother, the grand vizir, and the aga of the janissaries were invested with the administration, during the minority of the emperor; but, affairs turning out a little unsuccessful, the grand vizir was soon deposed, as were several others who succeeded him; for whoever is in fault, that minister is sure to bear the blame. In 1658, a formidable insurrection was with difficulty suppressed. The Turks were next visited by the plague, which usually carried off 1400 or 1500 people every day in the city of Constantinople only.

In

In Hungary an oblique battle was fought between the Christians and Turks, in which the latter were totally defeated, and left 17,000 men dead on the field of battle; this occasioned a peace between the Porte and the emperor of Germany; however, to recompense the above loss, the ancient Chaldaea was subdued, and added to the Turkish empire, and the island of Candia totally conquered.

In 1672, the Turks invaded Poland, conquered many of its towns, and obliged the government to consent to pay 70,000 dollars annually; but on the failure of the stipulated payment, the war again began in the ensuing year, when the Polish general, Sobieski, had the good fortune to obtain a signal victory over the Turks. About the same time the people of Tripoli, in Barbary, killed the bassa, and threw off the Turkish yoke, by which they became independent of the Porte in every thing, a trifling tribute excepted.

In 1683, the Turks laid siege to Vienna, but were attacked in their trenches, and routed by John Sobieski, king of Poland, at the head of the Germans and Poles. The city of Buda was afterwards invested by the Imperialists, and taken, Aug. 22, 1686. King George the First, then elector of Hanover, was present at this siege; and from thence brought the two Turks, who afterwards constantly attended him when he was king of England; several other noble volunteers were present, particularly lord Cutts, who took a young Turk prisoner, to whom he gave the name of Budiana; this Mahometan afterwards turned Christian, and became an officer in the English service.

In the same year, the Venetians recovered great part of the Morea, prince Lewis, of Baden, totally defeated the Turks, and the Poles gave a great overthrow to the Tartars. These and other subsequent ill success to dispirited the troops, that they demanded the grand vizir's head; this the grand seignior sent them with the heads of several other great officers, without which they did not appear disposed to be satisfied; but on all his compliances, they deposed him in the 39th year of his reign, and 53d of his age. He was not, however, murdered, but died in the seraglio five years after.

Solyman III, the brother of the last emperor, was advanced to the throne in 1687. In the beginning of this reign, the duke of Bavaria took Belgrade, prince Lewis, of Baden, obtained a victory over the Turks at Bosnia, and the Venetians extended their frontiers in Greece and Dalmatia. This union of ill luck induced the Turks to offer very advantageous terms of peace to the Christians; but the treaty was broken by the machinations of the French king, Lewis XIV, who promised to invade Germany, and divide it with the Turks; but neither the Turks nor the French were able to compass their designs, and Solyman died in the 4th year of his reign, and 53d of his age; his brother, Achmet the Second, succeeding him in 1691.

A numerous army now passed the Danube, but on the 19th of August, 1691, the Turks were defeated by prince Lewis, of Baden, when the grand vizir, and 28,000 men were slain. Achmet died in the 4th year of his reign, and 51st of his age, and was succeeded by his nephew

Mustapha the Second. This prince raised an army of 120,000 men, took Lippa, and defeated the Imperialists; his fleet was likewise successful against the Venetians; but on the other hand the Russians took Atoch from him, and opened a communication to the Black Sea.

In 1692, prince Eugene defeated the Turks at Olach, when the grand vizir, and 50,000 men, were slain. A dishonourable peace being now concluded, the sultan was deposed in 1703, and his brother Achmet advanced to the throne.

The first thing that Achmet the Third did, was to oust all the great officers of state, who had brought about the revolution in his favour, by reason, as it was said, of their assuming too much upon that account.

The king of Sweden, in 1700, after his defeat at Pultowa, took refuge in the Turkish territories, and had sufficient interest to stir up the grand seignior to

declare war against the czar of Muscovy; the czar raised a large army, but not acting with prudence he was soon compelled to sign whatever conditions the grand seignior pleased to prescribe.

In 1715, the Turks subdued the Morea, on which the emperor of Germany declared war against them; and the Ottoman army in 1716, was defeated at Carlowitz, by prince Eugene. In this battle, the grand vizir, the aga of the janissaries, a great number of bassas, and 100,000 men were slain; Temeswar was taken by the Imperialists this campaign; and in 1717, prince Eugene took Belgrade, and again defeated an army of Turks, consisting of 200,000 men. A peace was, however, concluded in 1718, by the mediation of Great Britain and Holland.

In 1722, the Turks invaded Persia, and had some success till compelled to retire by the celebrated Kooli Khan; Achmet's ill success occasioned him to be deposed, and his nephew, Mahomet, was, in 1730, advanced to the throne.

Mahomet the 5th, on his accession, made peace with Persia, and entered into a war with Russia. In the year 1737, the Turks defeated the Imperialists at Crotska, and took Orlova. In 1739, they besieged Belgrade; but a treaty being entered into between the Germans, French, and Turks, it was unanimously agreed, that the Turks should have Belgrade, but the fortifications were to be demolished. The Danube and Save were to be the northern boundaries of the Turkish territories, the river Atlanta and the iron gate mountains, the eastern boundary, and the river Unna, the western limits, towards the German dominions.

The Russians, by another treaty, were obliged to demolish all their forts on the Palus-Meotis and Euxine Sea, and to destroy the fortifications of Atoch.

This monarch was of a pacific and just disposition, and on that account respected much by the Christian princes; nothing material, but what is above related, happened during his reign, and on the 13th of December, 1754, at about one o'clock, he died suddenly of a fit of the asthma, and about three the same afternoon his brother Osman was proclaimed from the minarets of the mosques. Osman the Third began his reign in a time of profound tranquillity, and nothing material occurred till his death, which happened in 1757, when he was succeeded by his brother Mustapha.

Mustapha the Third began his reign with every personal advantage; he was of a different disposition from any of his predecessors, being of a liberal way of thinking, a lover of learning, and the first who introduced the art of printing into the Ottoman empire. In the year 1766, a general spirit of liberty seemed to diffuse itself through many parts of the world. The Turkish empire was affected by its influence, the Georgians began to aspire at independence, and many insurrections happened in Egypt and Cyprus; which, though suppressed, evinced the spirit of the people.

In 1768, a war broke out between Russia and the Porte; a confederacy was formed against the Russians among their own subjects and dependants which was formed and increased by the Ottomans. The confederates were, however, obliged to retreat into the Turkish territories. The Russians formed a line of troops along the frontiers of Poland, large bodies of Tartars appeared on the Russian shore, and a Turkish army was assembled between Choczeng, Bender, and Ockakow.

In June 1769, the Russian admiral, Spiridoff, set sail for the Levant with a powerful squadron, Admiral Elphinstone soon followed with another considerable fleet, and arrived in the Morea in 1770. Count Orloff in a short time after joined the Russian fleet off Paros with another squadron.

An engagement soon after happened between the Turkish and Russian fleets, near Napoli-di-Romina, in which the former were totally defeated, and took shelter in the harbour of the above mentioned place, wether admiral Elphinstone pursued and did them great damage.

During this time count Orloff was acting by land in the Morea, but he soon after joined the other squadrons,

squadrons, and the whole fleet, on the 7th of July, 1770, engaged that of the Turks, when the Ottomans received a total defeat. In this fight, which was very bloody and desperate, admiral Spiritdoff engaged the Capitana of 100 guns, yard arm to yard arm, when the Turkish ship taking fire, the flames communicated to the Russian ship: both unhappily blew up, and the crews, a few officers and men excepted, perished, either in the explosion or the waves.

The Turks now fled, in order to secure themselves in the bay of Schisma, where a few nights after, their fleet was hied by means of three fire-ships. A person, who was upon the spot, mentioning this action, says, "A fleet consisting of 200 sail, almost in one general blaze, presented a picture of distress and horror dreadfully sublime; while the flames with the utmost rapidity were spreading destruction on all sides, and ship blowing up after ship, with every soul on board, that feared to trust the waves to swim for shore; the Russians kept pouring upon them, such showers of cannon balls, shells, and small shot, that not one of the many thousands of their weeping friends on land, who saw their distress, dared venture to their relief. Nothing now remained but united shrieks, and unavailing cries, which, joined to the martial music and the loud triumphant shouts of the victors, served to swell alternately the various notes of joy and sorrow, that composed the solemn dirge of their [the Turks] departing glory."

The loss on the part of the Russians was admiral Spiritdoff's ship, and between 700 and 800 men; on the side of the Turks, besides the destruction of their whole fleet, above 9000 men perished.

The Turks in great consternation quitted Schisma, and hastening to Smyrna, murdered an incredible number of Greeks and other Christians, whom they supposed to be well affected to the Russians, sparing neither age nor sex.

The Russians, in this expedition, spread desolation through the coasts of Greece, Asia, and the Islands of the Archipelago, and greatly injured the trade of the Levant; but they acquired little benefit to themselves by their successes. This year, likewise, the Turkish army on the Danube, under the command of the grand vizir, was attacked in its trenches, at Babadagh, and totally routed.

In 1772 negotiations were set on foot in order to bring about a peace, but the plenipotentiaries not agreeing, the whole fell to the ground; nothing, however, was performed this year decisive or worth mentioning by either army.

In Egypt and Syria the people were in open rebellion; Ali Bey was, however, defeated and driven out of Egypt by Mahomet Aboudaah, when he sought refuge in Syria, and was affectionately received by his friend Cheik Daher, an Arabian prince.

On the 21st of January, 1774, the emperor, Mustapha the third, departed this life at Constantinople, in the 58th year of his age, and 17th of his reign, with the character of having been the wisest, best, most humane and disinterested monarch that ever sat upon the Ottoman throne.

Abdul-Hamet, the brother to the late emperor, succeeded him. Some commotions were made in favour of the young prince Selim, but they were easily suppressed, and the war upon the Danube was carried on with vigour, nor did the Ottoman ministry fail to encourage as much as possible the rebellion of Pugatscheff against the Russian government. The Turks were, however, defeated in various engagements; disorder, mutiny, and desertion prevailed among the troops; the grand vizir, being abandoned by the greater part of his forces, was obliged to accede to the terms prescribed by the enemy, who had surrounded him at Schumla. These ill successes threw the whole Ottoman empire into confusion; the Porte, however, under the present complexion of affairs, thought proper to ratify the articles of peace; the principal of which were,

1. The independency of the Crimea.
2. The absolute cession to Russia of Kiburn, Kerche, Jenchala, and all the district between the Bog, and the Dniester.
3. A free navigation in all the Turkish seas, including

the passage through the Dardanelles, with all the privileges and immunities, which are granted to the most favoured nations.

In return for which concessions, Russia was to restore all she had conquered, Afoph and Taganrok excepted.

The grand vizir died, as is supposed, of a broken heart, on his return to Constantinople; and public rejoicings were made at St. Petersburg, for the uncommon success of the Russian arms.

The rebel, Pugatscheff, was soon after defeated by the Russian army, taken prisoner and put to death.

The year 1775, proved fatal to the old and brave Cheik-Daher, his country being conquered by Mahomet Aboudaah, with an army of Egyptians; but Aboudaah dying in the midst of his successes, Cheik-Daher was in hopes to have retrieved his affairs, when a bassa arrived upon the coast of Syria with a considerable reinforcement. Cheik Daher was soon subdued, his treasures seized, and his head sent to Constantinople.

As we are not acquainted with any circumstance that deserve mention more recent than the above, we shall conclude the Turkish history with the two following useful tables:

A TABLE of the OTTOMAN KINGS and EMPERORS.

	No.	NAMES.	Began to re-ign.
KINGS.	1	Ottoman, or Osman	A. D. 1300
	2	Orchanes	1328
	3	Amurath	1359
	4	Bajazet	1373
	5	Solyman	1400
	6	Mahomet	1404
	7	Amurath II.	1422
EMPERORS.	8	Mahomet II.	1450
	9	Bajazet II.	1481
	10	Selimus	1512
	11	Solyman II.	1520
	12	Selimus II.	1566
	13	Amurath III.	1574
	14	Mahomet III.	1595
	15	Achmet	1604
	16	Mustapha	1617
	17	Osman, or Ottoman II.	1618
	18	Morat, or Amurath IV.	1623
	19	Ibrahim	1640
	20	Mahomet IV.	1648
	21	Solyman III.	1687
	22	Achmet II.	1691
	23	Mustapha II.	1695
	24	Achmet III.	1703
	25	Mahomet V.	1730
	26	Osman III.	1754
	27	Mustapha III.	1757
	28	Abdul-Hamet	1774

A TABLE, by which the years of the Hægira may be reduced into years of the Christian Æra, answerable thereto.

33	1	627	19
66	2	660	20
99	3	693	21
132	4	726	22
165	5	759	23
198	6	792	24
231	7	825	25
264	8	858	26
297	9	891	27
330	10	924	28
363	11	957	29
396	12	990	30
429	13	1023	31
462	14	1056	32
495	15	1089	33
528	16	1122	34
561	17	1155	35
594	18	1188	36

This table, may be continued farther, adding always 33 to each number of the first column, and one to each number of the second. The use of it is thus: to the given year of the heigra, add always 674, the year of Christ answerable to the first year of the heigra, and from the sum subtract always the number that is in the table against the given year; or if that number is not in the table, look for the number that is nearest to it. For example,

Suppose you would know what year of the Christian

Era answers to the year 858 of the heigra, add 674 to 858, thus:

858

674

1479

From the total subtract 20, which in the table stands against 858, the remainder 1453 will be the year of the Christian Era answering to the given year of the heigra.

CHAP. X.

INDOSTAN, or INDIA PROPER.

SECT. I.

Its Situation, Extent, Divisions, Subdivisions, &c.

THE principal and richest part of India, called Indostan, is better known from the inestimable commodities, which it produces, than from any authentic histories of it, which have been transmitted to us from ancient records. European avarice hath, however, taught innumerable torrid adventurers to study its geography sword in hand; they have waded through blood to glean riches, and by that means have furnished us with modern annals which shock humanity to read. The bowels of the inhabitants have been ript open to come at the precious products of the bowels of the earth; the richness of the country has been the greatest misfortune to the natives, their gold shine, and their diamonds blaze but to invite robbers to plunder them; and while the heat of the climate, and the delicious fruits of the earth lull the effeminate people into the lethargic slumbers of luxury, they become an easy prey to those who are more fordid and bold, and have less conscience than themselves.

Well may the worldly miser pant for these regions, and say,

Wast me! O wast me! to that distant shore,
Where dwells the precious idol I adore:
Health, danger, friends, religious, moral ties,
I from the bottom of my soul despise;
And pant for nothing but the glittering prize,
Had happy clime, whose bosom gold contains,
Whose bowels glow with radiant brilliant veins;
Thy rivers wealthy as the flaming mine,
With golden sand, and diamond pebbles shine:
To grasp at treasure is alone to live:
Is there a blessing but what wealth can give?
Ten ample lacks of dear rupes I'd take,
And freely part with conscience for their sake:
What's virtue, or humanity to me,
When captivating precious stones I see?
To be a Man, and poor, will never do,
I'll Bruce commence, and be a rich one too.

With equal propriety, while the avaricious feasts his mind with golden hopes, may the voluptuous covet the luxurious fertility of the country, in the elegant words of Thomson:

" Bear me, Pomona, to thy citron groves,
" To where the lemon, and the piercing lime,
" With the deep orange glowing through the green,
" Their lighter glories blend: lay me reclin'd,
" Beneath the spreading tamarind that shakes,
" Tann'd by the breeze, its fever-cooling fruit.
" Quick my hot limbs; or lead me thro' the maze,

" Embow'ring endless of the Indian fig;
" Or thrown at gayer ease, on some fair brow,
" Let me behold, by breezy murmurs cool'd,
" Broad o'er my head the verdant cedar wave,
" Or stretch'd amid these orchards of the sun:
" Give me to drain the cocoa's milky bowl,
" And from the palm to draw its fresh'ning wine;
" More bounteous far, than all the frantic twig,
" Which Bacchus pours; nor on its slender twigs,
" Low bending be the full pomegranate scorn'd,
" Nor creeping through the woods, the gelid race
" Of berries; oft in humble station dwells
" Unartful worth, above sordid pomp;
" Witness, thou best anana, thou the pride
" Of vegetable life, beyond what'er
" The poets imag'd in the golden age:
" Quick, let me strip thee of the tufty coat,
" Spread the ambrosial stores, and feast with Jove."

Though a chain of immense mountains separates these regions from China, Tartary, and Persia; yet India on this side the Ganges was anciently subject to the Persians, and Alexander the Great pushed his conquests into India, to the extremity of these parts which had been tributary to Darius. Previous to the time of Alexander, some Grecians had traversed India in search of science; and above 2300 years since, the celebrated Pilpay there wrote his admirable fables, which have since been translated into most of the known languages in the world.

Industan received its name from the river Indus, and is by the natives called Mogulstan, or the empire of the Great Mogul. It lies between the Indus and the Ganges, which fall into the Indian ocean at the distance of 400 leagues from each other. It is bounded by Ubec Tartary and Tibet on the north; by Achem, Ava, and the bay of Bengal on the east; by the Indian ocean on the south, and by the same sea and Persia on the west. It is situated between 66 and 92 deg. of east long. from London, and between the 7th and 40th deg. of north lat. being 2042 miles long from north to south, and upwards of 1400 broad in the widest part from east to west.

The empire of the Mogul is divided into several provinces; though it cannot be said that he is sole and absolute master of them all, as there are some rajahs or petty sovereigns independent of him.

The north-east division of India contains the province of Bengal, as well as Jessal, Naugraout, Patna, Necbol, Gor, and Rotas. The north-west division extends to the frontiers of Persia, and contains the provinces of Sorer, Jess Inere, Sinda, Tatta, Bucknor, Malran, Hercan, and Cabul. These are all situated on the river Indus. The south-east coast, or coast of Coromandel, contains Orix, Golconda, the



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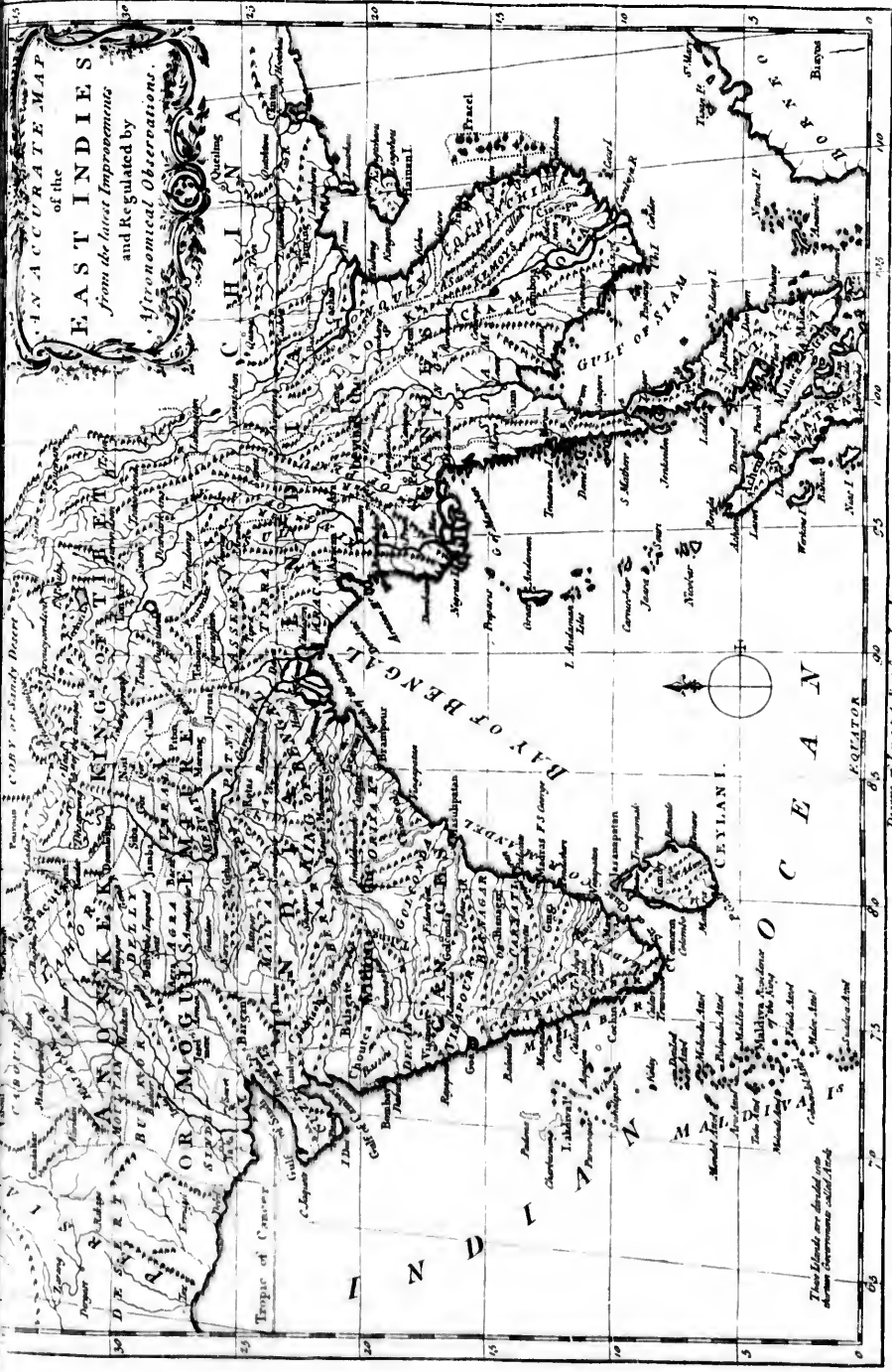
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east side of Bijnagar, or the Carnatic, Madura, and Tanjore, Afmes, Jengapour, Casmire, Hendowns, Lahor, Agra, Delhi, Gualcor, Narvar, Katipor, Chitor, Berar, and Candish, are situated in the center division. And the fourth-well coast contains Guzarar, Decan, and Bijnagar, or the Carnatic.

The tropic of Cancer runs through the centre of the empire; the southern part lies within the torrid zone; yet in the very hottest part of the year, there are generally rains which from about the end of June to November refresh the earth and cool the air; the showers then, especially in August and September, fall for several days without intermission, attended with thunder and lightning: even in the fairest weather they have lightning, though without thunder, for several weeks successively; but this lightning never does the smallest detriment; the skies at that season are clear and serene, and the earth refreshed with gentle breezes which in the mornings and evenings are extremely agreeable; the heavens have a most beautiful appearance, and vegetables spring forth with incredible forwardness. The air is perfumed with the choicest fruits, affording an wholesome and refreshing nourishment, while the trees form a shade impenetrable to the rays of the sun.

But it behoves us here to be particular with regard to what are called the monsoons or periodical winds. These winds blow six months in one direction, and six in the opposite direction; for instance, suppose they blow from the south-west from April to October, then they turn about and blow from the north-east from October to April; and at the shifting or breaking up of the monsoon, there are usually such storms of wind as will not suffer a vessel to ride with any degree of safety.

The chief rivers of this empire are the Ganges and the Indus; the former rises from different sources, in Tibet, and, after several windings through Caucasus, penetrates into India, across the mountains on its frontier. This river, after having formed in its course a great number of large, fertile, and well peopled islands, discharges itself into the sea by several channels, of which only two are frequented.

The Ganges is held in the very highest esteem by the Indians, who worship it as a deity, deeming that person happy who terminates his existence upon its margin, and even felicitating that family, an individual of which hath been drowned in its stream. Towards the source of this river was once the city of Palibothra; the antiquity of which was so great, that Diodorus Siculus scruples not to say it was built by that Hercules, to whom the Greeks ascribed the most surprising actions which had been performed in the world. In the days of Pliny, the opulence of Palibothra was celebrated throughout the globe, and it was the general mart for the inhabitants of both sides the river that washed its wells.

The Ganges runs a course of about 3000 miles.

The Indus, which runs an equal course, waters the western side of India, flowing from the north-east to the south-west, and falling into the Indian ocean by three channels.

There are several other rivers, as the Attock, (the Hydaspes of the antients) the Jemmina, the Guenga, &c. which are all too insignificant to merit a particular description.

The mountains of this country divide it into two equal parts, running across from north to south, and extending as far as Cape Comorin. Many of the mountains produce diamonds, rubies, amethysts, granates, crysolites, jasper, agate, &c.

S E C T. II.

Natural History.

THE great chain of mountains mentioned above seems to be a barrier, erected by nature, to separate the seasons; for the countries that are divided by them, though under the same latitudes, have a different climate, and while it is summer on one side of these mountains, it is winter on the other; though all that is meant by winter in this country is, that time of the year when the clouds, which the sun attracts

from the sea, are violently drove by the winds against the mountains, where they break and dissolve in rain, accompanied with frequent storms: hence the torrents, which rush from the mountains, swell the rivers, and overflow the plains: hence, too, the vapours which obscure the day, and diffuse a gloom over the country.

When the fair season closes, the earth appears as one continued desert, except indeed that the trees never lose their verdure; but the rains no sooner descend, than the earth appears almost immediately covered with grass and herbs. It is a rule here, that they have the fairest weather when the sun is at the greatest distance from them, and the worst when it is vertical. The soil of this country is rendered so pliable for its various productions, by the excessive, but nourishing rains, that it needs little assistance from the hands of the husbandman. The earth

“ Its bosom does display,
“ Oppress'd with riches, and profusely gay;
“ Where Nature throws her gifts with lavish hand,
“ And crowns, with flow'ry luxury, the land;
“ Fruits, rivers, meadows, groves, and airy plains,
“ Still echoing with the lays of swarthy swains,
“ Lovely confusion make, and charm the eye
“ With beautiful irregularity.”

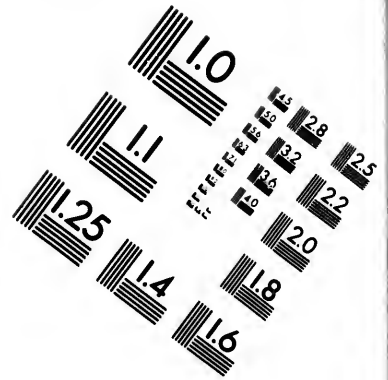
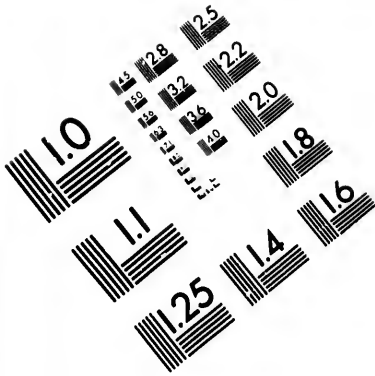
In the southern part of the peninsula the natives live principally upon rice; indeed, scarce any thing else is sown there. In the northern part there is excellent barley and wheat, and they have good peas and beans. Their horses, cows, and goats, supply them with milk in winter, with which they make a great deal of cheese.

Though the gardens of India are extremely pleasant, they do not produce any great choice of flowers; here is, however, a variety of fruit-trees, and what flowers there are, have a most elegant mixture of colours, though few of them have any fragrance. The fruits are mangoes, guavas, pomegranates, ananas, pine-apples, cocoa-nuts, oranges, lemons, limes, plantains, tamarinds, mulberries, &c. There are, in the north part of the empire, also apples, pears, and other fruits that are produced in Europe. Both fruit and far-far-trees in the south part of India are ever-greens, and some of the fruit-trees have green and ripe fruit on them at the same time. Their kitchen gardens yield water-melons, pot-herbs, potatoes, &c. They have also ginger, saffron, turmeric, sugar, cotton, indigo, opium, pepper-plant, &c. with spacious plantations of sugar-cane.

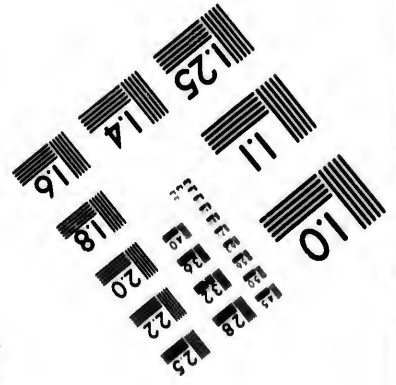
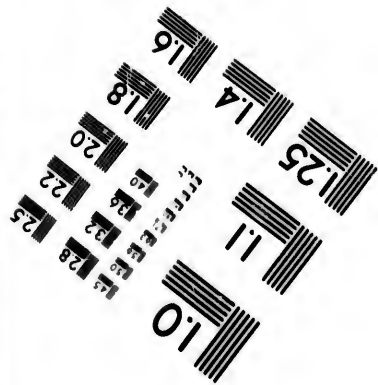
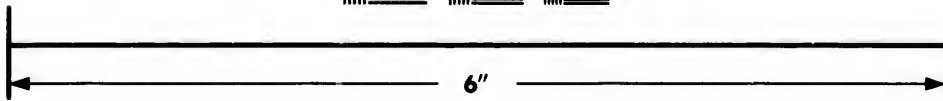
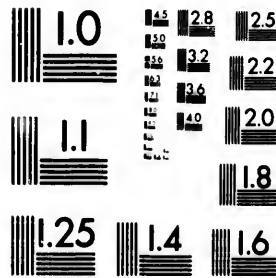
The cocoa and cotton trees are the most useful of any in India: the cocoa yields meat, drink, and oil, as well as timber for building: of the fibres of the bark they make their cordage, and with the branches they cover their houses. From the cotton-tree they have their calico, and most of their cloathing; this tree grows to a considerable height. There is also the cotton shrub, of which are made gingham, muslins, &c. The shrub and tree put forth yellow blossoms, succeeded by pods, the skin of which bursting, discovers a fine, soft, white wool. The banian is a most valuable tree, and grows to a considerable size; some of its branches shoot horizontally from the trunk, and from those branches slender twigs shoot downwards perpendicularly, and, taking root, form other bodies, which, like pillars, support the arms they sprang from; and thus one tree comes to have several bodies, covering a great space of ground, and sufficient to shelter at least twelve hundred people beneath its extensive branches. These trees are even converted by the natives into temples; their shade is the repository of their idols, and beneath the branches their enthusiasts exercise on themselves the strictest severities.

Among other fine and valuable trees here, is the indigo tree, or shrub, which is about the size of a rose-tree, but has a smooth rind. The leaves, when stripped off at the proper season, are laid together, when a vegetable dew exhales from them. They are then immerged in water, contained in vessels adapted for the purpose. After the water hath extracted the blue from the leaves, it is drained off: the sediment is then exposed in broad shallow vessels to the sun beams, through the heat of which





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which the moisture evaporates, and the indigo itself remains in cakes at the bottom.

Among the animals of India, oxen are of great utility, either for draught or carriage; though not so large as ours, they make much greater speed, travelling thirty miles a day, and more. Ten thousand of these animals are sometimes seen in a caravan. By a caravan we mean a prodigious number of oxen, camels, or other beasts of burthen, loaded with merchandize. Their drivers have never any fixed habitation, but take their families with them. Each caravan has a captain, who is particularly distinguished by wearing a string of pearls round his neck, and receives singular homage from all ranks of people. The caravan drivers are divided into four classes, each class consisting of 80, 90, or 100,000 persons. These are attended by their priests, and each morning, before they set out, they pay their usual devotions to some idol. One caravan carries barley, another rice, a third pease and beans, and a fourth salt. Ten or a dozen oxen are generally employed in drawing a wagon, and two in drawing lighter carriages. When they bait, they are fed with grass, if it can be got; but there is little of this to be had in the south of India in the fair season, which is the proper time of the year for travelling, in which case they substitute fodder. The whole company sleep in tents, except those appointed as centinels.

Camels are but seldom used here, being inferior in utility to oxen. Those they have, differ but little from the Arabian camels, which have been particularly described in Chap. VIII. Sect. IV. p. 77. of this work.

The elephant is the largest quadrupede in the universe: it is in height from 12 to 15 feet, and in breadth about seven. Its skin, except about the belly, is so tough, that a sword cannot penetrate it: it is of a darkish colour, and very much scarified: its eyes are exceeding small; its ears large; its body round and full, the back rising to an arch; and on each side of its jaws, within the mouth, are four teeth, or grinders, and two teeth project outwards: in the male they bend downwards, and are strongest; in the female they turn upwards, and are sharpest; both male and female use one which is sharp, as a defensive weapon, and the other, which is blunted, to root up trees and plants for food. The teeth of the male sometimes grow to the length of ten feet, and have been known to weigh three hundred pounds each. The teeth of the female, though less, are the most valuable ivory. They naturally shed their teeth once in ten years, and bury them carefully in the earth, to prevent their being found by man, as is generally imagined. The elephant's tongue is small, but broad; the feet are round and ample; the legs have joints which are flexible; the forehead is large, and rising; the tail resembles that of a hog; and the blood of this animal is colder than that of any other: but the organ which most peculiarly distinguishes the elephant, is its trunk. This singular member is crooked, grifly, and flexible, about seven feet in length, and more than three in circumference towards the head; but it gradually diminishes to the extremity. At the root, towards the nose, are two passages, the one into the head, the other to the mouth; through the first it breathes, and by the latter it receives its provisions, the trunk serving the purposes of a hand to feed it, and a weapon to defend it. It is so strong, that it can lift a prodigious weight, and so delicate in the sensation of feeling, that it can take the smallest piece of coin from the ground.

There cannot be a finer description of this unwieldy animal, than what we find in the sacred writings, where the elephant is termed Behemoth, which word, in Hebrew, implies "the collective strength of many beasts."

"Behold now Behemoth, which I made with thee; he eateth grass as an ox. Lo, now, his strength is in his loins, and his force is in the navel of his belly. He moveth his tail like a cedar: the finews of his loines are wrapped together: his bones are as strong pieces of brass; his bones are like bars of iron. He is the chief of the ways of God; he that made him, can make his sword to approach unto him. Surely the mountains bring him forth food, where all the beasts of the field play. He lieth under the shady trees in the covert of

the reed and fens. The shady trees cover him with their shadow. The willows of the brook compass him about. Behold, he drinketh up a river, and bosseth not; he trusteth that he can draw up Jordan in his mouth: he taketh it with his eyes; his nose pierceth through snares." Job xl. 15, &c.

The above passage is thus elegantly paraphrased by the celebrated Dr. Young:

Mild is my Behemoth, though large his frame;
Smooth is his temper, and repress'd his flame,
While unprovok'd. This native of the wood,
Lifts his broad feet, and prowls abroad for food:
Earth sinks beneath him, as he moves along,
To seek the herbs, and mingle with the throng.
See with what strength his harden'd loins are bound,
All over proof, and shut against a wound
How like a mountain cedar moves his tail!
Nor can his complicated sinews fail.
Built high and wide, his solid bones surpass
The bars of steel; his ribs are ribs of brass;
His port majestic, and his armed jaw,
Give the wide forest and the mountain law.
The mountains fear him; there the beasts admire
The mighty stranger, and in dread retire:
At length his greatness, nearer they survey,
Graze in his shadow, and his eye obey.
The fens and marshes are his cool retreat,
His noon-tide shelter from the burning heat;
Their sedge bosoms his wide couch are made,
And groves of willows give him all their shade.
His eye drinks Jordan up, when fir'd with drought,
He burls to turn its current down his throat;
In lessen'd waves it creeps along the plain;
He sinks a river, and he thirsts again.

The food of the elephant is roots, leaves, grass, shrubs, &c. but he is fond of corn when he can get it, and will drink wine to intoxication. The female goes two years with young, brings but one at a time, which continues growing till it is 30 years of age, and is exceedingly fond of her progeny; in crossing a river the dam takes up her offspring with her trunk, and carries it safely over. It is remarkable that the female is the strongest and most courageous; but the male is the largest and most graceful. The docility and sagacity of this animal are universally acknowledged; though able to encounter the most strong, it may be brought to be managed by the most weak; its sensibility is such that it expresses gratitude for those who treat it kindly, and always evinces a spirit of resentment against such as behave to it with indignity. Its eye, though small, is expressive and penetrating; it is fond of music, and exhibits tokens of the utmost satisfaction, when it hears the sound of any musical instrument; its sense of smelling is exquisite, but in the sense of feeling it is supposed to exceed all other animals.

The elephant, when tamed, may be taught many things, by which it is rendered both useful and entertaining. It travels quick with a great burden, and when trained to war, will carry upon its back a wooden tower, containing men, ammunition, and provisions. In the fortification, which it bears, a cannon is often planted, and it will stand the firing of it without the least trepidation.

Pliny, and many ancient writers, have given various instances of the uncommon sagacity of this animal, which the observations of modern travellers seem to confirm; in particular, captain Hamilton relates in his account of the East Indies, that an elephant pushed his trunk into the windows of a taylor's workshop, when one of the men ran his needle into it, which so highly affronted the animal, that he went to a neighbouring brook, and having filled his trunk with water, returned to the shop, spouted it in at the window, and washed all the taylor's from off the place where they sat working. Evidently shewing, that he had sense sufficient to comprehend an indignity, and spirit enough to resent one, joining at the same time humanity with his anger, and giving his revenge a ridiculous instead of a tragical turn. To conclude, the celebrated Mr. Pope seems

per-

perfectly to acquiesce in the opinion of this animal's near approach to rationality in these lines :

“ How differs instinct in the grov'ling swine,
“ Compar'd half reas'ning elephant with thine.

Sheep, asses, buffaloes, &c. are here in plenty. In the southern parts are sheep, which have a reddish hair instead of wool, and are much thinner and longer legged than ours; their flesh is very dry and coarse: fine Persian sheep however are brought into India, with good fleeces, and tails weighing several pounds. They have plenty of goats, and their kids are pretty good food. The hogs here, particularly the wild ones, are looked upon as the best butchers meat in the country. Antelopes, deer, and hares, are here in great numbers, and people have full liberty to hunt them whenever they please. Among their wild beasts are leopards, tigers, wolves, monkeys, &c. There is also the jackall, commonly called the lion's provider, from an opinion that it rouseth the prey for that animal: the truth is, every creature in the forest is set in motion by the cries of the jackalls, which run about in companies at midnight, making so dreadful an howling as to terrify other animals; when the lion, and other beasts of rapine, attending to the chase by instinct, seize those timorous animals which fly from the noise of this nightly pack, which are said to be of the size of a common fox, and to resemble that animal in the hinder parts, especially the tail, and the wolf in the fore parts, particularly the nose: its legs are shorter than the fox's, and its colour is a bright yellow; it has the ferocity of a wolf, and at the same time the familiarity of a dog: its cry is between howling and barking, and its voice doleful like that of human distress. These creatures often go together in packs of 40 or 50, or 100 or 200 together, hunting like hounds in full cry from evening till morning, and will sometimes make their appearance in towns and villages: thus united, they destroy flocks and poultry, ravage gardens, and even attack children that are unprotected. When they cannot obtain living prey, they subsist upon roots, fruits, and carrion. They will voraciously take up the dead from their silent graves, and feed on the putrid fish; they are constant attendants upon caravans and armies, expecting that death will supply them with a feast.

The tigers here are a kind of cats of the forest; their heads resemble those of a cat, and they never pursue their prey fairly; but, on perceiving it at a distance, they lie down close in some cover till the object approaches which they intend to seize, and then jump upon it with all imaginable fury and eagerness. The tame leopard is used for hunting, and will follow its game into any water.

There are amphibious animals called alligators, particularly in the channels of the Ganges; some of these are twenty feet long, with their backs armed with impenetrable scales, and will swallow a man at a gulp; he pursues his prey as well upon land as in water; his body, however, being of so great a length, he turns with great difficulty, and a man may easily avoid him.

There are all kinds of poultry in India; but the fowl is not so good as the European. Here are great numbers of vultures, and white headed kites, which the banyans hold in high estimation, and pay them religious honours. They have no great variety of singing birds in India; but they have bats nearly as large as kites.

The happiness of living in so agreeable a part of the globe as India, would be considerably greater than it is, were it not for the swarms of troublesome insects and reptiles. The musketoos or gnats will seize upon a person, on his first landing on shore, and in a night's time swell a man's face and head so much, that his friends shall hardly know him: when an European however has been some time in the country, he does not suffer by them so much; their stings have not then an equal effect: but, however, they are at all times so troublesome, that people keep slaves on purpose to brush them off, especially in the season of sleep and retirement. Bugs are here also in swarms; but indeed these are avoided by tarring the feet of the couch on

which the people repose themselves, for they cannot crawl over the tar. House scorpions are here both troublesome and dangerous; they are about as thick and as long as a man's little finger, and shaped almost like a lizard; their stings are not mortal, but cause the most excruciating pain, inasmuch that the person stung is almost deprived of his senses while the pain lasts; if the least dust be left in the corner of a room near the ceiling, these creatures will get into it, and drop upon the couches that people sleep on; they carry their stings open at the end of their tails curled upon their backs. Snakes will likewise get into rooms or warehouses, and suddenly dart at people. There are various kinds of snakes and serpents in India, and the cobra-capelle, or hooded-snake, is extremely beautiful, though his sting is as dangerous. It will spread its head as broad as one's hand, and at that time discovers a kind of human face. The jugglers and merry-andrews of the country carry several of these reptiles in baskets, and on singing to them, and playing some instrument, the snakes raise the upper parts of their bodies, and keep time with music by the motion of their heads. These reptiles are first drawn from their holes by means of a musical instrument somewhat like a flagelet; so powerfully does the music operate on them. This might appear fabulous, was it not authenticated by persons of veracity and character.

There is a little green snake, which will dart from tree to tree, where the trees stand thick; whence some people have given them the appellation of the flying serpent. The centipede is no other than what the French call cent-pied, and the English wood-louse: it is obvious that it receives its name from its great number of legs; its sting or bite is as dangerous as that of the scorpion. Frogs, toads, and rats grow here to a considerable size; the rats are at least three times as big as ours, and are very daring; they will sometimes scarcely suffer a person to pass. There is, however, one species of rats, called the musk-rat, covered by a soft white down. It is naturally very inoffensive, and obnoxious only on account of its spoiling wine and tea by its infectious breath, which it effects by running over the boxes of the first, and gnawing the corks from the bottles of the latter.

Many parts are greatly infested by swarms of ants, which are particularly destructive to cloaths, furniture, and even buildings.

As to fish, the seas abound with them: among these are dolphins, bonitos, and albacores; the former has not the faintest resemblance to the descriptions of that fish as given by our painters; it is as trait a fish as any that swims, and has a bright golden colour, appearing through the groundwork of a beautiful azure that is mixed with it; the fish, however, is no sooner out of its element than its colours begin to fade. They are commonly about a yard in length, and swim at the rate of about eight or nine miles in an hour; the flesh is white, and has a very good taste. The bonito is a firm but dry fish, and requires a good deal of sauce to make it palatable. The albacore is nearly of the same kind as the bonito, but grows to a much larger size; some weigh from 50 or 60 to 100 pounds, and are still drier eating than the bonito. These three fish pursue the flying fish, which spring out of the water on being pursued; and the large size of the side-fins of the latter have given birth to an opinion that they are assisted by them in the spring which they make out of the water: when their fins are dry, they drop into the water again, and then take another flight; and this they repeat till they entirely escape from the enemy, or are destroyed. They are about the size of a large herring, and are a good-tasted fish. There are whittings, and a fish like the bream, though much larger; there is also the bald-pate, a palatable fish, and which hath its name from its having no scales on either its head or neck. The raven-fish is so called from its mouth bearing resemblance to the bill of a bird.

Here are some sharks from 12 to 20 feet long: in calms they are generally found in the open sea, when they follow ships a great way. A single blow from the tail of a shark, would break a man's leg; when

N n drawn

drawn to the side of a ship, by means of a strong hook, a man cuts off his tail with an axe, else much damage might ensue. The shark hath a triple row of teeth as sharp as razors; but as he does not swim more than two or three miles an hour, it is not difficult to avoid him. When a bait is thrown out for him, fixed to a strong hook, two or three fish, called pilot-fish, and which are very beautiful, swim before him, and crowd about the bait; they then return to their master, as if to advise him on the expediency of taking the bait. If he comes to it, he turns on his back, takes in the bait, and the hook strikes into his jaws. The reason of his turning on his back is, that his upper jaw is so much longer than his lower one, that he cannot take in the bait without thus turning. The pilot-fish are looked upon as the nicest fish the seas produce; they rarely take a hook when in company with a shark; but when they part from him, they will sometimes bite, and be caught. These fish, which are about a foot and an half in length, are transversely streaked with blue, and a kind of yellowish brown, which hath a most beautiful appearance in the water; they, however, when taken out, lose much of their lustre.

On the coast of India are many sorts of shell-fish, particularly oysters, which are little inferior to those caught on the coasts of England.

SECT. III.

A particular account of the inhabitants, their habits, manners, customs, ceremonies, &c.

THE Indians are of a middle stature, and good features. The inhabitants of the northern part are of a deep olive colour, and those in the south black; the natives, who dwell on the mountains in the centre of the peninsula, are exceedingly black: all have black eyes, and long black hair. The women, by their symmetry, deportment, and charming features, captivate every European that beholds them.

The men wear white vests, girt with a sash; some are of silk, some of muslin, and some of cotton; the sleeves are very long; and the upper part of the garment is contrived to fit so as the wearer's shape may be seen. Under this is another somewhat shorter, and their legs are covered by their breeches; they wear slippers peaked like womens shoes, into which they put their bare feet. Their hair is tied up in a roll, over which they have a small turban.

The women have a piece of white calico tied about their waists, which reaches to their knees, and the rest is thrown across their shoulders, covering their breasts, and part of their backs. Their hair, like the mens, is tied up in a roll, and is adorned with jewels, or toys in imitation of them; they have pendants in their ears and noses, and several strings of beads round their necks; they wear bracelets on their wrists and ancles, and rings on their fingers and toes; they put their bare feet into slippers as the men do; though indeed in the southern parts some of the women wear no slippers or shoes at all.

The Moors, or Mahometans, appear in a very handsome and becoming dress; they have grand turbans of rich muslin, and their garments reach down to their feet; their sashes are embroidered in great taste, the ends being decorated with gold and silver tissue: in their sashes they stick their daggers; and they wear embroidered slippers, which they take off, and leave at the foot of a sofa when on a visit.

They are remarkably fond of smoking tobacco, and use the callan; their method of doing which has been particularly described in Chap. VII. Sect. IV. p. 65. The poor roll up a leaf of tobacco, about four or five inches long, and lighting it at one end, smoke the other, till it is about half exhausted, and then throw it away.

The inhabitants of Indostan resemble in manners the other natives of Southern Asia: they are effeminate and luxurious, and are by education taught to affect a grave deportment. This naturally initiates them early in the arts of dissimulation; so that they can carelessly those whom they hate, and even behave with the utmost affability

and kindness to such as they intend to deprive of existence by the most sanguinary means. Many of them might jolly say,

“Why, I can smile, and murder while I smile,
“And cry content to that which grieves my heart;
“And wet my cheeks with artificial tears,
“And frame my face to all occasions.”

From this mode of education, they seldom scold or wrangle, but often stab each other invidiously, and, without having any public quarrel, gratify a private revenge.

Their method of saluting each other is, by lifting one or both hands to the head, according to the quality of the person saluted; but they never salute with the left hand singly. When they meet, they say, “Salam Alacum; God preserve thee!” the reply is, “Alacum Salam; God also preserve thee.” The salutation of a prince is bowing the body very low, putting the head to the ground, then to the breast, and afterwards raising it to the head; this is repeated thrice; and some fall on their faces before a prince. An elegant modern writer observes, “That sometimes, to shew greater awe and deference, they throw themselves into a fit of trembling, as if they were shaken by an ague; but this last piece of mummery is reserved for great occasions. In short, there is no posture too base, no language too humble, no submission or flattery too gross, to be given to those they fear.”

In visits among friends, the master of the house never gets up to receive his visitor, but requests him to sit down by him on the carpet, for their floors are spread with rich carpets; betel and areka are then offered him to chew, which, as in the neighbouring countries, they have almost continually in their mouths; they sit and chew together, but talk very little; they play at cards sometimes, but never game so high as the Chinese; nor are they out of temper when they lose.

When the Indians give a public entertainment, they send for a number of dancing girls, who entertain the company with a variety of dances, and perform plays by torch-light in the open air, which they execute with great judgment. They embellish their necks with carcanets, their arms with banglelets, and their ancles with small golden or silver chains: in their noses they wear jewels; and some of them form black circles round the white of the eye, which they think heightens its natural lustre.

The Mahometans ride upon elephants, horses, and in palanquins. A palanquin is a kind of couch, covered with an arched canopy, and hath cushions, quilts, and pillows; it hangs upon bamboo, and the person in it may either sit upright, or loll at his ease: the bamboo, or hollow cane, is about five or six inches diameter, and about ten feet long, which, having been bent while young, grows in the proper form of an arch to support the canopy. The palanquin is commonly carried by four men, two before, and two behind, by means of poles, the ends of which they place on their shoulders.

Those in which the ladies ride, are covered with a silk netting of different colours, that entirely prevents their being seen by any person: this is done by order of their husbands, who are naturally very jealous.

The hackrees are in common use, and are drawn by oxen, who will go on a brisk trot like horses, having been properly trained. These hackrees are open on three sides, covered at the top, and hold two persons with pillows at their backs for the indulgence of lolling: the driver sits upon the shaft, and goads the oxen, which in general are white, with their horns painted black by way of contrast. These vehicles are used chiefly by the Gentoos, especially the banyans, and merchants of Surat.

There are also andols and doolies, which are in the same form and make as the palanquins, though inferior.

None but the Mogul himself, the princes of the blood, and great men, ride upon elephants, which are most richly and grandly caparioned; and here it must be observed, that the animal appears always delighted with the scenery of its trappings.

The best horses used in India are brought from Persia and Arabia, and the Mahometans take great care of them.

Their houses are of two kinds, those built by the Moguls, and those by the original Indians. The houses of the Moguls are all in the Persian taste; in short they seem to imitate the Persians in every thing; like them, they are fond of having elegant gardens, with pavilions, fountains, cascades, &c.

As the Gentoo inhabitants throughout the empire are twenty or thirty to one of the others, most of the principal towns consist of the habitations of the former, which are for the most part very mean: in front of these houses are sheds on pillars, under which the natives expose their goods to sale, and entertain their friends or acquaintance: there are no windows opening to the streets; and even the palaces of their princes have no external elegance. The apartments in the houses of the wealthy are ornamented chiefly with looking-glasses, which are purchased of the Europeans, and many of their ceilings are inlaid with mother of pearl and ivory. The private rooms are always in the back part of the houses, for the better security of the women, so meanly jealous are the men.

The Moguls and chief Mahometan courtiers have their seraglios or harems well supplied with handsome women; and so jealous are they, that they confine them very close, and follow the usual Asiatic method of committing them to the guard of eunuchs: thus are frequently sacrificed numbers of young beautiful creatures to the caprice and jealousy of one man.

The Mahometans have public hammams for bathing, cupping, champing, &c. champing is chafing and rubbing the limbs of a person, and causing the joints of the wrists and fingers to crack, in order to procure a brisk circulation of the blood.

The Indians marry in their childhood; and some of the higher ranks of the Gentoos have the privilege of having several wives. The little bride and bridegroom are carried through the streets, dressed in the most elegant taste, for several successive nights, the houses being at the same time illuminated. They are preceded by their relations and friends, with music playing, and streamers flying. They all proceed to the house of the bride's father, and the little couple being seated opposite to each other, and separated by a table, they reach out and join their hands across the table, when the priest puts a sort of hood upon the head of each, and supplicating heaven to prosper them, gives them the nuptial benediction.

Wives begin to bear children at the age of about twelve, and treat their husbands with the most profound respect, affection, and tenderness. They are entirely in the power of the latter, and bring them no other dowry than their wearing apparel, and perhaps a few female slaves; they, however, enjoy much greater freedom than the wives of the Mahometans; at least those do who are married to tradesmen and mechanics. The Bramins and Banyans generally content themselves with one wife; though the other tribes of Gentoos often take more. Among some of the natives, or nobles, prevails the strange custom of one wife being subject to several husbands; the number is not so much limited by any specific law, as by a sort of tacit convention, by which it rarely exceeds half a dozen. The husbands cohabit with her alternately, according to priority of marriage; and each, on going respectfully to her, leaves his arms at the door, as a signal that none of the others must presume to enter.

An infant, at the age of about eight or ten days, receives its name from its aunt, or, in her absence, from its father or mother: in about a month afterwards it is taken to a pagoda, where a bramini crowns its head with cloves, camphire, and fandel-wood, and the child becomes a Banyan complete.

The wife who has more husbands than one, and who brings forth a child, nominates its father, who is at the expense of educating it; but from the impracticability of assigning the real heir, the estates of the husband devolves to the children of their sisters, or others near in blood.

As to the funeral rites of these people, some bury the bodies of the deceased, and others burn them on piles; the latter is the most customary. Before they burn their dead, they carry them on a bier to a small distance from the town or village where they died, dressed in their usual wearing apparel. Here a pile is erected, and the corpse placed upon it; and as soon as the bramini has done praying, one of the corners of the pile is set fire to. When the body is consumed, its relics or ashes are gathered, and thrown into the sea by the bramini; for the funeral pile is always erected near the sea or some large piece of water. Some persons, on the approach of their dissolution, request that their ashes may be put into an urn, and carried to the Ganges.

The person who sets fire to the pile is always the nearest male relation, who walks bare-headed, in a coarse tattered garment (their common mourning) round it three times before he places the fire-stick; and when the whole is in a blaze, he appears distracted with the most agonizing grief.

The distinguishing and supreme characteristic of the Indian married ladies, is fidelity to their husbands. Some of the wives of the bramini have even burnt themselves, in consequence of the death of their husbands; though perhaps it may be said that the injunction of the laws, more than sentiments of affection, occasioned such sacrifice. However, in answer to this, we shall remark, that numbers of women have burnt themselves who were under no such kind of injunction, but who were influenced merely by a point of honour, and a most sacred regard for their husbands.

The above most dreadful and pernicious sacrifice is said to have originated from the practice of burning Gentoos wives for poisoning their husbands; but this perhaps may not be the case, as the law recommends a voluntary sacrifice. The first wife (the Gentoos laws allowing bigamy) has a limited time given her to consider whether she will burn herself or not; if she declines it, the choice is given to the second; if the second declines also, the consequence is, they both lie under the imputation of being remiss in the genuine principles of honour and esteem. Some have been so bigoted as to devote themselves whole years to the lowest and most laborious employments, in order to raise a sum of money to defray the expenses of a pompous burning execution of themselves: others have been more eagerly ambitious of sacrificing themselves, in proportion as scenes of this kind became less common: however, when their approaching fate appeared with all its horrors, they were seized and agitated with tremor; inasmuch that certain mixtures were given them, to stupify their senses; for it was now too late to recede; on the pile they were obliged to go; and as soon as the flames reached them, music struck up, to drown the noise of their screaming, while the spectators joined in shouts of approbation. There have been instances, however, of women who have been animated with the most extraordinary enthusiastic intrepidity. About the year 1743 the widow of the Rhaam Chund Pundit, in her 17th year, signified to the bramini her resolution of burning herself; the dreadful pain of the death she sought was delineated to her in the most expressive colours; all, however, had no effect; she even put her hand into a fire, and held it there some time. Her friends finding her so determined, consented to a funeral pile being erected; the melancholy hour approached; she took leave of her mother and three children, divested herself of her ornaments, walked three times round the pile with the Bramini, from whom she received a wick of cotton, and taking one more tender farewell of her children, &c. ascended the pile, and set fire to it.

It is necessary to observe here, that the body of the above lady's husband, Rhaam Chund Pundit, who was in the 29th year of his age when he died, was consumed on the same pile with her. When she advanced on the pile, she seated herself by him, and, after looking steadfastly at him, in a few minutes set fire to the pile; but discovering that the flames blew from her, she, with an astonishing resolution, set fire to it in a fresh place, when the whole was soon in a blaze.

Another lady, not many years since, aspired to the honour

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honour of burning: she was a native of Surat, and was remarkably beautiful: she became a widow at about 19, and intreated to consign herself to the flames: the governor, however, refused to grant her permission; upon which, snatching up a handful of red-hot coals, she exclaimed, "Consider not my youth, my beauty, or my wealth! see how courageously I grasp this fire! judge then with what avidity I should embrace a funeral pile!"

In *The Sailor's Letters*, written by captain Thompson to his friends in England, there is the following account of a lady's burning herself:

"The respect the women pay to their dead husbands will stagger the belief of every unmarried lady, when told they burn themselves with the bodies; but of late years it is much abolished, and utterly forbidden within the jurisdiction of the English factory. Two days ago I was present at one of these cruel scenes, when the sweetest widow of twenty was sacrificed to the manes of an old husband. The procession was trifling; and though all appeared in smiles, yet a solemnity reigned through the whole. In the front of this living funeral advanced her three daughters (pretty creatures of from five to nine years old) next her only son, then a band of harsh music, and lastly the widow, followed by her friends and kindred. She was dressed in her gayest apparel, and adorned with jewels, gold and silver trinkets, &c. The funeral pile consisted of aromatic woods dipped in gums; it was five feet high, and on the top was extended the dead body of her husband. As soon as she arrived, she took an affectionate leave of all her friends, and lastly her babes, who parted with smiles; but I own I thought the boy would have shaken her constancy, dwelling some time about her neck, which the priest perceiving, interrupted her; the church receiving profits from such horrid catastrophes. She then stripped herself of all her ornaments, giving something to all, and with the most unshaken courage mounted the pile; taking the head of the dead body in her lap, and a jar of oil in her hand, which, as soon as the fire was kindled, she poured over her head, and without a sigh, tear, or emotion, expired in an instant, whilst the crowd filled the air with exclamations of joy."

The institution of the above horrible sacrifice is not ascribed to Bramas, but seems rather to be the invention of some bramin who carried his jealousy beyond the grave: it is a piece of refinement dictated by a barbarous and over-strained affection, and suitable to the character of those superstitious beings who think there is a particular merit in rigid morality, or what they stile a transcendent purity of manners.

Since the Moguls, however, became masters of Indostan, these shocking spectacles have been much less frequent than formerly.

As to their food, both Mahometans and Gentoos eat rice stewed till it is quite dry; this they eat as we do bread. A favourite dish with them is what they call pilaw; it is a fowl boiled with rice, and seasoned with turmeric. Another dish is the curree, which is a sort of fricasse of animal food or vegetables; and another is the kitcharee, which is rice stewed with a sort of pulse, and is eaten commonly with pickles of different kinds. They never use any knives, forks, or spoons, but eat with their fingers only: they always wash their hands both before and after meals, and use only the right hand in eating. Water is their common liquor; they also drink the milk of the cocoa-nut. As to beer, ale, or wine, there is not a drop of either of these liquors made in India; they buy all of the Europeans. They have spirits of several sorts, which they call arrack, some of which is distilled from sugar, and some from rice; the latter is drank chiefly by the common people. These Indians are in general very sober, and some of them abstain from all animal food; the bramins in particular never eat any thing that has had animal life; currees of vegetables are their common diet, the chief ingredients of which are turmeric, spices, and the cocoa-nut pulp.

The inhabitants of Indostan are some of the most inactive and indolent people in the universe.—They often repeat an antient maxim, which is expressive of

their favourite soible, and may be thus paraphrased in English:

Better be silent, than to talk;
Better to sit by far than walk;
Lying, you'll find will better please,
Than sitting, if you love your ease:
Better to sleep than lie awake;
But best — existence to forsake;
For death concludes the cares and pains
Which busy active life maintains:
Let me be indolent, or free
From living, bustling misery.

The natural indolence to which the people of this country are accustomed, may in some degree be accounted for, from the excessive heat of the climate, which prevents them either from pursuing business or amusement the chief part of the day. The only times they can follow these are, the early part of the morning, and the latter part of the evening, so that they are obliged to rise early, and sit up late. All ranks of people, even the most menial servants, retire to rest after dinner; and from that time till near sun-set, every thing is as silent as at midnight; after which they dress and recreate themselves according to their respective stations.

S E C T. IV.

Antient and present state of learning in India, languages, &c.

WE may trace the origin of most of the sciences in this country. Even before the time of Pythagoras, the Greeks travelled into India for instruction. The native Indians, or Hindoos, are men of strong natural endowments, though they have but little literary knowledge; they have, however, some of Aristotle's works in the Arabian language, as well as those of Avicenna, and some passages in the Old Testament. The Gentoos, or original Indians, begin their year on the first day of March, and the Mahometans on the 10th, and their year is composed of thirteen moons. The day they divide into four parts, and the night into four, which they again subdivide into eight, and measure them by water dropping from one vessel into another. In some of the principal towns there is a large vessel fixed, which a person constantly attends.

The bramins are adepts in arithmetic, at least in the practical part; in their childhood they are instructed to cast up sums by their fingers only. They have tables for calculating the approach of a eclipse, but are no theorists in their calculations. On the day of an eclipse, they bathe in water, from an opinion that this purges away their sins. Though they are acquainted with the signs of the zodiac, they think that the moon is above the sun, though the contrary be demonstrated in an eclipse; and that the sun, when it sets, is hidden behind some cloud; so little notion have they of the globe's being spherical. Astrology is their grand and favourite science; and the Indian bramins are the almanack-makers, who mark down what they prophesy will be lucky or unlucky days; and so infatuated are the Gentoos, that their merchants will transact no kind of business on the days predicted to be unlucky.

The Indians have very little skill in physic and anatomy. The bramins use charms for the expulsion of disorders; they, however, at the same time apply simples, and with good success: they allow no liquor but water, mixed with cassia, lignum, or cinnamon.

The mordechin rages sometimes on the coast of Malabar; the patient is seized with a violent vomiting and purging, attended with an acute pain in the intestines. The cure for this is a red-hot iron applied to the soles of the feet.

The Indians are subject to the bloody flux, which they cure by the prescription of stewed rice.

Various are the languages and dialects spoken in India. The language spoken at court is the Persian; what is deemed the learned language is the Arabian; but none is so generally understood as the Portuguese, though much corrupted. Indostan, incorporated with a great many Persian and Arabic words, is spoken throughout

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throughout Indostan and other parts of India, though the accent and dialect differ in the several places where it is spoken; the purest is spoken in the province of Agra.

The Gentoos write with a reed, or calamus, on a fine transparent paper: in some parts they write with a fine bodkin on the leaves of the cocoa, or palm-tree.

The game of chess was invented here: we owe to them the use of cyphers, which, though imported among us by the Arabians, came originally from India. The ancient Indian medals, in such esteem among the Chinese, prove that the arts were cultivated in India, even before they were known in China.

S E C T. V.

Religion of India in general, and the different Sectaries in particular.

NOTwithstanding the sacred books of the Indians do not produce those influences of the marvellous, which sometimes strike so forcibly in the Greek theology, their mythology is very irregular. The religious and philosophic books of the Hindoos, are called Bedas, which they say were formed by God himself. They are written in Shanferita, a language known only to the Bramins, who confine those writings entirely to their own tribe, and have the general term of Vedam. One of these books teaches, that the Deity being absorbed in the contemplation of his own essence, formed the resolution of creating beings, who might participate of his glory. He spoke, and angels rose into existence, who in concert chaunted the praises of their God; harmony reigned in the heavenly regions, when two of these spirits revolting, they drew a legion after them. The Almighty then drove them to a place of punishment, from whence they were released by other angels interceding for them, upon conditions, which at once inspired them with both happiness and terror. The revolting spirits received sentence, under different forms, to be punished in the lowest of the sixteen planets, in proportion to the heinousness of their first crime; accordingly each rebellious angel underwent eighty-seven transmigrations upon earth, before he animated the body of a cow, which holds the first rank in the animal tribes, and which they venerate in the most distinguished manner. In some of the countries they do not suffer the openly killing of cows; it must be done in privacy, and the slaughter not talked of.*

The eighty-seven transmigrations of the angels, before each animated the body of a cow, are looked upon as so many stages of expiation, preparatory to a state of probation, which commences upon a transmigration from the cow's body to an human body. In this situation the Almighty enlarges the intellectual faculties, and constitutes a free agency; when good or bad actions happen or retard the time of pardon. The good are at their death re-united to the supreme being, and the wicked begin afresh the æra of their expiation. Hence it appears, that the metempsychosis is an actual punishment, and that the souls which animate the generality of the brute creation, are nothing more than wicked spirits. This explication, however, is not universally adopted in India; for the doctrine of transmigration seems to have been originally founded rather on hope than on fear. It was probably adopted only at first, as an idea which flattered mankind, and would with great readiness be embraced by men who, under the influence of a delicious climate, began to be sensible of the shortness of life. It must naturally be a consolation to a man

* It is imagined, that Pythagoras collected the materials with which he formed his system of the *Metempsychosis* from the religion of the Bramins, as may naturally be supposed from his great veneration for the steer, which he thus describes according to Ovid:

How did the toiling ox his death deserve,
A downright simple drudge, and born to serve?
O tyrant! with what justice can'st thou hope,
The promise of the year, a plenteous crop;
When thou destroy'st thy lab'ring steer, who fill'd
And plough'd with pain thy else ungrateful field?

far advanced in years, to think he shall continue his enjoyments, and that his dissolution only prepares a passage to a fresh scene of existence.

There is reason to believe, that the Indians were almost as civilized when Brama instituted his laws, as they are at this time. It is from him the Indians derive their religious veneration for the two great rivers, Gangee and Indus; it was he who consecrated the cow, whose milk is so wholesome and agreeable in hot countries; and to him is attributed the division of the people into tribes; which institution is antecedent to all traditions and known records, and may be considered as the most striking testimony of the antiquity of the Indians. Throughout all Indostan, the laws of government, customs, and manners, form a part of religion, and are all derived from Brama, who was the interpreter of the divinity, and author, through immediate divine influence and direction, of the sacred books. He prescribed different sorts of food for the respective tribes: the military and some other ranks were allowed to eat venison and mutton; fish was allowed to some husbandmen and mechanics; and others lived upon vegetables and milk. The Bramins never eat any thing that hath had life. Upon the whole, these people are very sober and temperate. They divide past time into four distinct ages, and pretend to trace the existence of time through a vast succession of years. The four sacred books or bedas, contain an hundred thousand poetic stanzas, each consisting of four lines; the first treats of astrology, natural philosophy, astronomy, and the creation of matter; the second treats of religious and moral duties, and has sacred songs or hymns in honour of the Divinity; the third has for its subjects all religious rites and ceremonies, as fasts, festivals, penances, purifications, &c. and the fourth comprehends the whole science of theology and metaphysical philosophy. However, since the rise of the Mahometan religion, the Bramins have laid aside the fourth book or beda, as the heresy of Mahomet, according to them, hath been founded upon that book.

The Bramins will suffer no other sect to read their sacred books; they are bound by such strong ties of religion, to confine those writings to their own tribes, that were an individual among them detected in reading or interpreting them, he would at a certainty be expelled. The comments of the Bramins on the text, are the same as those which have always been on religious books; all the maxims which fancy, interest, passion, or false zeal can suggest, are to be found in these books. Priests have taken such full possession of the people, that their consciences, actions, and conduct, in spirituals and temporals, are lodged in the breasts of the Bramins, and are at their disposal; for the heads of families are obliged to have one of these fathers in their houses, who never fails to exercise that unbounded influence which impostors and fanatics always exert over men who have not courage to consult either their own reason or their own feelings. In short, the people are mere mechanics, directed and moved at the caprice and pleasure of these fathers.

Among the Gentoos, about one-third of the year is set apart as holidays, which are either feasts or fasts dedicated to some of their gods, of whom they relate the most whimsical and absurd tales, and pretend that they frequently take a trip to the earth upon the most trivial occasions.

The principal deity or divinity itself is represented as having an infinite number of heads, hands, and eyes, which are emblematical of his knowledge, power,

From his yet reeking neck to draw the yoke,
That neck with which the surly clods he broke;
And to the hatchet yield thy husbandman,
Who finish'd Autumn and the Spring began,
From whence, O mortal men, this gulf of blood
Have ye deriv'd, and interdicted food?
Be taught by me this dire delight to shun,
Warn'd by my precepts, by my practice won:
And when you eat the well-deserving beast,
Think on the labourer of your field you feast,
Let plough thy steers, that, when they lose their breath,
To nature, not to thee, they may impute their death.

and penetration; and the inferior attributes are figured by almost every animal or visible object in the creation: in particular, wisdom is represented by a snake. But the ignorant, not content with one deity, have split their principal divinity into many thousand parts, and changed each attribute into a separate god.

There are upwards of eighty sects who support the religious tenets of Brama; in some fundamental points they concur, and never dispute upon any. They live in friendship with persons of all persuasions, and admit of no profelytes; they say heaven has many gates, and every one may enter at which he pleases.

As to the religion of the Mahometans here, it is the same as in Persia, and is the religion of the court; the Mahometan fanaticism, however, having subsided here to a degree of rationality and candour, all professions or religions here, through this means, are practised with freedom and tranquillity.

There is a sect among the Mahometans called Ahl-tahkik, or people of certainty, who believe there is no other God than the four elements; which, together with the world and all its vicissitudes, they assert to be eternal; and that mankind, as well as other things, are a compound of those elements, of which they are formed, and into which they return and are dissolved. This opinion is at the bottom the same as that maintained by the arch-atheist Spinoza, who said the world was God, or the self-existent being; and that all particular beings, corporeal extension, the sun, moon, plants, animals, men, their motions, ideas, imaginations, and appetites, are all necessary modifications of that self-existent being.

The term Gentoos distinguishes the Hindoos from the Mahometans or Mussulmen, commonly, though improperly, denominated Moors. The word has its derivation from Gentio, in Portuguese, signifying Gentile.

The Hindoos are divided into four tribes, the first and most considerable of which are the Bramins; of these there are several orders: those who mix in society are for the most part very corrupt in their morals; they say that the water of the Ganges will wash away all their crimes; and, as they are not subject to any civil jurisdiction, they live without either virtue or restraint; except indeed that they have the great character of compassion and charity; principles eminently distinguishable in the mild climate of India. The others, who live abstracted from the world, are either weak-minded men or enthusiasts, and give themselves up to idleness, superstition, and metaphysical dreams. We discover in their arguments the very same ideas which occur in the writings of the most famous of our metaphysicians; such as immutability, indivisibility, the vital and sensitive soul, &c. and as this mode of reasoning was derived from the Greek philosophers, it is not improbable that the Greeks themselves might have borrowed this curious species of knowledge from the Indians; unless indeed we rather incline to conjecture, that as the principles of metaphysics lie open to the capacities of all nations, the natural indolence of the Bramins may have produced the same effect in India, as that of the Monks hath done in Europe; notwithstanding the inhabitants of one country had never communicated their tenets to those of the other. The Bramins are not excluded from government, trade, or agriculture, though strictly prohibited from all menial offices. These tribes are not allowed to intermarry, live, or eat and drink together. Whoever violates this rule is banished as a disgrace to his tribe. But it is quite otherwise when they go in pilgrimage to the temple of Jagrenat or the Supreme Being. At this season the Bramins, the Raja, the husbandmen and mechanics, associate promiscuously, and make offerings; uniting, at the same time, in one general sentiment, that the distinctions of birth are of human institution, and that all share alike in the favour or blessings of the Almighty.

When an Hindoo is banished and disgraced, he is forced to join the Hallachores, who are a fifth tribe, or rather the refuse of all tribes; for they perform the vilest offices in life, and are held in such general abomination, that on the Malabar side of India, if one of them happens to touch a person of a superior tribe he

receives a dagger in his body, and the laws countenance the deed.

Many of the individuals constituting these tribes are overwhelmed with the most absurd and laughable fanaticism; some wallow in the dirt, others put themselves in painful attitudes, extending their arms over their heads till they are unable to recover their natural position; while others continue standing five or six days together, till their legs swell exceedingly; they enter unanimously into an agreement never to comb their hair, or wash their bodies; thinking, by thus disgracing nature, they obtain the pleasure and approbation of heaven. Such are the descendants of the ancient Brachmans, whom antiquity never speaks of but with admiration; because the affectation of austerities and mystery, and the privilege of declaring the will of heaven, have imposed upon the vulgar in every age. The Brachmans were looked upon as the friends of the gods, and the guardians of mankind; wherefore an unlimited veneration was paid to them; even princes consulted them on any momentous concerns, from an opinion that they were inspired.

The four tribes, or classes of Hindoos, are thus distinguished:

1. The Bramins, who received their name from Brinha. This class is the most noble, as it proceeded from the head of Brinha when he created the world. It is allegorical of their superiority over the other classes.

2. Sittri, or the Military. This class is said to have proceeded from the heart of Brinha, which derivation is said to be emblematical of the courage necessary to warriors.

3. Bicc, or the Trader. This class is figuratively said to have sprung from the belly, as trade supplies mankind with the necessaries of life.

4. Sudder, or Labourer, which class is typified by having sprung from the feet, pointing out by implication the menial situation of those who belong to it.

The Harri, or Hallachore class or cast, are the refuse of both Mahometans and Gentoos, and their only employ the most base or menial offices. The people of this class, as they are excluded from all society among the Indians of every denomination, are glad to find refuge in the lap of any communion; they therefore turn Roman Catholics, and, indeed, there are few other profelytes that the missionaries can boast. It may from hence be presumed, that the black Roman Catholics in general are converts more from compulsion than inclination, and make a virtue of necessity when they change their religion. If a married woman commits some very atrocious crime, her husband immediately cuts off her hair, which is the greatest mark of infamy with which she can be branded. After such an ignominy, none will converse, or be connected with her; she therefore flies to a priest, and turns Roman Catholic, in order not to be totally excluded from society.

The Hindoos, or Gentoos, are considerably more numerous than the Mahometans. Avarice is their chief passion; a passion which prevails, for the most part, in persons of weak bodies and little minds.

The latest writer upon this subject, which we have seen, thus describes their character:

“To sum up their general character in few words; they are gentle, patient, temperate, regular in their lives, charitable, and strict observers of their religious ceremonies. They are superstitious, effeminate, avaricious, and crafty; deceitful and dishonest in their dealings, void of every principle of honour, generosity, or gratitude. Gain is the predominant principle; and as a part of their gains, bestowed in gifts to their priests, or charities to the poor, will procure their pardon, they can cheat without fearing the anger of their gods.”

The division of the Gentoos into tribes or classes, discovers a striking peculiarity in their government and religion. The tribes are headed by a chief, who is in some degree responsible for the conduct of those under him; and individuals, on proper occasions, are sometimes summoned to assemble together, in conformity to the requisitions of government.

S E C T. VI.

Of the Government and Constitution, civil, military, &c.

THE authority of the Great Mogul is so extensive and despotic, that both the lives and fortunes of his subjects are wholly at his disposal. Civil slavery hath been here added to political slavery; the subject oppressed, has no law to protect him. Here a man scarce dares to think; his soul is so much debased, that its faculties are destroyed; disposition debases and stifles every kind of sentiment. The subject is not master of his own life; he is not master of his own understanding; he is debarred from all studies that are serviceable to human kind, and is only allowed such as are calculated to enslave him. He is not master of his own field; the lands, and their produce, belong to the sovereign; and the peasant must be contented, if he can earn just enough to keep himself and his family with a common degree of decency. He is not master of his own industry; every artist, who has been so unhappy as to betray his talents, lives in dread of being forced to serve the monarch, or some powerful courtier, who hath purchased a right to use and employ him as he thinks proper. He is not master of his own money; he is forced to conceal it in the earth, by way of securing it from the tyrannic hand of power. The will of the Mogul is the only law of his subjects; it decides all law-suits, without any person's daring to call it in question, on pain of being deprived of life. At his command alone, the greatest personages are put to death, and their possessions taken from their families. No doubt this absolute and tyrannic authority, with which the Indian is every where oppressed, must subdue his spirit, and render him incapable of those efforts which courage requires. The climate of Indostan is another obstacle to any liberal exertion; the indolence it inspires is an invincible impediment to great revolutions and vigorous oppositions, so common in the northern regions: the soul and body, equally enervated, have only the virtues and vices of slavery. Since then the climate hath so powerful an effect over both mind and body, its influence must bear a mutual analogy to the different heights of the soil on which a man breathes, independently of other local causes, which must make some exceptions to the general rule. This is a received opinion with regard to the vegetable system. In many instances, the height of the soil is determined by knowing the plants which grow upon it; and the height of soil being given, we may tell what plants it produces. These facts are generally admitted; for better observations have been made upon plants than men. But to return to our subject.

When the sun rises, the emperor of Indostan sometimes appears at a window, when all the great men of his court are obliged to attend in his apartments to do him homage. At sun-set he also appears at a window, and receives the acclamations of the people. The principal officers of his empire are the prime vizir, the first secretary of state, the treasurer, the chief of the eunuchs, the general of the elephants, and the master of the wardrobe.

No persons must presume to enter the imperial palace, except the rajas and great officers, who pay a most profound reverence to the emperor, and prostrate themselves when they depart from him.

No pomp, magnificence, or luxury, is comparable to the ostentatious brilliancy of the Great Mogul when he appears in public. He sits upon a throne of gold, glittering with precious stones: the throne and monarch are both upon the back of an elephant; which elevation gives the emperor such an air of grandeur, as must surpass the conception of any European who has not seen him.

As the elephant moves slowly on, the people fall prostrate before their great and mighty prince. Thus, by dazzling the eyes of his slaves, and inspiring them with terror, he supports his despotic authority.

On the shield of this splendid despot are diamonds and rubies; on his head a gaudy turban; and on his neck a rich chain of pearls. Besides a sword, he has a

quiver of arrows; and on the right and left side of him hang rubies or diamonds; he holds a staff in his hand, adorned with drilled diamonds. He has rich bracelets on his wrists, as well as above his elbows; and on his fingers are costly rings.

When the Mogul marches at the head of his troops, he is attended by about an hundred elephants, richly caparisoned, and ten or twelve thousand men. In the centre, either on an elephant, or a fine Persian horse, rides the emperor. When he goes into the country, he is seated in a covered chariot drawn by oxen.

The emperor has under him four principal secretaries of state, namely,

1. The Baghel, who has the care of the army, and whose duty it is to observe that the governors of the respective provinces duly pay their soldiers, and preserve the proper number of men in each regiment.

2. The Adelt, who superintends the conduct of the emperor's ministers, and inspects the decisions of the judges.

3. The Divan, who divides the land to the respective officers of the provinces, and superintends their conduct over the people.

4. The Cassamon, or High Treasurer, who, once a week, lays the accounts of the different provinces before the emperor.

The sons of the emperor are stiled sultans, and his daughters sultanas; the nabobs are viceroys or governors of provinces; the next in rank have the title of khan, or cawn: the great officers in the army are stiled omrars; and a chief, or general, is called mirza. The subah of the decan hath the superintendance of all the Mogul governors within his jurisdiction, and whose supreme vice-royalty is made up of several provinces, which were formerly so many independent states. The women in the emperor's seraglio are upwards of a thousand; he allows himself four real wives, and generally marries some of his own subjects: the first son of either wife is heir to the empire, though the crown is usually enjoyed by him whose sword can do most execution. The sultans are married when about 12 or 14 years old, and are afterwards sent to different governments, the heir to the throne excepted, who stays at home. The sultanas, who are restrained from marrying, are educated very liberally; and, in consequence of their restriction from marriage, great indulgences are often given to those princesses. The governesses of these ladies have frequently no inconsiderable share in the government; for great offices are often disposed of through the sole influence of these women, each of whom, indeed, hath a title answerable to some consequential department, and corresponds with the minister whose title she bears. The emperor, in retirement, is attended and served entirely by women.

Sound reason sufficiently intimates to mankind, that upon their multiplication in the world, their honour, peace, and safety, could not subsist without the establishment of civil government; which cannot be understood without a supreme authority. The sovereign authority, whether it resides in a single person, or in a council, as in a proper or particular subject, produces different forms of government. One species or form of government is, when the sovereignty resides in a council, consisting of all the members, and every member has the privilege of a vote; which is called a democracy: another is, when the sovereignty resides in a council composed of select members, and is called an aristocracy: a third is, when the sovereignty is lodged in the hands of one man, and is called a monarchy. In a democracy the sovereign is stiled a people: in an aristocracy the power is in the optimates, nobles, or senators; but, alas, in the third, the whole centers in one man, who is stiled the monarch; and such is the Great Mogul; who considers other princes so greatly inferior to him, that, like the other Asiatics, he has too much pride to send them ambassadors; nor are ambassadors treated as the representatives of their sovereigns, but merely as messengers. The letters of the emperor are received with as great humility and reverence as if he himself was present; for the governor to whom they are sent, on receiving information that they are on the road,

sets

sets out with his whole retinue to meet the bearer of them, and no sooner comes within sight of him than he gets off his horse, and prostrates himself on the ground.

In all capital cases the emperor decides himself, as his viceroys do in their different governments. Though there are no written laws, particular punishments are inflicted for particular offences. Murder and robbery are punished with death; but the mode of executing is entirely in the will of the Mogul or his viceroy. Some offenders are beheaded, some hanged, some impaled upon sharp-pointed stakes, and other trampled to death by elephants.

The poor criminal, who is doomed to suffer excessive torture, has the bones of his legs and arms broken by the elephant, who kicks him in those parts with his heavy foot, and then leaves the victim to expire. There have been instances of delinquents being torn into pieces by dogs in the empire of Indostan.

A court of justice is held at certain times, for determining disputes relative to property, and other controversies among the people. It is called the Durbar, and is a large building, open on one side for the admission of spectators. Hither the person injured repairs, and addressing himself to the court, calls out with an audible voice for justice against the offender. As soon as he is observed by the judge, he proceeds to the upper end of the court, and relates his grievances with all the humility he is master of, as the favour of the judge is his only dependence for redress. This degree of flattery, however, will not operate without it is attended with pecuniary compliments; and that party which outwits the other, in this particular, is sure to obtain a conquest over his adversary: so that the grievance of the complainant is often increased by advancing one part of his property in expectation of obtaining the other.

Courts are likewise held for the administration of justice in every town and village, the principal person of which acts as judge, and determines all disputes within his district; the determination, however, is generally formed in favour of him who displays the greatest liberality.

Law-suits are here very quickly adjusted, as the whole power of deciding is solely vested in the judge, whose principle is avarice, and whose soul is a stranger to tender or equitable sentiments.

When the great Mogul himself holds a divan or public court, he is seated on the musnud, which is a kind of stage elevated to the height of about two feet, covered with a superb cloth, embroidered and fringed with gold. In the center of the musnud is placed an oblong plate of silver gilded, turned up at the edges, and resembling a tea-board, upon which the *Conqueror of the World*, for so the Mogul styles himself, sits cross legged like a tailor. His officers surround him, his courtiers adulate him, and the unfortunate petitioner him. As there is something singular in the ceremonial of the latter, it may be entertaining to particularize it.

The petitioner is obliged to leave his slippers on the outside of the door, and to advance barefooted in token of humility; he then makes three salams, or salutes, to express his profound veneration, bows his forehead to the ground, and presents his petition together with a purse of gold, as the one would be useless without the other, for the first only contains a detail of grievances, but the latter is filled with that persuasive eloquence which alone can induce the monarch to redress them. The petitioner on giving the paper or purse usually says, "Read this my petition, the day will come when all petitions shall be read." If the Mogul does not chuse to receive the petition, he frowns and turns away his head; but if the petitioner finds favour in his sight, that is, if the bribe is sufficiently large, and the ministers have been previously well fed, he smiles and gives a gracious nod of approbation. The Mogul does not, however, always redress the grievance when he receives the memorial and its golden attendant, but is frequently so charmed by the rhetoric of the latter, that he puts the object of oppression to the trouble and expence of repeating the former.

Such is the determination of justice in India!

the balances she holds

Are not to weigh the right of the cause, but
The weight of the bribe: she will put up her
Naked sword, if thou offer her a golden scabbard.

LILLY'S AIDAS.

Two grand and solemn festivals are celebrated every year in honour of the Mogul. The first, which commences with the new year, continues about 10 days. Before the royal palace a splendid theatre is built, which the emperor ascends, and seating himself on a cushion decorated with pearls and gold, receives the presents brought to him from his people. The other festival is held on his birth day, when he dresses himself in his gaudiest apparel, and enters a magnificent pavilion, attended by his courtiers, where are two large scales, the chains of which are of massy gold adorned with jewels. Into one of these scales the emperor places himself, in order to balance or preponderate the other, which is filled with rubies, emeralds, pearls, gold, silver, fine fluffs, cinnamon, cloves, herbs, &c. and an exact account is taken of the difference of his weight from the last year; if he weighs more the present year than the last, the people shout and rejoice; if less, they manifest every expression of concern.

Towards the conclusion of the first-mentioned festival, the emperor distributes his bounty among the grandees and others, consisting of offices and dignities, and which he generally bestows on those who have made him the most considerable presents. The second concludes with the distribution, from the hands of the Mogul, of golden almonds, and other artificial fruits formed of that precious metal; and to the poor he distributes small pieces of money.

With respect to the Indian camps, the soldiers make up the smallest part of them: they are always pitched in one form, and are nearly round. Every trooper is attended by his wife, his children, and two servants; one of the servants to look after his horse, and the other to forage. The train of the generals and officers is proportioned to their ambition and vanity. The sovereign himself, more intent upon making a parade of his magnificence than upon the emergencies of war, when he takes the field, is attended by his seraglio, his elephants, his courtiers, and almost all the inhabitants of his capital. To provide for the wants, or fancies, or luxuries of this mixed concourse, a sort of town is formed in the centre of the army, full of magazines and other articles. In short, here are shops, and all sorts of trades are carried on as in a city. A detachment always marches before the army, and clears the ground: the whole circumference seldom takes up less than 20 miles; for the soldiers alone generally amount to about 100,000. The tents are commonly white, except the Mogul's, which is red, and is higher than the rest: it is encompassed by an enclosure about 10 or 12 feet in height, guarded by the household troops. The tents of the officers encircle the emperor's, and are arranged according to the respective rank each bears in the army. The camp seldom moves to miles at a time; nor is there any order observed in marching: every soldier goes on as he pleases, only following the corps to which he belongs: he is often seen carrying his provisions upon his head, with the vessels for dressing them; whilst his arms are carried by his wife, who is commonly followed by several children.

The camp fixes, if possible, at a place where there is a plenty of water; and the army hath frequently a number of barges, placed on carriages that follow the camp, and these are used by the Mogul when he takes his pleasure upon lakes or rivers; he also hath with him hawks, dogs, and leopards bred for the game. In these marches some of the emperor's ladies are carried incog, either in some kind of close carriage, or in small towers placed on the backs of elephants, and are attended by proper guards appointed for that purpose.

The troops of the Mogul are principally furnished by the rajahs; he has several regiments called household troops, which are his body guards. There are also the guards of the golden mace, of the silver mace, and the iron mace; these carry maces, and are all chosen men,

who

who have distinguished themselves by their valour. But the most respectable and honourable body among the emperor's forces is a regiment of 4000 men called the emperor's slaves; these are the principal of the household troops or body guards; and their *daroga* or commander is a person of very great authority.

The arms of the cavalry are a sabre, a dagger, a bow and quiver of arrows, a lance, a kind of carbine, and a shield: those of the infantry are a sword and dagger, a bow and arrows, a shield, and either a pike or musket. They have also, as hath before been observed, small guns which they fire from the backs of elephants. Added to all these, they have an heavy artillery; though it must be confessed they are obliged to have European gunners to manage it.

To provide for the ostentation and pomp of a camp, the whole country is in agitation, and orders are issued for the bringing in provisions from every quarter to supply it: there is always great confusion in its operations; and a famine, with contagious distempers, frequently attend it. There are besides considerable losses sustained in men, beasts, and implements of war, in the crossing difficult roads, and particularly in passing over rivers; for, in the rainy season, the rivers become so rapid, that the landing-place is often a mile below the place of embarkation.

The natives of Indostan engage in war as seldom as possible, notwithstanding they affect a strong passion for military glory. Those who in battle have had the good fortune to obtain some marks of distinction, are excused from serving for some time, and there are few who do not avail themselves of this privilege.

The general ill success of the Indian armies in battle is owing to their being unacquainted with regular discipline; for the action is no better conducted than the preparations for it. The cavalry, in which consists the whole strength of an Indian army, (for the infantry are on so low a footing as to be held in general contempt) are useful enough in engaging with their sabres, but cannot stand the fire of musquetry or cannon: they are afraid of losing their horses, which are mostly Arabian, Persian, or Tartarian, and in which their whole fortune consists; they are so fond of them, that sometimes they will go in mourning for the loss of them.

They are terrified with the artillery of an enemy, at the same time that they have a most high opinion of their own, which they neither know how to transport or any way make use of. Some of their great pieces, to which they give pompous names, will carry balls of 70 pounds, and rather obviate than accelerate the obtaining a victory; for when the Europeans march round them with their light field-pieces, they put them into the greatest confusion.

Every rajah, as well as the sovereign, rides on an elephant; and the eyes of the whole army are fixed upon their prince: if he falls in battle, it is concluded that he is certainly slain, and the troops all disperse: this affords the Europeans an opportunity of subverting the operations of the enemy, and of obtaining a conquest from the most trifling armament.

Notwithstanding they have considerably suffered by being surprised in the night by the enemy, yet they have never established a necessary vigilance in their camp; for at night they eat a prodigious quantity of rice, and take strong opiates which intoxicate them, and plunge them into a dead sleep, when they ought to be on their guard against their more watchful and political enemy.

They think that the opiates warm their blood, and animate them to heroic actions; and in this temporary state of intoxication they, in their impotent fury, as well as dregs, (for the whole eastern dregs has in it an effeminacy) bear a nearer resemblance to women controlled by enthusiasm, than to men of spirit and military prowess.

S E C T. VII.

Of the Trade, foreign and domestic, Manufactures, Revenues, Coins, Weights, Measures, &c.

THE merchants of Indostan carry on a most brisk and flourishing trade to Persia and the Red Sea,

supplying both Persia and Turkey with all the rich merchandize of India; in return for which they import pearls, carpets, and other Persian commodities, but chiefly treasure, to a vast amount.

Revolutions in Asia are so frequent, that trade cannot be carried on in the same continued track as it is in Europe.

The Indians make use of European ships for the importation of their treasure, by way of security from the assaults of pirates. They do not universally observe one and the same method in painting their cottages; either because there are some niceties peculiar to certain provinces, or because different soils produce different drugs for the same uses.

The chief manufactures of Indostan are calicoes, silks, and muslins: we import from thence indigo, salt-petre, opium, pepper, &c. &c. with diamonds and other precious stones. The articles taken from Europe thither are gold and silver lace, English broadcloth, sword-blades, looking-glasses, knives, tin-ware, brandy, beer, &c. &c. All the goods carried to India, however, are trifling in proportion to the bullion and foreign coin taken thither.

The goldsmiths are a very ingenious set of people, and will imitate with great nicety any work performed in Europe.

In some parts the natives forge very good blades of swords and poinards; they, however, have neither locks nor waches.

The cement used in house-building is made of sea-shells, and is harder than brick-work; they cover the tops of flat-roofed buildings with it, through which no bad weather can penetrate; and with this same cement they frequently lay the floors of their rooms.

The foreign trade of Coromandel is not in the hands of the natives. In the western part indeed there are Mahometans who send vessels to Achen, Merguy, Siam, and the eastern coast: exclusive of ships of considerable burthen employed in these voyages, they have smaller embarkations for the coasting trade for Ceylon, and the pearl fishery. The Indians of Masulipatan turn their attention another way: they import white calicoes from Bengal, which they dye or print, and dispose of them again at the places from whence they had them at a very considerable profit. Excepting these transactions, the trade is entirely vested in the hands of the Europeans, whose only partners are a few Armenians and Banians.

The quantity of calicoes exported from Coromandel to the several sea-ports of India, may be estimated at 3500 bales: of these the English carry 1200 to Bombay, Malabar, Sumatra, and the Philippine isles; the French 800 to Malabar, Mocha, and the isle of France; and the Dutch 1500 to their several settlements. Coromandel supplies Europe with 9500 bales; 3000 of which are brought by the English; 3200 by the Dutch; 2500 by the French; and 800 by the Danes.

The principal employment throughout India is weaving, but the greatest manufactory is at Dacca in Bengal, where the finest calicoes, muslins, and dimities are made. It is to be observed, that those manufactured for the immediate use of the Great Mogul himself, and his zanannahs, are of exquisite workmanship, and of ten times greater value than any that are permitted to be sold either to natives or foreigners.

The filligrane is admirable, the workmanship costing infinitely more than the metal itself; it is not perforated as with us, but cut into threads and joined with such imitable art, that the nicest eye cannot perceive the junctures.

The embroidery and needlework are infinitely superior to any thing of the kind done in Europe, but it is remarkable, that the embroiderers and sempstresses, if we may be permitted to so call them, are all men, whose patience is as astonishing, as their slowness is singular.

The gold and silver silks, and gauzes, are manufactured at Benaras, but their richness exceeds their elegance; they are executed without taste, and make a very dull appearance when finished, wanting the delightful gloss, and vivid colours, which so greatly enliven,

and give such spirit and beauty to the silks and gauzes of Europe and other places.

The exceeding slowness of the manufacturers renders most of the commodities of India very expensive; none will work but when absolute necessity compels them to it. So that when a merchant has occasion for any article, he is obliged to send for the maker, furnish him with materials to proceed, and advance him the money that his labour will amount to previous to his entering upon the business. The work is then miserably tedious, both from the natural indolence of the workman, and his want of proper tools. For though the Indians feel the inconvenience of the latter, they are too idle to think of inventing such as would be better adapted to the work, or calculated to facilitate the business with more ease and greater expedition. They are yet unacquainted with the use of a loom, and by the union of an inactive disposition, and the most absurd prejudices in favour of old customs, an easy day's business becomes a tedious week's labour.

They copy with exactness, but have neither genius to invent, or ingenuity to improve. Hence their works are admirably neat without being pleasingly elegant; and display the most exquisite fineness, without the least delicacy of taste.

How unlike is the indolence of these warm climates to the unremitting industry pursued in colder regions, where

"The chiefest action for a man of spirit
"Is never to be out of action.—We should think
"The soul was never put into the body,
"Which has so many rare and curious pieces
"Of mathematical motion, to stand still.
"Virtue is ever sowing of her seeds
"In the trenches for the soldier; in the wakeful study
"For the scholar; in the furrows of the sea
"For men of that profession; of all which
"Arise and spring up honor."

At Surat they are very skilful in the ship-building art, though it must be acknowledged, their naval as well as their other architecture, is rather awkward and clumsy. Their vessels are made of a wood called teak, which is as durable and solid as oak, and their masts come from the coast of Malabar; their ropes are produced by the fibres of the cocoa-nut tree, and their sail-cloths from their cotton manufactures; they use the gum of the damar tree for pitch, and their anchors are for the most part European; and indeed the most valuable of their cordage is the produce of Europe. The small vessels that are used along the coast of Malabar, are made of the above wood, the planks being fastened together with cords; they are flat at the bottom, and have not any rudder.

The Mogul's revenue is supposed to have amounted to about forty millions per year, before Nadir Sha committed his depredations in the empire, who deprived it of many of its treasures, and by enfeebling the sovereign's authority, enabled several nabobs to emancipate themselves from his power. The revenues arise from the customs of the sea-ports, the produce of the fields, the devolution of the estates to the crown, the presents from subjects, &c. &c.

We shall now treat of the coins, which are the rupee, the gold moor, the pagoda, the fanam, and pice; the value of the rupee, a silver coin, is two shillings and three-pence; the gold moor is worth about fourteen rupees; the pagoda is valued at nine shillings, and is so called from its being stamped with the figure of a pagoda; the fanam, a silver coin, is worth three-pence; and the pice, which is a copper piece, is valued at about a halfpenny. Foreign coins are also current; but for trifling articles, they sometimes make use of courses or sea-shells, or blackmoor's teeth, threefold of which are valued at about a halfpenny. Capital sums are reckoned by leeks or lacks, carons or carols, and arabs; the former is an hundred thousand rupees; a caron is an hundred leeks, and an arab is ten carons. They make a threefold division of interest; one of which is vice, another neither vice nor virtue, and a third virtue: this is

their manner of expression. The interest that is vice, is four per cent. a month; and the interest that is virtue, one.

As to their weights, the common weight at Surat is the seer, about thirteen ounces; but as their weights differ in almost every port, and sometimes even in the same port, we cannot with any degree of accuracy specify them.

The coss, with which they measure their land is about an English mile and an half. In liquid and dry measures, one measure is a pint and a half; eight measures are one merrall, or twelve pints; and 400 merralls are one garic, or 600 gallons.

SECTION VIII.

Roads, Method of Travelling, &c.

THEIR roads are not laid out as with us; in the open countries they travel over deep fens, which in the fair season are intensely hot about noon. At the end of every tenth or twelfth mile, however, there is a caravanera or choultry, for the convenience of travellers, with a reservoir or tank of water near it; and people, in the neighbouring villas, often order fires to be made for the travellers to dress their provisions. A caravanera is a house consisting in general of two rooms; and the rich people who travel spread their carpets and sleep in one of them, while their servants prepare their provisions in the other.

Persons in opulent circumstances ride in their palanquins on the roads, carried by eight or ten men, who are called coolies, and who are at proper times relieved by others. As there are no inns upon the road, the traveller takes care to furnish himself with most of such necessaries as he thinks he shall have occasion for. Morning and evening are the usual times of travelling. The coolies are hired on purpose, and have not more than three-pence per day each, and their provision; though they travel at the rate of four or five miles an hour, and are almost naked.

Besides these coolies, it is customary to have a guard of musqueteers, for the security of the traveller from robbers and wild beasts.

Here are no stated posts, but letters are dispatched by express; and the bearers of them, who travel with amazing expedition, are very moderate in their charges.

SECTION IX.

Of the Provinces and Cities of Indostan, &c. particularly Dehli and Agra, with a particular Account of a Battle fought between Men and Beasts, &c.

IN the midland provinces of Indostan, the only places worth mentioning, are the cities of Dehli and Agra. The city of Dehli, or Delli, capital of the province of Dehli, situated in the heart of the empire, is in 28 degrees east longitude from London, and in 26 degrees north latitude: it stands in the form of a crescent on the river Gemma, which divides it; and it is distinguished into three towns, lying within about 120 miles north of Agra, in a fine plentiful country, where the air is more cool and salubrious than at Agra. The first town that was built, is said to have had nine castles and fifty-two gates. At some distance is a stone bridge, and a delightful plantation of trees, leading to the second town, which was taken from the Indians by the first Mogul conqueror. This was adorned and enriched by several magnificent sepulchres of the Patan princes, as well as other stately monuments, which were all demolished by Shah Jehan, father of Aurengzebe; but the latter rebuilt the town, and called it Jehan-Abad, transferring the seat of the empire hither from Agra, where the heat of the summer was too violent. The third town, which was erected close to the second, and formed out of its ruins, was called Dehli by the Indians, instead of Jehan-Abad, the basis of which was said to have been laid in blood, as the throats of misfactors were cut, by Jehan's order, "the better, he said, to cement the stones." He spared no expence whatever to adorn and beautify the gardens belonging to the royal palace, which was formed by an ingenious Venetian, after an Italian model.

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The city of Delhi is entered by a long street, with arches on each side of it, under which are the shops of the tradesmen. This street leads directly to the palace, at the entrance of which are a couple of elephant figures, on whose backs ride two famous rajahs, representatives of two brothers, who lost their lives in bravely defending certain towns laid siege to by Eckbar. The palace wall, which is of hewn stone, with battlements, and every tenth battlement having a tower, is not much less than two miles in circumference. The ditches encompassing the wall are full of water, and are likewise faced with hewn stone.

Into the firil court of the palace the great lords and other grandees enter, mounted on their elephants, richly caparioned. This court has an avenue to a passage adorned with brilliant porticos, underneath which are small apartments for the accommodation of the guards. On each side of the passage are apartments for ladies, and the halls of justice. In the centre there is a fine canal, formed elegantly, at proper distances, into lesser basins. This grand passage leads to a second court, where the omrahs are seen mounting guard in person. On entering a third court, the divan is seen in full view, and here the emperor gives audience. This structure, which is open on all sides, and arched at top, is supported by about 30 marble pillars, which are most beautifully painted with flowers. It has a grand hall, ascended by a flight of marble steps; and in the centre of this hall is a sort of alcove, richly ornamented, in which the emperor is seated on a throne glittering with diamonds.

There are many other public edifices in this city, the most distinguished of which is a spacious mosque, and a very magnificent caravanera. The latter of these was erected by a Mogul prince. It is situated in a large square, and surrounded by arches supporting open galleries, where the Persian, Usbeck, and other foreign merchants lodge, in very commodious apartments, and who have also warehouses for their effects.

The houses of the great, which are on the banks of the river, or in the suburbs, are spacious and airy, having large courts, cellars, gardens, groves, ponds, fountains, and enormous fans on each side for the purpose of cooling the air.

The houses of the poorer sort of people are built with clay, and thatched, but have convenient courts and gardens.

There are besides these a great number of small cottages built of clay and straw, which are chiefly occupied by those who deal in provisions. These are so numerous, and in such clusters, that fires often break out, and great damage is done, as well as many lives lost.

Here is a market for all sorts of green and dry fruits, which are brought from Persia and other countries, but they are in general exceeding dear; melons in particular will fetch from six to eight shillings each.

There are not any mechanics in this city, not from want of skill in the people, but from the ill-treatment of the omrahs, who, if they can meet with them, oblige them to work and reward them according to their own discretion. The rajahs, and many others of the principal inhabitants, are exceeding wealthy; their most estimable possessions are jewels, which they take particular care shall be faithfully transmitted to their posterity.

The Patans, who live at the foot of Mount Imaus, to which they fled from the power of the Moguls, rendered themselves formidable against Nadir Sha; and after the latter had abandoned Indostan, they themselves invaded the country in its then weak and defenceless state.

The Mogul no sooner heard of the march of the Patans towards his empire, than he called his great officers of the army together, and holding in his hand, agreeably with the eastern custom, a betel, he offered it to that general who should instantly take on him the command of his forces, to oppose the designs of the enemy; but such, alas, was the pusillanimity or perfidy of his officers, that not one of them would accept the offer made by their sovereign; upon which the young prince, who was only then about 18 or 19 years of age, being much

concerned for the distressed situation of his father, solicited that he might be suffered to accept the betel. The emperor, however, refused it him; but the officers or omrahs joined in the entreaty of the prince; as he had so voluntarily made the offer, the emperor consented, and vested him with the command.

The officers, however, piqued at the presumption and boldness of the young prince, entered into a conspiracy to betray and give him up to the enemy; but the prince being happily apprized of their design, laid them all under arrest, threw them into prison, and then vigorously attacking the invaders of his country, repulsed and drove them entirely away.

In the interim, the conspirators getting out from prison, caused a report to be circulated, that the prince was slain in the battle, and with violence entering the palace gates, strangled the emperor, and propagated a fresh rumour, that the sovereign, on account of his son's death, had put an end to his own life. At this fatal crisis it was, that the young victorious prince was returning in all the pomp of war to Delhi, when hearing of the horrible catastrophe which had happened, and apprehending his own life to be in imminent danger, he had recourse to stratagem: he affected to believe, that his father had died a natural death, or had killed himself; and, assuming a fakir's garb, declared he should, from that moment, renounce the world, nor trouble himself in the least about government. The conspirators, hearing of this his resolution, went forth to meet him, and acknowledged him their lawful sovereign; but the prince, however, assured them, he should not succeed to his father's crown, but should retire to some sequestered place for meditation; to which end, he begged their attendance that evening in the palace, in order to consult on the election of an emperor.

The omrahs attended; the guards seized their persons; and the young mogul Amet Sha triumphed over both his foreign and domestic enemies.

Soon after, however, the tranquillity of Delhi was more effectually disturbed; for the Patans, considerably reinforced, again attacked the city, conquered it, plundered it, and seized on the royal treasury. They then marched home with their spoil, which was supposed to amount to more (jewels excepted) than Nadir Sha had before pillaged.

The Patan invader, when he halted at Lahor, drew a line from north to south, claiming a vast tract of land to the west of that line, tributary to the empire of Indostan; and leaving his son Timur thereas generalissimo and governor of this extent of territory, he no farther at that crisis molested Indostan. But as all the riches of the land were carried off, a general dejection ensued, the grounds lay fallow, and the manufacturers stood still; the people would not work for foreign plunderers, and want and famine were speedily felt. Thus did ambition oppress the fine region of Indostan.

Many revolutions happened afterwards at Delhi, and in the year 1757, Timur was placed on the Imperial throne.

The city of Agra is the capital of the province of that name; it was founded in the year 1566, by Eckbar, who called it Eckbarabat, and made it the metropolis of his empire. It is situated in 26 degrees north latitude, and in 79 degrees east longitude from London: it lies on the river Gemna, about 700 miles north east of Surat, a journey which the caravans generally perform in nine weeks, and about 500 leagues north of Pondicherry on the Coromandel coast. It stands in the middle of a sandy plain, which greatly adds to the heat of the climate; it is about eight miles long, but not near so broad; and no part is fortified but the palace; there are, however, generally, a great number of soldiers here. The houses are so situated, as to command an agreeable prospect of the river, and, according to Tavernier, are at some distance from each other encompassed by lofty walls. The buildings of the omrahs and other great men, are of stone, and elegantly constructed. The great numbers of mosques, caravaneras, squares, baths, and reservoirs, intermixed with gardens, trees, and flowers, renders this place extremely pleasant; and the royal palace is a magnificent structure, situated in the

form

form of a crescent on the banks of the river, defended by a lofty stone wall mounted with cannon, and encompassed by a broad moat, across which are draw-bridges; and there is a terrace garden cut through, with canals of running water, mixed with verdant plats and summer-houses, forming a most pleasing scene. The palace is divided from the city by a large noble square, where the rajahs alternately mount guard at the two outer gates, facing the principal streets of the city. On entering the first gate of the palace, a fine stone walk presents itself, with canals on each side of it; and further on is seen a spacious square, in which the omrahs assemble, and the Mahometan guards are mustered. Still further on, the eye is presented with another grand square or court, which leads to the Durbar, (another spacious court) originally the place of resort for persons who had audience of the emperor; during which interval a band of music always played, while the imperial monarch sat on a throne of jewels.

Around the palace are elegant gardens, with fine canals; there are also extensive parks; so that the circumference of the whole is very considerable.

This venerable city had, in 1638, no less than seventy mosques; and pilgrimages are at this time made to a famous mosque, in which there is the sepulchre of a faint 30 feet long and near 16 broad.

When a man has committed any particular crime, and is pursued in order to be punished for his offence, he flies directly to a mosque, and there finds a certain shelter: not even the emperor himself can hurt him after he has once flown to its sacred walls; for the attempt to punish, in this case, would be a direct violation of that profound respect and reverence due to such as have the title of faints.

There are 800 purifying baths in this city; and near it stands that grand piece of architecture, the mausoleum, which 20,000 men were 22 years in building.

The greatest part of the inhabitants of Agra are mahometans and moguls; and the city flourishes when honoured with a visit from the great mogul; but in general it has little to boast of with regard to commerce.

Among other entertainments given by the great mogul to foreign ambassadors, is one of a very singular nature; it consists of wild beasts of various sorts fighting with each other, or combated by men, who engage in such dangerous enterprises to obtain the favour of the king. The manner of one of these fights, which was exhibited at Agra, (when the moguls kept their court there) is thus described: first, two buffaloes were let loose at each other, and afterwards a lion and a tyger, the latter of which fought desperately for some time. These being taken away, the governor arose and said: "The Great Mogul's will and pleasure is, that if any valiant heroes are minded to give proofs of their valour, in fighting against the wild beasts with shield and sword, let them come forth; if they conquer the Great Mogul will shew high favour to them." On this three persons entered the list, and engaged to undertake the combat; when the governor calling out said, "None must fight with any other weapon than sword and shield; those which have a dagger about them must throw it away, and fight fairly." A lion was then driven into the ring, where one of the three stood ready to encounter him: the lion immediately ran to him with the greatest ferocity, but the man defended himself a considerable time, till his arms growing weary, the lion laid one of his paws on the shield, and the other on his arm; the man finding himself unable to use his sword, and seeing the danger he was in, with his left hand drew out his Indian filetto, and gave the lion so violent a stab in the throat, that he immediately let go his hold; after which he severed his body almost in two with his sword, and pursuing his victory, effectually killed him, when the people shouted out, "Thanks be to God, he is conquered." The Mogul, however, smiling, said to the conqueror, "You are a brave soldier, you have fought valiantly; but did not I command you to fight fairly, with sword and shield only? but like a thief you have stolen the lion's life with a filetto." After this the king ordered the man's belly to be immediately ripped open, and that his body should be carried on the backs of ele-

phants throughout the city; which sentence was immediately executed.

A tyger was then brought to the ring, which was encountered by a very strong man; but the tyger was too active, that he suddenly leaped on his antagonist, and tore him to pieces.

A very small person then engaged the tyger, and at the first encounter cut off both his fore feet, which obliged him to fall; he then pursued his efforts, and soon killed him. On this the king calling to him, asked his name; to which he answered, Geiby: the king then ordered one of his servants to carry him a cloth of gold, who, when he delivered it to him, said, "Geiby, receive this coat, which the Mogul of his bounty hath sent." The conqueror received the coat with great humility, killed it seven times, and afterwards holding it up, prayed to himself for the Mogul's prosperity; which done, he cried aloud, "God grant the Mogul to grow as great as Tamerlane, from whom he is derived; may he live 700 hundred years, and his generation continue for ever." After he had thus expressed himself, he was conducted by an eunuch to the king, who, on his going away, said, "Be praised, Geiby Khan, for your heroic exploits; this name you shall keep for ever; I am your favourable lord, and you my vassal."

On the north of Indostan is a very formidable nation called the Scheiks, who can bring into the field 60,000 cavalry. They possess the whole province of Punjab, the greatest part of the Moultan, and the Sindi, and all the country towards Delhi, from Lahor to Serhend. These people have found means to free themselves from the chains of despotism, though encompassed by nations of slaves. During the calamities of the Mogul empire, their number increased considerably by refugees from different nations. It is affirmed, that they have a temple with an altar, on which stands their code of laws, and next to it a sceptre and a dagger. To be admitted amongst them, nothing more is required than to swear an utter abhorrence of monarchy.

Cashmere, or Cassimere, which is about 76 miles in length, and 30 broad, is one of the most pleasant countries in all India; it is divided from Tartary by Mount Caucasus, and is situated on the northern part of the empire. It is surrounded by mountains, and is one continued beautiful garden, yielding every luxury as well as necessary of life. The natives, who are Mahometans, are industrious, lively, sensible, and ingenious; they are of European complexion; and the women, who are distinguished for their personal accomplishments, are on that account purchased by the omrahs.

To the north of Cashmere is the province of Lahor, situated in 32 degrees north latitude, which was subdued by the Patans. In this province are mosques, caravanseras, baths, pagodas, palaces, and gardens. There is particularly here antique edifices, once the residence of the moguls, and on which are inscribed the exploits of many of those monarchs.

The chief places on the west of India are now to be the objects of our attention. The province of Sindy, situated on the river Sind, is a very fruitful country. Here is a great plenty of cattle of all sorts, and numbers of tame and wild fowl. The province abounds in wheat, rice, and pulse; nor have they ever a dearth, the Indus overflowing all the low grounds in April, May, and June, and leaving a fat slime that enriches the earth.

This country produces salt-petre, sal-armoniac, borax, lapis-lazuli, lapis-turci, alla-fertida, lignum-dulce, bezoar, opoponax, and raw silk.

The natives manufacture both silk and cotton, as well as chintz, and very handsome counterpanes. They make also fine cabinets, lacquered and inlaid, with ivory. They export a great deal of butter, which is put in duppas or jars, containing from five to 200 pounds weight. The quota of forces furnished from hence to the Mogul, is 4000 horse, and 8000 foot.

The established religion of the people is Mahometanism; there are, however, ten Gentos to one Mahometan.

The natives here have a particular festival, called the Feast of Woolly, when both sexes meet, and dance to

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Tatta, the capital of the province, is situated in a large plain; it is about three miles in length, and about one and a half in breadth. Here is a palace for the nabob, and also a citadel. The citizens are celebrated for making very handsome palanquins.

At a small distance from the above city, are several very large and magnificent tombs, which contain the remains of some of the ancient monarchs of Sindy. The largest, which is in the form of a cupola, is about 30 feet in height, and 21 diameter. It consists of the most beautiful variegated porphyry, polished in the most exquisite manner.

The citadel in Tatta, mentioned above, and which stands at the west end of the town, has barracks and stables, capable of accommodating between 20 and 30,000 men and horse.

To the south of Sindy is the province of Guzurat, or Cambaya, which is rendered a peninsula by Cambaya bay on the south-east, and Sindy bay on the north-west. From north to south it extends about 300 miles, and from east to west about 400 miles.

The chief city of Cambaya is Amadabad, about 140 miles to the northward of Surat; it is the most noted inland town of the Mogul empire, and is situated in 23 degrees north latitude, and 72 east longitude, from London. It stands in a most delightful plain, watered by the river Sabremetty. It is surrounded by a wall of brick and stone, flanked with round towers, 40 feet high, and has 12 gates. The town, including its suburbs, is about four miles in length; and the streets are spacious: the Meidan-nab, or King's-square, in which the courts of judicature are held, is 400 paces broad, surrounded with noble arches, and adorned with palm, date, orange, and citron trees; on one side is the king's palace; on the south stands a caravanera for the accommodation of strangers; and there are several other public edifices. The English and Dutch have factories in this city; and here are several mosques belonging to the Mahometans, particularly one called Inna Melgid, which is very large, and has grand domes, arches, and spires; the whole supported by 40 noble pillars.

The town is so intermixed with gardens and groves, that at a distance it has a most pleasing and rural aspect. It has upwards of 20 towns under its jurisdiction, and near 300 villages. One of the villages, called Serqueeh, is distinguished for the tombs and monuments of the ancient kings of Cambaya, or Guzurat.

The city, Cambaya, is situated in 23 degrees north latitude, at the bottom of a gulph of the same name. It is about two leagues in circumference, and has very extensive suburbs, exclusive of fine gardens; the streets are spacious, and the houses well built with brick. The English and Dutch have factories here, though great part of the trade is removed to Surat; on which account the city is but thinly inhabited. It is surrounded by a brick wall, and has several sepulchres, besides a stately castle for the nabob.

The Banian inhabitants here shew a particular indulgence to monkeys, which swarm, and are very mischievous. Originally there was an hospital for animals in this place, and the ruins of it are still to be seen. In the country are prodigious numbers of peacocks, which the natives catch after the bird has retired to rest: the flesh of the young ones is white, and the taste of it somewhat like that of a turkey.

The tide in the bay of Cambaya runs with such amazing rapidity, that it is said to exceed the pace of the swiftest animal.

The great commercial city of Surat is situated in the province of Guzurat, on the river Tapta, a short distance from the ocean. The streets of this city are irregularly laid out, though wide at bottom; the shops have rather a mean appearance, the chief traders keeping their commodities in warehouses; here are, however, a great number of very good buildings.

Surat was begun to be built about the middle of the last century, and in a few years became a very con-

siderable place: it is said to contain about 200,000 inhabitants.

Prior to the English East-India company becoming possessed of Bombay, the president and council managed their affairs at Surat; where a factory, which had been established there, was still continued, after the presidency was removed to Bombay. This factory had received from the Mogul government many very valuable immunities; and Persians, Moguls, Indians, Arabs, Armenians, Jews, and Europeans all resorted to Surat, where money was easily obtained, and bills of exchange were to be had for every market in India. Bags of money, ticketed and sealed, would circulate for years, without being weighed or counted; such was the honesty of the traders. Fortunes were proportionable to the ease and readiness with which they were to be obtained by commerce: a fortune of 200,000l. was common. Many of the Gentoo inhabitants of Surat enjoy places under the Moorish government, such as collectors, surveyors of the customs, &c.

The chief inhabitants, in hot weather, retire into the country; and the English East-India company have a very pleasant garden, kept in the most regular order.

There is great plenty of all kinds of provisions at this place: the soil of the country is extremely fertile, and produces the finest wheat in India. Here are great numbers of antelopes, and some deer, with plenty of wild fowl.

The Moors, who have the government entirely in their hands, tolerate all religions: when they take an European into their service, they never make any enquiry about his religion, or wish him to become a proselyte.

Surat was plundered in the year 1664 by rajah Sevagi, who carried off no less than 1,200,000l. The plunder would have been much more considerable, had not the English and Dutch avoided the depredation, by having placed their richest commodities in the castle, which was out of the rajah's reach; they had, besides, well fortified their factories; so that the plunderer thought it prudent to retire, without attempting to attack them.

The above grand loss suggested to the inhabitants the necessity of erecting walls; they accordingly built walls round the city; not, however, that this precaution was attended with the advantages expected; for the English, in 1686, stopped all the ships that were sitting out at Surat for the several seas; and this oppression continuing a considerable time, Surat was deprived of almost every branch of commerce that was not its own immediate property. Notwithstanding this and other misfortunes, however, Surat is at this time a flourishing city. Of the produce of the manufactures of Guzurat, which are deposited in warehouses, a considerable part is carried into the inland countries, and the rest to all parts of the globe. The commodities most commonly known are, blue linens, white linens, blue and white checks, printed calicoes, silk and cotton stuffs, gawzes, shawls, and lutties. Surat receives, in exchange for her exports, great quantities of spices from the Dutch; iron, lead, cloth, cochineal, and hard wares from the English; silk from Bengal and Persia; masts and pepper from Malabar; slaves and perfumes from Arabia; teas, sugars, camphire, quicksilver, and toys from China; and from Persia, gums, dried fruits, pearls, and copper. The manufacturers here have generally their work bespoke by the wholesale merchants; and this being the only feature of any importance in the Mogul's dominions that the Europeans do not possess, the inland trade employs great numbers of caravans for the distribution of the articles imported; and a continual intercourse is preserved from hence with Bombay, by both sea and land. The governor of Surat, who, in the administration of public justice, attends personally in the Durbar, presides with great state, and decides on all actions of a civil and criminal nature.

Binnagar, the capital of the kingdom of the same name, and which is about 200 miles to the east of Carwar, stands on the summit of a high mountain, and is surrounded by no less than three walls.

No Europeans have the privilege of establishing trade in this place, the prince only allowing them to be here in the capacity of travellers or visitors. The prince has a very stately palace; and the chief articles of trade at Bishnagar are damasks, sattins, chints, rich velvets, &c.

S E C T. X.

Of the English Possessions and Settlements in the East Indies, with a particular Account of the Cruelties exercised on the English in the Black Hole at Calcutta.

THE province of Bengal gives name to the most considerable gulph in Asia, and divides the two peninsulas of the Indies; it is bounded by Afem and Arracan on the east; by several provinces belonging to the Great Mogul on the west; by hircous rocks on the north, and by the sea on the south. It is upwards of 240 leagues from east to west, and is deemed the most fertile country in India for a variety of valuable articles, such as sugar, silk, gum-lack, salt-petre, rice, opium, pepper, fruits, &c. the greatest part of the Bengal silk is produced in the territory of Cassimbuzar, where the silk-worms are reared and fed in the same manner as in other places; but the natural heat of the climate hatches and brings them to perfection at all times of the year. Considerable quantities of silk and cotton stuffs are manufactured here, and circulated through part of Asia.

Bengal is famous for its fine canes, and a small sort worked into vessels, which being glazed within-side, will hold any liquid. There is likewise an herb here, from which very beautiful stuffs and tapestry are made.

The English company's forces established in Bengal are very considerable. The power is invested in Europeans, though the bulk of the army consists of natives. The whole is thus divided:

Three brigades,	viz.	1	Containing	} One battalion of European infantry,	} One regiment of seapoys.	} One battalion of European infantry,	} One regiment of seapoys.	} One battalion of European infantry,	} One regiment of seapoys.	} Each battalion contains ten companies, and each regiment ten battalions.
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Each regiment of seapoys, or black infantry, is commanded by a jemantadar, or native officer, who is, however, subordinate to the English officers of a much lower rank.

The artillery forms one regiment of four companies of Europeans; but the principal drudgery is done by black seapoys: every company of artillery is strengthened by four companies of lascars, containing 50 men in each company, who serve as matrosses; and the brigades have a troop of black cavalry appertaining to each, under the command of English officers.

One of the latest and most elegant writers that we have seen, who describes these regions, gives us the following account of a review of the company's troops, in the presence of the Great Mogul:

"Upon a late great holiday amongst the Mahometans, by desire of the Great Mogul, the English troops were out to be reviewed by him; but it appeared very extraordinary to us, that he did not take the least notice of any thing, or even look on the troops, while they were going through their evolutions; if he did it was with an eye almost much practised by the Mussulmen; it seems it is inconsistent with dignity to appear to observe.

"However mortified the soldiers might be at this seeming neglect, we were still pleased with such an opportunity of viewing a shadow of eastern magnificence; for, although the parade exceeded any thing I had ever seen, it was but a miniature of former grandeur.

"All the trappings of dignity were displayed upon

this occasion; the Mogul himself was on an elephant richly covered with unembroidered velvet, the howdah magnificently lackered and gilded; his sons were likewise on elephants. The plain was almost covered with his attendants, the officers of his court, their servants, and their servants servants, seapoys, peaders, &c. &c. did not amount to less than 1500 people. All, except the seapoys, were according to custom dressed in white jemmets, and turbans; the principal people were on horseback, and well mounted. The train was increased by a great number of state elephants, state palanquins, and led horses richly caparisoned.

"The gilding of the howdahs, and palanquins, the gold stuffs of the bedding and cushions, the silver and gold ornaments, the tassels, and fringe of various colours, some of them even mixed with small pearls; the rich umbrellas, trappings of the horses, and all together, glittered in the sun, and made a most brilliant appearance."

Patna, which is situated in the Upper Ganges, is thought the most famous place in the universe, for the cultivation of opium; but it is far inferior in its strength to that made in Syria and Persia. The fields of Patna are spontaneously covered with the flowers which produce it; and, exclusive of what is carried into the inland country, prodigious quantities are exported to foreign parts. The Indians in general are exceeding fond of it, though its use has been prohibited by the most severe penal laws. In the neighbouring islands, however, it is still consumed in great quantities: they not only chew it, but intermix it with their tobacco, when they smoke, which frequently intoxicates them even to a degree of insanity, and prompts them to commit outrages of the most prejudicial tendency.

Patna is the capital of the territory of the same name, and one of the largest cities in India. The English and Dutch have factories here.

Dacca, the most extensive city in the kingdom of Bengal, produces the best and finest embroideries in gold, silver, or silk. The town is situated in 24 deg. north latitude; the soil is fertile, the situation fine, and to its market are brought the richest commodities of India and Europe. It receives considerable advantages from its cottons, from which are produced striped and worked mullins, more valuable in their texture than those made in any other part of India.

The factory of Fort-william, at Calcutta, belongs to the English East-India company, and is situated on the Hugley, the most westerly part of the Ganges. Here are very convenient store-houses, magazines, and an hospital: here is also a garrison of soldiers; and all kinds of provisions are very cheap at this place; though the air of Calcutta is unhealthy, the water blackish, the anchorage unsafe, and the neighbouring country affords but few manufactures: notwithstanding which, great numbers of the most wealthy merchants, invited by the prospect of security and liberty, here fixed their residence. In 1757, the subah of Bengal, whose indignation had been raised by some procedures of the company, invested Calcutta, which was then in a defenceless state. The governor, alarmed at the appearance of a very numerous army, abandoned the fort, and with many of the chief inhabitants repaired on board a vessel in the river. Mr. Holwell, however, who was second in command, assisted by a few intrepid officers, and a weak garrison, defended the place for some time, but was at length obliged to surrender; and the inhabitants, with the whole garrison, were all forced into a dungeon called the Black Hole, from which only 23 out of 146 persons came out alive; the rest were suffocated with extreme heats.

A man of the least humane feelings will easily imagine to himself the most wretched situation of such a number of his fellow creatures crammed together in a cube of 18 feet, in a close sultry night, with scarce the faintest circulation of air. They had been but a few minutes confined when every miserable captive fell into violent perspiration, as brought on a most raging thirst. They all stripped off their cloaths except Mr. Holwell and three other gentlemen; and a proposition was then made, that every man should sit down on his hams: this ex-

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pedient was accordingly practised several times, and at each time many of the unhappy wretches, more weak than others, and who could not recover their legs when the word was given to rise, fell all along, and were instantly suffocated or trod to death. Repeated efforts had been made to force the door, but to no purpose. Before nine o'clock every man's perspiration and thirst were so excessive, that "water! water!" was the general cry; and an old jemantadar, among the guards, being moved with compassion at their extreme suffering, ordered some skins of water to be brought.

The tumult, madness, transport! the fury and avidity, the confusion and violence, the lunacy and ravings of the miserable captives on the appearance of water, we cannot possibly convey to our readers a better idea of than by quoting the words of Mr. Holwell.

"The water appeared!" says Mr. Holwell, "Words cannot paint to you the universal agitation and raving the sight of it threw us into. We had no means of conveying it into the prison but by hats forced through the bars: and thus myself, who stood close to the bars, and Mess. Coles and Scott, supplied our fellow sufferers as fast as possible. But those who have experienced intense thirst, or are acquainted with the cause and nature of this appetite, will be sufficiently sensible it could receive no more than a momentary alleviation; the cause still subsisted. Though we brought full hats within the bars, there ensued such violent struggles and frequent contorts to get at them, that before they reached the lips of any one, there would be scarcely a tea-cup full left in them. These supplies, like sprinkling water on fire, only served to feed and raise the flame.

"O, my dear friend! how shall I give you conception of what I felt at the cries and ravings of those in the remotest parts of the prison, who could not entertain a probable hope of obtaining a drop, yet could not divert themselves of expectation, however unavailing! and calling on me by the tender considerations of friendship and affection, and who knew they were really dear to me! Think, if possible, what my heart must have suffered at seeing and hearing their distress, without having it in my power to relieve them: for the confusion now became general and horrid. Many forced their passage from the further part of the prison, and pressing down those who were too weak to withstand them, trampled them to death."

Mr. Holwell, from nine to near eleven, thus stood at the bars of the window, supplying the poor creatures with water, and was almost pressed to death; his two companions, and Mr. Parker, who had forced himself into the window, were really so; as were Mess. Baillie, Jenks, Revelly, Law, Buchanan, Simpson, and several others, who lay dead at his feet.

Mr. Holwell now calling out to his fellow prisoners, and begging, as the last instance of their regard, they would remove the violent pressure on him, and suffer him to leave the window, they gave way, and he with great difficulty got into the middle of the prison, where the throng was less by the many that were dead, and by others who flocked to the windows; for by this time they had water also at another window.

In the prison there was a plat-form, raised between three and four feet from the floor, and open underneath. Upon this plat-form Mr. Holwell lay down among many dead bodies, hoping here speedily to breathe his last; but alas! he had not lain many minutes before he was seized with a most violent pain in his breast, and palpitation of heart, attended with a difficulty of breathing and an increasing excessive thirst. Unable to bear these united pains, he made a vigorous effort to get to a window opposite to him, and gaining the third rank at it, with one hand seized the bars, and by that means gained a second. In a few moments the air from the window relieved the pain in his breast, as well as the palpitation, and difficulty of breathing; but his thirst was as great as ever. He got some water; but this increasing instead of abating his thirst, he contented himself with sucking into his mouth the perspiration from his shirt-sleeves, and catching large drops as they fell from his face.

"Whilst I was at the window," says Mr. Holwell,

I was observed by one of my miserable companions on the right of me, in the expedient of allaying my thirst by sucking my shirt-sleeves; upon which, he took the freedom to rob me from time to time of a considerable part of my store; though, after I detected him, I began upon that sleeve he was making free with, and our mouths and noses often met in the contest. This plunderer I found afterwards was a worthy young gentleman in the service, Mr. Luffington, one of the few who escaped from death, and since paid me the compliment of assuring me, he believed he owed his life to the many comfortable sucks he had from my sleeves."

About half after eleven the majority of the surviving prisoners were in an outrageous delirium: every possible abuse of the subah, and every insult against the guard that could be thought of in order to provoke them to fire into the prison, were repeatedly practised to no kind of effect. Indeed even before nine o'clock many insults were offered to the guard to provoke them to fire.

"I need not, my dear friend," says Mr. Holwell, "ask your commiseration, when I tell you, that in this plight, from half an hour after eleven till near two in the morning, I sustained the weight of a heavy man, with his knees on my back, and the pressure of his whole body on my head; a Dutch serjeant, who had taken his seat on my left shoulder, and a black Christian soldier bearing on my right; all which nothing could have enabled me to support but the props and pressure equally sustaining me all around. The two latter I frequently dislodged, by shifting my hold on the bars, and driving my knuckles into their ribs; but my friend above stuck fast, and, as he held by two bars, was immovable.

"The repeated trials and efforts I made to dislodge this insufferable incumbrance on me, at last quite exhausted me; and, towards two o'clock, finding I must quit the window, or sink where I was, I resolved on the former, having borne, truly for the sake of others, infinitely more for life, than the best of it is worth.

"In the rank close behind me was an officer of one of the ships, whose name was Carey, and who behaved with much bravery during the siege, (his wife, a fine woman, country born, would not quit him, but accompanied him into the prison, and was one who survived.) This poor wretch had been long raving for water and air; I told him I was determined to give up life, and recommended his gaining my station. On my quitting, he made an attempt to get my place, but was prevented.

"Poor Carey expressed his thankfulness, and said he would give up life too; but it was with the utmost labour we forced our way from the window (several in the inner ranks appearing dead, standing, unable to fall by the throng and pressure around.) He laid himself down to die; and his death, I believe, was very sudden, for he was a short, full, sanguine man: his strength was great; and I imagine that had he not retired with me, I should never have been able to force my way. I was at this time sensible of no pain, and little uneasiness: I found a stupor coming on apace, and laid myself down by that gallant old man, the Rev. Mr. Jervas Bellamy, who lay dead with his son the lieutenant, hand in hand. When I had lain here some time, I still had reflection enough to suffer some uneasiness in the thought, that I should be trampled upon when dead, as I myself had been obliged to trample upon others. With some difficulty I raised myself and gained the plat-form a second time, where I presently lost all sensation: the last trace of sensibility that I have been able to recollect after my laying down, was, my flesh being uneasy about my waist, which I untied and threw from me. Of what passed in this interval to the time of my resurrection from this hole of horror, I can give you no account.

"When the day broke, and no intreaties whatever could prevail to get the prison door opened, it occurred to a gentleman, (I think Mr. Secretary Cooke) to make a search for me, in hopes I might have influence enough to gain a respite from this scene of misery. Accordingly Messrs. Luffington and Walcot undertook the search,

search, and by my shirt discovered me on the platform, from whence they took me, and, imagining I had some signs of life, brought me towards the window I had first possession of. But as life was equally dear to every man, and the stench from the dead bodies was intolerable, no one would give up his station in or near the window; so they were obliged to carry me back again. Soon afterwards Capt. Mills, who was in possession of a seat in the window, had the humanity to resign it. I was again brought by the same gentlemen, and placed in the window.

"At this juncture the subah, who had received an account of the havock which death had made amongst us, sent one of his jemmantadars to enquire whether the Chief survived. They shewed me to him, telling him I had appearance of life still remaining, and that it was possible I might recover, if the door was soon opened. This answer being returned to the subah, an order came immediately for our release, it being then near six in the morning."

Mr. Holwell then proceeded to relate, that from the number of dead bodies that were piled up against the door, which opened inwards, there was no possibility of opening it till the dead were removed; and that this work took up 20 minutes.

About a quarter after six o'clock, the remains of 146 souls, being only 23, came alive from the dungeon; among whom was Mrs. Carey. The dead bodies were dragged out of the prison by the soldiers, and thrown into a ditch.

The survivors were all set at liberty, except Mr. Holwell, Mr. Court, Mr. Walcot, Mr. Burdet, and Mrs. Carey; the former were ordered into the custody of an officer; and the latter was detained, on account of her personal beauty, to be the further victim of a fresh tyranny, the lust of some great officer.

Mr. Holwell was in a high fever when he came out of the prison, and was in this condition taken before the subah; as he was unable to stand, they carried him to the tyrant, who said to him, "I hear there is treasure to a very considerable amount secreted in the fort; if you do not discover where it is, you must expect no mercy." Mr. Holwell assured him that he did not know of any treasure; and the subah finding no intelligence could be got, ordered Mhir Muddon, the general of his household troops, to take Mr. Holwell into his custody.

It was the voluntary opposition made by Mr. Holwell, after the governor, Drake, had quitted the fort, that so particularly enraged the subah; and this led him to believe, that there must certainly be some considerable treasure hidden; for Mr. Holwell, it was imagined, would not have undertaken a work of such danger, had he not been actuated to it by very interested principles.

Mr. Holwell, unfortunately, during the hurry and confusion of the siege, after the fort had been abandoned by Drake, forgot to emancipate Omeychund, a considerable black merchant, whom Drake had injuriously imprisoned; which unhappy omission Omeychund resented as an act of wilful injustice; and had it not been for this man's insinuations, Mr. Holwell might probably have been discharged, notwithstanding he had so highly displeased the subah in his spirited defence of the fort: at least, this was the opinion of Mr. Holwell, and which was strengthened by the confinement of Messrs. Court, Walcot, and Burdet, who were persons against whom Omeychund was known to have a particular aversion.

Mr. Holwell and his companions were conveyed in a hackry to the camp, and there loaded with fetters: they were lodged in the tent of a Moorish soldier, which was so small, that they were under a necessity of lying, ill as they were, half in, and half out of the tent, during a most disagreeable and rainy night. The following day, however, their fever fortunately coming to a crisis, boils broke out on their bodies, and the day ensuing they were removed to the coast, from whence they were soon sent by sea to Muxadabad, to be disposed of as the subah should think proper, who was expected to return to that capital from Calcutta.

On their arrival at Muxadabad, after a voyage of

thirteen days, their boils had become running sores, and the irons on their legs had consumed the flesh nearly to the bone. Mr. Holwell now sent a letter to Mr. Law, chief of the French factory, with an account of their miserable situation, and Mr. Law was so humane as to send them every necessary they were in need of.

It was on the seventh of July, in the afternoon, when they landed, and after walking some considerable way as a public spectacle, were placed upon a shed, not far from the viceroy's palace, where they were relieved with great humanity by the French and Dutch chiefs, as well as by the Arabian merchants.

On the 18th of July the subah arrived, and on the 25th the poor prisoners were led to his palace to know their future fate; but it happened that no audience could be given them on that day; and in the evening the subah's grandmother interceded for their restoration to freedom, at a feast celebrated in honour of the viceroy's return home.

The next morning, very early, the unhappy sufferers waiting the subah's passing to his palace of Mootcejed, and paying him, as soon as he came near them, the usual homage, he cast his eyes on them with an appearance of some compassion, and ordered their irons to be knocked off; he at the same time ordered two of his officers to conduct them wherever they should be inclined to go, and charged them to prevent any insult being offered to their persons.

This gleam of mercy, late as it dawned, had the more merit in it, as some wretched sycophants had exercised their utmost endeavours to prevent it, by assuring the viceroy that Mr. Holwell was possessed of a sufficiency, notwithstanding his losses, to purchase his freedom. "He has suffered enough," replied the subah; if he be possessed of any thing, let him keep it."

As soon as the above unfortunate gentleman and his friends obtained their discharge, they took boat, and arrived at Coremadada, a Dutch settlement; whence they embarked, and sailed for England.

After the above melancholy affair of the Black Hole, Messrs. Watson and Clive made their appearance before Calcutta, and entirely reduced the place. The subah, now more enraged than ever, led his army towards Calcutta, and encamped within about a mile of the town, when Colonel Clive attacked him so vigorously, that the viceroy was forced to retreat, after having sustained a considerable loss in killed, wounded, and prisoners.

The town of Calcutta is situated on the banks of the river Hugly, which is an arm of the Ganges. It is tolerably large, but appears very uncouth to the eye from the strange irregularity of its buildings. Every person who erects a house, pleases his own fancy with respect to the manner of the edifice, without paying any attention to the uniformity of the town; so that large and small, elegant and mean, are blended together.

The principal street in this town is called the Buzar, and is inhabited by persons who keep little shops for the sale of various commodities. This place is seldom visited by the English; for they send their servants to buy whatever is wanted, and rely on their fidelity in the purchase.

On the side of the river Hugly, near the center of the town, is the old fort, in which is the place of confinement called the Black Hole, where, as beforementioned, the unhappy English suffered the most wretched punishment by order of the nabob Serajah Dowlah. Some of the apartments in it are used occasionally for the performance of divine service.

About a mile from the town, by the side of the river, is the new fort, which is a very handsome and strong building. It is surrounded with walls, and is exceeding spacious, containing magazines for stores, barracks for soldiers, and elegant apartments for the respective officers; besides which, there are houses in it for the accommodation of the engineers and other officers who reside at Calcutta.

One part of the town is set apart for the residence of the Portuguese and Armenians, each of whom exercise their own mode of worship. There is a church belonging to each; but the Portuguese are restrained from exhibiting

exhibiting their religious processions without the limits of their own district. The generality of these people are employed as servants, and execute the most menial offices.

The Armenian women are not employed in any kind of business; but the men collect goods in different parts of India for the merchants. Some of these are permitted to trade for themselves, and obtain very considerable profits. The dresses of the women much resemble that of the Mahometans, except the head, which is covered with a turban of a preposterous size. They have likewise a singular addition to their head-dresses after marriage; it is called a mouth-piece, and consists of a piece of muslin, which covers the face from the chin to the under part of the nostrils, and is placed so close to the face, as greatly to impede their breathing.

There are several beautiful villages about Calcutta, which contain many elegant buildings, the country residences of English gentlemen, who retire here, particularly in the hot season, to enjoy the benefit of the air, which is cooler and much more wholesome than in the town.

The intense heat of the climate here subjects the inhabitants to many diseases; but the most fatal is that called the Pucker Fever, which carries off the person seized with it in a very short space of time. It is said, that less women die here, in proportion, than men, which is attributed to the abstinence of the former, and the intemperance of the latter.

Madras, or Fort St. George, or Madraspatan, (signifying, in the Indian language, the town of Madras) is the capital of the dominions of the English in India, and is in 80 degrees east longitude, and 13 north latitude. It is near 4800 miles east of London; and the sun rises and sets sooner at Madras by six hours than with us. Its situation is by no means convenient; for the ocean beats with prodigious violence against the shore, and it is subject to inundations from a salt-water river behind it; nor is there a drop of fresh water to be got within a mile of it. It has a fort and garrison, and in the middle of the fort is the governor's house, an handsome stone building.

There are several handsome streets in the town, with good houses. The Europeans inhabit what they call the White Town, which forms an oblong square of about a mile long, surrounded by walls.

The English church here is a very pretty structure, with an handsome altar, a carved gallery, and an organ. It is the custom here to play the organ the moment the governor enters the church, which is floored with black marble, and upon the whole makes an elegant appearance.

Here is also a free-school, where children are educated in reading and writing; besides which there is a library, as well as a church for the Portuguese. These are the only public buildings in the White Town, except the town-house, resorted to by the mayor and his brethren, and in which courts of judicature are held.

To the north of the White Town is the Black Town, occupied by Armenians, Indians, Portuguese, and others; it is near two miles in circumference, and is encompassed by a very thick brick wall, fortified in the modern manner. The streets are wide, but the houses mean; it is a place of great wealth, however, and very populous.

The jurisdiction of the governor of Madras extends all over the coast of Coromandel, and the western coast of Sumatra: he is likewise captain of the first company of soldiers, as the next in council is of the second: he lives in great state, though his salary is but small; it must be observed, however, that he reaps considerable emoluments from the privilege he has of trading on his own bottom. His usual guard is 3 or 400 black men; and when he goes abroad on any public occasion, he is attended by trumpets, fifes, and drums, with streamers flying, accompanied by the council on horseback, and their ladies in palanquins.

The council consist of six persons, who have annual salaries. Besides whom, there are two senior merchants, two junior merchants, five factors, and ten writers; also two clergymen, a judge-advocate, an

attorney-general, two assay-masters of the mint, and a surgeon; all of whom have yearly stipends, which are trifling compared with the advantages they receive by trading for themselves, and other emoluments.

We must not omit to observe here, that in the Black Town there is an Armenian church, as well as several small pagodas, to which belong great numbers of singing girls, who spend half their time in singing to the idols, and the other half in intriguing.

The trade of this colony is in the hands of the Armenians and Jews. The articles the English deal in, are diamonds, chints, calicoes, &c.

This place submitted to the French in 1746, but was restored at the peace. In 1758 they attacked it again under general Lally, but were repulsed by the forces under the generals Laurence and D'esper.

Some years since it was computed that the towns and villages belonging to Fort St. George contained 80,000 people, 5000 of whom were Europeans.

They trade to all parts eastward of the Cape of Good Hope; but the largest ships use the Mocha, Peisia, and Surat markets, with Bengal and China commodities, and touch on the voyage for pepper, cocoa, drugs, &c. on the Malabar coast. The European goods which fetch the best market price here, are wines, beer, ale, cyder, cheese, gold and silver lace, worsted and thread stockings, lead, flint ware, looking-glasses, &c. &c.

The nabob of Arcot has an elegant villa at a little distance from Madras, supported by pillars instead of walls; the apartments of colonades admit the light in lieu of windows, and open porticos serve the purpose of doors; the stile of architecture is thus elegantly airy and open, and the consequent coolness renders it a luxurious retreat in a climate so exceedingly sultry.

Gingi, or Ginge, which is encompassed with mountains, consists of two towns, called Great and Little Gingi, both of which are surrounded by a wall and five lofty rocks; and on the top of each rock is a strong fortress. From east to west these towns are separated by a wall fortified with cannon, which one of the five rocks defends as a citadel.

Fort St. David is a colony and fort belonging to the English, situated four or five leagues to the south of Pondicherry. In the year 1686 this place was bought, for the consideration of 90,000 pagodas, by the governor of Fort St. George, for the East-India company, and is esteemed a situation of very great consequence to the English. In 1758 it was taken by the French forces under the command of General Lally, who blew up the fortifications; but Fortune afterwards turning her back upon the victors, they were forced to give up to the English most of their possessions. Great quantities of chints, calicoes, and muslins are manufactured here.

To the south of Fort St. David is Tanjore, (the capital of the kingdom of Tanjore) which in 1748 M. Lally attacked, but was repulsed. It is situated in 11 degrees north latitude; and the kingdom is bounded by the ocean on the east, by Trichinopoly on the west, by the river Coleroon on the north, and on the south by the territories of two great personages, styled poligars, or lords. The English have a fort, with land belonging to it, near the mouth of the Coleroon.

When M. Lally made his appearance before this place in 1748, he privately erected batteries at the very time he was pretending to commence a negotiation with the prince, and even fired upon the town; when the inhabitants, inflamed with a just revenge, attacked the French with such spirit and vigour, as to drive them entirely away.

The fort possessed by the English at the mouth of the river Coleroon, and which is named Davecotah, was granted to them by the king of Tanjore.

Bombay is an island, seven miles in length, and in circumference about 20; it is situated in 18 deg. 41 min. north latitude, on the coast of Decan, and forms a most commodious bay; the harbour will hold a thousand ships.

Bombay formerly belonged to the Portuguese, who in 1663 gave it up to king Charles II, on his espousing the

Infants of Portugal; and the king afterwards gave it to the East-India company.

The climate of Bombay, though within the tropics, is not disagreeable to the constitution of the Europeans; there are but few days in the course of the year in which the weather is very intense; the short hot season precedes the periodical return of the rains: the night-dews, however, are extremely dangerous, and great care should be therefore taken not to be exposed to them. If people would but resolve to live temperately in Bombay, they need not be afraid of the climate, for it is far healthier than many other of the European settlements, though it was once stiled the burial-place of the English: but people have since prudently guarded against the causes of the general fatality which at that time visited them, and there are now some good physicians on the island. They have wet weather at Bombay about four months in the year, which is commonly introduced by a very violent thunder-storm: during this season all trading vessels are laid up. The rains begin about the latter end of May, and end in September, when the black merchants hold a festival, gilding a cocoa-nut, which they consecrate, and commit to the waves.

The land of Bombay is engaged principally in groves of coconuts, rice-fields, and onion-grounds.

The town or city of Bombay, which is surrounded by a wall and ditch, is a mile long, and has a pretty good cattle; so that it is well secured, and esteemed one of the strongest places the East-India company have.

The houses of the English here consist in general of a ground floor only, with a court both before and behind, in which are offices and out-houses. Most of the windows are of transparent oyster-shells, which throw a pretty good light; and the flooring of their habitations is a sort of stucco composed of shells that have been burnt; this they call chunam, which, being well tempered, and becoming hard, has an elegant polish on it. The houses in which the black merchants reside, are in general ill-contrived, awkward structures. The English church is a very neat building, situated on a pleasant green, round which are the houses of the English. As to the pagodas of the Gentoos, they are such miserable structures, as not to be worthy of a description.

Bombay is divided into three Poman catholic parishes, in the churches of which any popish priest may officiate, except a Portuguese; but against the priests of Portugal the English formed an objection, from an apprehension that these fathers might probably have rather too close a connection with others of their own country in the adjacent settlements belonging to their master. The government is entirely English, subordinate to the India company, who appoint by commission a president and council; and under the immediate direction of the president, who is stiled commander in chief, are the marine and military force. The common soldiers are of many nations, some Portuguese, some Dutch, and others French: what are called Topasses are for the most part black, or of a mixed breed from the Portuguese. There are also regular companies of the natives, who are called seapoys.

Here are no disputes about professions in religion: all are alike tolerated. Liberty of conscience, freedom of speech, riches, and honours, distinguish the people and clime of Bombay.

The chief islands near Bombay are Butcher's Island, Elephanta, and Salfette. The first is so called, from great numbers of cattle being kept in it for the use of Bombay; and the second has its name from the enormous figure of an elephant cut in stone, and which, at a distance appears as if alive, the stone being exactly of the colour of that quadruped. On this island, which is nearly one entire hill, and about three miles in circumference, there is a temple hewn from a rock. This real curiosity, which is supported by two rows of pillars, is 10 feet high; it is an oblong square, about 80 feet in length, and in breadth about 40; and its roof is formed of the rock cut flat. At the farther end of this singular structure stand the figures of two giants, the faces of which, however, have been much mutilated; the Portuguese, when they first became possessed of this island,

disfiguring and injuring these pieces of antiquity as much as possible. This curious fabric has two doors, which front each other; near one of them are several images, much disfigured; and there is one image standing erect, with a drawn dagger in one hand, and a child in the other. The other door, which opens on the left hand, has an area before it, at the upper end of which is a range of pillars or colonade, adjoining to an apartment ornamented with regular architecture, round the cornices of which are some paintings. The whole of this temple differs from any of the most antique Gentoos buildings; but no discoveries can be made as to the era when genius and labour produced it.

Salfette lies to the northward of Bombay, being about 26 miles in length, and 9 or 10 broad. Here is a ruined place called Canara, where are several caverns in rocks, which considerably gratify the curiosity of such Europeans as visit them. The soil of Salfette is extremely fertile, and great plenty of game is found in this island, which it must be acknowledged is a most agreeable situation. It was originally comprehended under the regality of Bombay, and of consequence became the property of the English crown when Bombay was given to Charles the Second; but the Portuguese defrauded us of it, though it is so connected with Bombay, that the people thereof cannot well subsist without it, having of necessity almost all their provisions from it. The Portuguese, however, lost this island by the invasion of the Marattas, who inhabit the continent bordering on Bombay: they are a very formidable tribe of Gentoos, who have extended their dominions by dint of arms. Their chief or king resides generally on the mountains of Decan, at a fort called Raree, reported to be the strongest place in the universe; so well and powerfully guarded is it by nature, being surrounded by steep inaccessible rocks, that no enemy can approach it.

In this well-defended fort the king, or mar-rajah, holds his court, and lives in great splendor. He has long been the avowed foe of the Moguls, subahs, and nabobs; making war and concluding treaties just as interest or ambition dictated.

The Marattas are equally bred to arms and agriculture; the use of the former they have learnt of the Europeans, though they depend greatly on targets, which will turn the ball of a pistol, and even that of a musket from some distance. Though their muskets are but very indifferent ones, their swords are excellent, and they use them with great execution. Their targets are quite round, and rise in the centre nearly to a point. The horses on which they ride are small, active, and will go through any fatigue.

As to European arts and manufactures, they receive little encouragement among these people, who prefer those of their own country to the most curious that can be shewn them.

We shall now give an account of the celebrated pirate, Konna Ji Angria; whose dominions were taken from him by the English.

This notorious and common disturber, about a century since, from the humble condition of a private individual among the Marattas, rose to the elevated sphere of admiral, and served in the wars against the Mogul; and being, in consequence of his services, appointed governor of the little island of Severndroog, he took the freedom to seize many vessels that he had once the command of, and in time became a very formidable enemy. He took several of the sea-ports of his countrymen, and extended gradually his depredations near 60 leagues along the coast. The successors of this man, by a series of good fortune on their side, became at length so powerful, and with their power so daring, that they seized not only the vessels of their countrymen, but likewise all European and Moorish ships that they met with; so that the East-India company were under a necessity of taking measures to crush these common robbers; no attempts however against them succeeded till the year 1755, when commodore James, with a small fleet of ships under his command, levelled six of Angria's forts with the ground, and destroyed several ships that were riding in his harbours.

The

The reader will here observe, that the successors of the first pirate, Angria, were all of the same family and name.

In February 1756, rear admiral Watson and colonel Clive, anchored in the road of Geriah (the strongest place belonging to Angria) and summoned the fort to surrender; but the answer was, that the fort would be defended to the last extremity. Next day, however, some relations of Angria came to the admiral, desiring the indulgence of a few days to consider upon this important matter. This was absolutely refused; and in the afternoon of the same day the fleet weighed and stood in for Geriah harbour. The engagement commenced about two o'clock, and about seven Mr. Clive left the ships with the forces under his command; landed at a convenient place, eastward of the fort, and was soon joined by a considerable Maratta reinforcement.

The bomb vessels threw shells continually into the fort till the next day's dawn; and on this day a second summons was sent to the fort to surrender. The answer was, that the fort would be defended.

A general attack now began, and about two in the afternoon a magazine in the fort blowing up, a flag of submission was displayed about four.

Upon this, the admiral demanded immediate admittance into the fort; but the messenger whom the admiral had sent returning with an answer by no means satisfactory, the attack was renewed, and they then soon hung out a flag of surrender.

Mr. Clive, who had considerably annoyed the enemy by land, then came on board the admiral's ship, in company with an officer from the fort with articles of capitulation, which were agreed to, and Geriah became possessed by the English, with very little loss, there not being above 20 men killed.

Angria, who had prudently escaped from the fort before it was attacked, was now totally ruined. A prodigious quantity of stores and ammunition, rupees to the amount of 100,000 pounds sterling, and effects to the value of about 30,000 more, were found in the fort.

Angria left in the fort his mother, his wife, and two children; and a very affecting scene passed between these captives and the admiral, as the reader will find in the following quotation from captain Ives's voyage to India.

"The admiral with great humanity," says Mr. Ives, "visited these unfortunate captives. Upon his entrance they all made a reverential bow, even to the very ground, shedding many tears. The admiral bade them be comforted, promising them that they should suffer no injury. Angria's mother, strongly affected, cried out, that the people had no king, the no son, her daughter no husband, the children no father." Mr. Watson replied, "he would be their father and their friend." Upon this, the youngest child, about six years old, innocently taking the admiral's hand, cried, "Then you shall be my father." The admiral, overpowered by the sensations of the moment, turned aside to conceal the tears that were ready to start from his eyes. It was his intention to settle these poor captives at Bombay; but they asked permission to remain at Geriah."

Admiral Watson receiving letters from the English secretary of state, informing him that he might quit the East-Indies, the climate of which had much disagreed with him, he was happy in the prospect of returning home, but was prevented by intelligence from the East-India company that 3000 troops had embarked from France in six sail of the line, and six India ships. Upon this, every preparation was made to receive them, and for six weeks a good look-out was kept from the mail head; but two ships arriving from England, without a syllable about the French armament, it was concluded that the whole had never any foundation; upon which, a body of troops, with a train of artillery, was ordered to march to Gokonda, where Mont. Duplex and his countrymen had amassed amazing sums. Before their troops, however, could march, news arrived that the nabob, Serajah Dowla had taken the English fort at

Cassimbuzar, near Muxadabad, and was soon expected to make his appearance before Fort-William in Calcutta. Scarce had this news been received, when a fresh express arrived with the tidings that the nabob had actually taken Calcutta, and had played the barbarian at the tragedy of the Black Hole; a particular account of which has been already given.

Trichinopoly stands in a plain that was once encompassed by plentiful plantations of trees and opulent villas, but which now wears a much less pleasing aspect. The town is about four miles in circumference, fortified with a double wall, and defended by towers; it has a ditch near 30 feet wide. In this town there is a rock about 300 feet high, on the summit of which is a pagoda. Trichinopoly is the key of Tanjore and Madura, and gives them great influence. It was a principal scene of our military operations last war.

In the year 1753, the French made an attempt to take it by surprise; and vainly surmising that firing alone would terrify the garrison, turned a couple of our 12 pounders on the battery against the town, having previously scaled the outer wall. They were, however, through the exertion of equal judgement and bravery, entirely repulsed, and upwards of 300 Europeans were made prisoners.

Madura, which was taken by the English in 1757, is the capital of the province of Madura, and is a large fortified town.

About 10 miles to the south of Canzor is Tellicherry, where the English East-India company have a well defended factory. The town stands at the back of the fort, and has a stone wall round it. The religion of the place is that of the Gentoos; there are, however, some few black Christians who live protected by the factory. A fine deep purple opium is produced hereabouts.

At Anjengo, which is farther to the south, the English have a factory with a fort and garrison. It is situated on a sandy point of land at the mouth of a small river, which is three-fourths of the year choked up with sand, and not a drop of water fit to be drank can be had within less than three miles of the factory. This settlement is in general more advantageous to the agents of the company, who purchase cinnamon, pepper and china on their account, than to the company themselves, who only trade for linens of no great worth, and about 50,000 pounds weight of pepper. This place is governed by a queen, who is not allowed to marry.

The port of Carwan is situated about 36 or 38 miles to the south of Goa; and here is an English factory, which stands on a very commodious bay, facing an isle that produces every species of game. The town is surrounded by fertile vallies, yielding corn and pepper in great plenty. In the woods on the mountains are deer, elks, wolves, tygers, monkies, with wild peacocks and other birds; also bees that are particularly large.

S E C T. XI.

The French Possessions in India.

PONDICHERRY, on the Coromandel coast, is the capital of the French settlements in India; it is a large handsome town, situated in 80 deg. 30 min. east long. from London, and 12 deg. 20 min. north lat. The streets are all very regular, and the principal one not less than half a league long. The city is surrounded by a wall, and has six gates, 10 or 11 battions, and upwards of 400 cannon mounted, exclusive of mortars, bombs, &c.

The town stands upon a low ground, and vessels cannot anchor nearer than within about half a league; even the canoes cannot come up to it by some way; so that the Blacks convey persons and mercantile articles to the fleet in flat-bottomed boats.

The chief buildings in Pondicherry are, the house of the governor, the jesuit's house, and an elegant structure in the company's gardens. The houses in common consist only of one story, as is usual in most of the towns of the province. The Gentoos generally sleep in their courts, or on the tops of their houses: these people

ple toil hard in their respective professions, such as weaving, painting, &c. for about a penny per day, and their usual food is boiled rice; for the country, notwithstanding its natural dryness, produces great quantities of that necessary of life, owing principally to the unwearied industry of the Gentoos, who at proper distances dig wells in the fields for refreshing the ground. The laudable spirit of industry in the Gentoos never animates the Mahometans, who are as indolent and lazy as the former are assiduous and careful.

The governor, when honoured with a visit from any great personage, is attended by 300 peons or foot-guards; and when he goes out on any public occasion, he is carried in a palanquin, the canopy of which is embellished with the most superb ornaments.

Pondicherry, which in the year 1693, was taken by the Dutch from the French, and restored to them at the peace of Ryfwiek, was in 1751 taken by the English, but restored in 1763.

Previous, however, to the period of 1751, rear-admiral Boscawen was sent out with a squadron, consisting of the Namur, the Vigilance, Deptford, Pembroke, Ruby, Chester, Dealcalle, the Swallow sloop, and some bomb tenders, in order to lay siege to Pondicherry; there being at that time already in India, under admiral Griffin, the Princess Mary, the Medway, Exeter, York, Winchester, Eltham, Harwich, Preston, Medway Prize, Pearl, and Lively. It was on the 16th of October, 1747, when the admiral hoisted his flag at Spithead, and he arrived at Fort St. David in July 1748. On the 10th of August, the army were in full motion, and preparing for the siege; the 11th, the French made a shew of about 300 infantry and some cavalry, at an entrenchment they had thrown up, but abandoned it on the approach of the English forces. The English attacked the place with their usual spirit and intrepidity, but were constrained, through the violence of the periodical winds, to raise the siege, after sustaining a loss of 757 soldiers, upwards of 260 seamen, and several engineers.

Karikal is an ancient city and settlement belonging to the French, and lies in 10 deg. 34 min. north lat. about four leagues south of Tranquebar, and 25 south of Pondicherry. The town contains five spacious pagodas, nine lesser ones, four mosques, between 6 and 700 houses, and about 5 or 6000 people.

Tiroumale Rayan Patnam, which is under the jurisdiction of Karikal, and lies to the south of it, is a large town, containing four large pagodas, near 30 lesser ones, four mosques, and about 500 ick houles, exclusive of 24 public inns for the accommodation of travellers.

Chandernagore, belonging to the French, is surrounded by a wall, and well fortified; it was, however, reduced by Messrs. Watson and Pocock, in conjunction with colonel Clive. Chandernagore has the disadvantage of being rather exposed on the western side; but its harbour is excellent, and the air is as pure as it can be on the banks of the Ganges. Here is a very considerable manufacture of handkerchiefs and striped muslins: this, however, has not made Chandernagore the rival of Calcutta, whose immense splendour enables it to engage in the most extensive commercial undertakings.

S E C T. XII.

Of the Possessions of the Portuguese, Dutch, Danes, &c.

GOA, the principal place belonging to the Portuguese in India, is situated upon an island about 12 miles in length and six in breadth, surrounded by a river of salt water falling into the ocean a few leagues below the town, and forming a most excellent harbour. It lies in 15 deg. 20 min. north lat. and 74 deg. 20 min. east long. from London. The houses, which are of stone, are spacious and handsome; and there are 27 churches and convents, besides a cathedral, a noble hospital, a house of infirmity, and other public buildings.

Two vessels sail annually from Macao to Goa, laden with china and other articles, that are rejected at Canton; the owners of which are generally Chinese merchants.

The island produces a great variety of excellent fruits, though but little corn; and here is a plenty of hogs and fowls.

The slaves of Goa pay great homage to their superiors, whom they attend with umbrellas to shelter them from the sun. The ladies wear rotaries of gold and silver, golden bracelets, diamond pendants, and pearl necklaces. They wear no stockings, but have very elegant slippers.

Roots and fruit, with rice and bread, are the chief food here. The poorer sort of people subsist upon boiled rice, with a little salt-fish, or fruit pickled. Very little butcher's meat is eaten; for the flesh in general is lean and unwholesome.

The religion of the people here is that of the Romish church; and the court of inquisition, that infamous tribunal, proceeds with a most cruel rigour against such as are styled heretics: numbers of Jews and Indian Christians have fallen victims to the inhuman inquisitors; many Gentoos, however, escape these severe persecutions, from their distinguished diligence and industry, which, in this particular, bears great weight with those who are invested with the power of inflicting the dreadful punishments of the inquisition.

It is a reasonable conjecture, that at the time when the natives of Portugal first began to make their foreign discoveries, mankind were not very well acquainted with the political principles of trade, the power and influence of different states, the benefits of victory and acquisition, the mode of instituting, establishing, improving, and preserving colonies, and the emoluments arising therefrom to the parent state. Animated with success, and the rage of conquest, they extended themselves over countries which they could not possibly preserve, without impairing their own strength. Fire-arms, wearing apparel, and various other articles, not being brought to that degree of perfection they have since acquired, the Portuguese could not carry any thing to India but money. Of this they soon grew weary, and by compulsion took away from the natives what before they had obtained in the way of trade.

When the discovery of India first engaged the attention of the Portuguese, they imagined that the appearance merely of their ships in that country, would ensure them the possession of it; that the commerce of it would prove an exhaustless source of wealth to them; and that, by the riches flowing from it, the state would become equal with the most respectable and formidable powers. There were some among them, however, who did not harbour such extravagant and delusive ideas: they, on the contrary, gave it as their opinion, that the result of a pursuit after rich minerals and merchandize abroad, would be a neglect of agriculture and manufactures at home: they ventured to predict, that the state, carried out from its centre by the impulse of an aspiring and ridiculous ambition, would attract the subjects to the remotest parts of Asia; and that such pursuits would ultimately lead to a corruption of morals, and terminate in general confusion. The prophetic observations of these sensible politicians were fully verified and confirmed; for of all the conquests the Portuguese made in India, they possess none but Goa, Macao, and Diu. These remaining possessions, however, are more than sufficient to entitle them to a considerable share in the affairs of India.

Diu, or Dio, is a city situated on an island that bears the same name in the gulph of Cambaya; the island is three miles long, and two broad, and is divided from the continent by a narrow channel. The city is large, and surrounded by a stone wall, well fortified: it has a very safe harbour, and was formerly a place of good trade: the harbour is defended by two strong castles on the land, and every approach on the sea side is prevented by prodigious rocks and cliffs.

The buildings in this city are superior in grandeur to those of most other cities in India, being principally built with free-stone and marble. The city stands on an easy ascent from the great castle, and has five or six fine churches, besides convents, elegantly adorned with paintings, &c. The churches form a most pleasing prospect from the sea, having their beautiful fronts towards it.

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where these bold navigators endeavoured to settle. Spices and aromatics, which principally engaged their views, were not to be found there. In short, civil dissensions had banished from it tranquillity, security, and industry. At this period, the empire of Bijnagar, to which this extensive country was subject, was verging to ruin; the monarchs of that illustrious state falling gradually into an habit of withdrawing themselves from the sight of their people, and of leaving the care of government to their ministers and generals, the governors of dependent provinces threw off their subordination, and had assumed the prerogative of kings, just when the Europeans made their appearance upon the coast.

S E C T. XIII.

Of the Kingdom of Golconda.

GOLCONDA is a kingdom extending 260 miles along the bay of Bengal, in the form of a crescent, and from east to west is about 200 miles in the broadest part. It has Bijnagar on the south, the mountains of Gata on the west, and those of Orissa and Baligata on the north. This country is famous for its diamond mines, in some of which the diamonds lie scattered within a few fathoms of the earth's surface, and others are discovered in a mineral in the rocks more than forty fathoms deep. The workmen dig into the rock, and then, by means of fire, soften the stone, and so proceed till they find the vein, which often runs under the rock two or three furlongs. All the earth is brought out, and, after great care is bestowed on it, produces stones of a considerable size, and pretty good water, but of different shapes.

The workmen, in order to discover the situation of these stones, build a cistern of clay; on one side, towards the bottom, is a small aperture, which, when closed up, the earth containing the diamonds is thrown into the cistern: water is then poured in to soften the earth, and afterwards drawn off by means of the small drain. When the cistern is clear from mud, the gravelly sand is critically searched, during sun-shine, for the diamonds, the lustre of the stones themselves assisting the searchers in their endeavours to find them.

The superintendants are obliged to look after the workmen with the utmost vigilance, lest they should be tempted to embezzle any of the precious articles which they are employed to discover.

One of them was once detected in putting a small stone into the corner of his eye; and there have been many instances of their swallowing the diamonds.

The Banyan merchants are the principal persons concerned in this trade, but both are greatly oppressed; the first affecting to be poor, and the latter being so in reality; for the governors do not suffer any to be rich, if it comes to their knowledge. In Visapour, however, they are more humanely treated.

All diamonds that exceed the weight of a pagoda, are the king's property; but all of an inferior weight appertain to the merchants.

The largest diamond ever found was presented to the Mogul, weighing 279 carats, each carat being four grains.

The making artificial diamonds hath been attempted, but with no proper success, the best of them falling very short of the genuine ones.

The real diamond is not only the hardest gem, but the hardest substance that hath hitherto been discovered; when polished it is perfectly clear, and admirably pellucid, and exceeds all other precious stones in the splendour of its rays, and the lustre reflected from its surfaces; but in the dark it does not shine, as it hath no light of itself.

These inestimable stones are warmed into perfection by the powerful beams of the sun, whose prolific influence gives birth alike to the brightest brilliant, and most inconsiderable weed:

“Behold the self-same sun with varying rays,
“Blush in the rose, and in the diamond blaze;
“We prize the stronger effort of his power,
“And jolly set the gem above the flower.”

But to return to our general account of the kingdom of Golconda. The chief harbour of this kingdom is Masulipatan; and the country extends from the gulph Visapour; it once formed a part of a very extensive empire, subject to the emperor of Bijnagar, and comprehended nearly the whole of the peninsula, from the northern extremity of Orissa to Cape Comorin.

Golconda city, which is about 238 miles west of Masulipatan, and about 200 north-west of Madras, is situated in a good soil and salubrious air; it has stone walls surrounded with deep ditches, divided into tanks or ponds of clear water. It has many grand mosques, in which are the tombs of the kings of Golconda. In the year 1614, it suffered greatly by an inundation, when about 5000 houses were washed away, and some thousands of people and cattle perished.

Masulipatan is situated on the north side of the river Nagundi, which separates Golconda and Bijnagar, in 81 deg. 40 min. east long. from London, and 16 deg. 30 min. north lat. It was, towards the close of the last century, one of the most thriving towns in India, and the most advantageous of the English factories. The Danes, Portuguese, and Dutch had also factories here, and the customs amounted to 14,000 pagodas per annum, it being the most celebrated mart for calicoes, indigos, diamonds and other precious stones; and there were about 200,000 inhabitants: it is now, however, only a Dutch factory for cloths. It is surrounded by a wall and ditch, and towards the land side is a deep moat, over which is a bridge of wood.

In the year 1759, the French were in possession of this city, under the Marquis de Conflans; but it was taken from them by the English forces under the command of colonel Forde. Near the bar the waves of the sea are so rapid, as to make a noise like the cataracts of the Nile, and sometimes have almost as great a fall. The heat here, especially in May, is so intense, that people dare not in some parts of the day stir out of their houses.

Pettipoly, or Penta-pooli, is between 20 and 30 miles to the south-west of the city of Masulipatan; and here the English have a factory. The printed and dyed stuffs of this place are highly esteemed; and in an island opposite to it grows a root, which makes so deep a colour, that it is obliged to be mixed with other colours to make it lively.

The English have a small factory about 100 miles to the south, called Coletore; and still a little farther south is a factory belonging to the Dutch called Palicate.

S E C T. XIV.

History of Indostan.

THE rich country of Indostan, according to tradition, brought to its soil the first conquerors of the world; but whether Bacchus, Hercules, or Sesostris, were the triumphant victors, we at least know that it proved an exhaustless subject of fiction for the ancient Greeks.

The Indians had a tradition that Bacchus was a native of their country; that he taught the method of pressing grapes, and making wine; that he likewise employed himself in pruning fig-trees, and other fruit-trees of a larger size; that he established a little principality in the country of Nysea, and called his capital Nyfa, from the name of his nurse.

We are to suppose that Bacchus was merely the name of an Indian prince who had very superior talents in this early age, and was much beloved by his people. He was a great conqueror, says tradition; he was also a wise legislator, a builder of cities, and institutor of divine worship: he reigned 52 years, died in extreme old age, and was then worshipped as a god; he left his dominions to his children, by whom they were enjoyed for many generations; till at length several revolutions happening, many cities threw off their subjection, and established forms of government of their own.

In the ancient history of the Egyptians we find, that Osiris, the great conqueror of that country, having added Ethiopia to his dominions, passed into Arabia, and from thence into India, where he founded the city

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It is a point agreed upon univerfally among the literati, that the Egyptians, to ftrengthen, as well as to diffufe their prevalent opinion that they were the moft ancient people in the world, and the arts and fciences were derived from them, were accuftomed to tranfcribe whatever they learnt or read, with regard to the memorable actions of the princes of other countries, to thofe of their own.

The Affyrian, which was the firft of the great empires eftablifhed after the flood, was governed, on the death of Nimus, by his widow Semiramis, foundrefs of the ancient Babylon. This great princefs, after the conquest of Baetria, refolved to undertake that of India: the motives of her refolution were the many accounts fhe had heard of the fruitfulness and riches of the country. Well knowing fo important an enterprize would be attended with great difficulties, fhe ordered a prodigious army, drawn from all the provinces of her extenfive empire, to affemble at Baetria: fhe commanded alfo the people of Phoenicia, Syria, and Cyprus, to fend her a number of fhipwrights fufficient to build 2000 barks, which were to be fo conftructed, as to be taken to pieces, and carried from Baetria to the Indus, where the underftood the Indians had a confiderable naval force.

This political and penetrating queen, knowing that the Indians went to war on elephants, invented huge machines made of the hides of oxen fewed together, refembling elephants, and which were carried on the backs of camels. Every thing being in readinefs for action, her majesty marched to invade India; and Stabrobates, then king of the counties bordering on the Indus, prepared to defend his territories. He affembled a moft numerous army, and caufed 4000 boats to be built of cane, to encounter the Affyrians on the river, having his army and elephants drawn upon the fhore ready to fupport them. The barks of Semiramis however were victorious, 1000 of the Indian boats being funk, with their crews, and great numbers of perfons taken prifoners. Upon this, Stabrobates abandoned the oppofite fhore, and left the enemy a free paffage, in hopes of attacking them with greater fuccefs by land. Semiramis, as foon as the Indians witharw, converted her fleet into a bridge of boats, over which she marched her whole army, with the counterfeit elephants in front. The Indians were afftonifhed to find that the invaders had elephants, but were foon informed by deferters of the dexterous trick played upon them. A battle enfued, in which the queen had at firft the advantage, but was at length totally conquered, and forced to retreat back to her own country in the greateft confufion. According to the chronology of Capellus, this event happened about the year of the world 1770.

The next invasion of India is reported to have been by Sefoftris, king of Egypt, who paffed the Ganges, and fubdued all Asia, even to the ocean. The Ethiopians are alfo reported to have invaded India; but as the circumftances of fuch invasion are extremely obfcure, we fhall omit faying any thing about them.

As to what the ancients have recorded with regard to Hercules, it is probable they might have an Hercules as well as a Bacchus, and that he might excel other men in ftrength; that he left behind him a numerous off-fpring, among whom India was equally divided; and that after his death he was worffhipped as a god.

If we confider thefe matters properly, we fhall difcover that the early natives of India were acquainted with laws, government, and arts, whilft the reft of the earth was favage and defert; prudent inflitutions preferred thefe people from corruption, and their grand care was to improve and enjoy the natural advantages of the earth.

When Alexander entered thefe regions, he found many free cities, and very few kings. A country divided into numberlefs little ftates, fome of which were independent, and others enflaved, could not make any very confiderable defence againft the Macedonian hero: he paffed the ever Indus without the leaft oppofition,

and, as foon as he was on the other fide, received notice that an Indian prince was advancing towards him with a very formidable and well-disciplined army. Alexander, on the approach of this army, which he perceived to be very numerous, immediately drew up his forces in order of battle; but had foon the fatisfaction to find that the prince who commanded it, Mophis, had no hostile intention, but came with that military pacific to deliver up his dominions; which, however, after the prince had made his fubmiffion to Alexander, were given him back by the latter hero. Ambifaus, another prince, followed the example of Mophis; but Porus, whose dominions lay beyond the river Hydaspes, prepared to defend them bravely; he affembled a very numerous army, in order to difpute the paffage of this Macedonian invader across the river. Alexander however forced his paffage, and entirely defeated Porus, though with a very confiderable lofs: he afterwards returned to that prince his dominions, in confequence of the great courage he had fhewn in fo nobly defending himself and his people. The valour, fpirit, and military judgment of this man, were very fully fet forth and extolled by the pen of Alexander himself, in epiftles that he afterwards wrote on the fubject.

Alexander, in memory of this victory, built the city of Niewa, and caufed another city to be built, in honour of his horfe Bucephalus. He afterwards paffed the river Acceffes, and fubduing the whole country that lay between it, and the river Hydaspes, made a preffent of it to Porus. He then invaded and destroyed the Cuthæans; took the city of Sangala by storm; attacked the Sphitæ, who foon fubmitted to him; and marched into the dominions of king Phyggeus, who alfo fubmitted.

The conquests of Alexander in India may be faid to have been owing either to an admiration of his tranfcendent qualities, or to the exercife of fuperior force: the Indians never betrayed him, but preferred their promifes with the moft ftrict honour; and they appear, in all the accounts we have of Alexander's expedition to India, to have been a people well governed, obedient to the laws, and jealous of thofe advantages that were the refult of their refpective conftitutions; which, duly confidered, will appear the higheft character any people can derive.

By following Alexander in his conquests, Sandrocylus, an obfcure man, but who poffeffed an happy genius, obtained a complete knowledge of the art of war. This man, by the moft enterprizing views, deep penetration, refolution, and fortitude, became the inftrument of expelling the Macedonians from the provinces they had invaded; and, making himself mafter of them, united all Indoffan under his dominion. But how long he reigned, or what was the duration of the empire he founded, is not known.

The Arabs, at the beginning of the eighth century, over-ran India, and fubjected fome few iflands to their dominion; contented, however, with quietly trading on the continent, they did not make many fettlements on it.

Some barbarians from Khoraffan, about three centuries afterwards, invaded India on the north fide, and extended their ravages to Gazurat, carrying off immense fpoils.

Thefe were fucceeded by Gingis Khan, who, at the head of his Tartars invaded the weftern parts of India, about the year 1200. Afterwards the Patans reigned over the fine country of Indoffan.

At the end of the 14th century, Tamerlane, from Tartary, made his appearance before the north fide of Indoffan, and fecuring the northern provinces to himself, gave up the plunder of the fouthern to his officers. He appeared refolved to conquer all India, when fuddenly attacking Bajazer, he fubdued and depofed him, and found himself mafter, on uniting his conquests, of the vaft tract of territory from the coaft of Smyrna to the borders of the Ganges. After his deceafe great tumults arofe; and his pofterity were deprived of the rich fpoils he had made. Babar, fixth defcendant of one of his children, alone furvived to preferve his name. This prince reigned in Samarcand, and was dethroned

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ly by the Usbec Tartars, who obliged him to take refuge in the Cabulistan; where he was received with great kindness by the governor of the province, who furnished him with an army of soldiers, and thus addressed him: "Not to the north let retirement call thee. Gracious heaven has brought thee to the sweet banks of the Indus, that thou mayst be adorned with one of the fairest diadems in the world. Let Indostan be thy object: that country, distracted by continual wars, is in need of a new sovereign. To Indostan then turn thine eyes: there mayst thou erect a new monarchy, and establish a name adequate to that of the great Tamerlane thine ancestor." Babar admired the sentiments and advice of the governor, whose name was Ranguildas; a plan of conquest was quickly formed, and prosecuted with vigour. Success crowned the great undertaking; and thus a detested fugitive prince was ordained by fate to lay the basis of the subsequent power and authority of the Mogul Tartars.

Babar, soon after his conquest, introduced a severe and military discipline; but, however, while he was bringing his subjects under the yoke of despotism, (for though the form of government which he found in India was of an arbitrary kind, yet it related merely to civil concerns, suitable to the customs of the country,) he carefully confined it within such certain limits, as to prevent his successors, though absolute, from being unjust. The chief pillar of his power was a body of 4000 men, who were styled the first axes of the sovereign. From this body were chosen the omrahs, who composed the councils of the monarch, and on whom provinces and considerable immunities were bestowed.

The great Mogul annually visited his provinces, preserving his authority by a parade of great military power; and the Indostan emperors have long supported that external pomp, with which their subjects are more captivated than by justice, as being more impressed with what charms the eye than benefits the mind. Thus by dazzling the eyes of the people, and infusing terror into their souls, the Moguls preserved and enlarged their territories. All Indostan, except a small part of Malabar, became subject to the emperor Aurengzebe, who stained his hands with the blood of his father, his brothers, and nephews. At the death of this monster, who had made the Mogul power much abhorred, it was irrecoverably reduced. Commotions arose as to the right of succession: only one law was generally admitted, viz. that none but those of the family of Tamerlane should sit upon the throne; though at the same time it was well known that every emperor had the privilege to chuse his successor, without having any regard to consanguinity. This indefinite right caused universal confusion; and in this state was the Mogul empire when Kouli Khan invaded it. Discord and tumult prevailed every where; and the general calamity reached the coast of Coromandel, after having to years harassed the provinces. The European merchants trembled; and dreading that their trade would be entirely ruined, hit on the expedient of having a territory of their own, capable of containing a number of manufactures sufficient to make up their lading. The first person who thought of this scheme was one Duplex, who had long studied and was well acquainted with the disposition of the Moguls; he flattered himself he should be able to attain a great sway in Indostan: nothing deterred him in the intended execution of his plan of influence and power, though at so considerable a distance from his native country: nor did any thing engage his attention but the glorious emoluments which would accrue to France from the possession of a new dominion in the centre of Asia. He

soon undertook to dispose of the subahship of the Decan, and the nabobship of the Carnatic. The former becoming vacant in 1748, he in 1750 gave it to Salabat-jing, a son of the late viceroys, after having experienced great weakness in the Indians, and a corruption of manners in the Mogul. The nabobship of the Carnatic he bestowed upon Caundafach, a kinsman of the late nabob, and made him give up a vast territory in return for this signal service; the chief acquisition was Seringham, the situation of which gave the French great influence over the neighbouring countries, and an absolute control over Tanjore. They afterwards got other very considerable possessions, and Duplex himself was invested with the dignity of a nabob.

The English, the avowed enemies of the French, stirred up a rival, Mohamed-Alli-Kan, against Chundafach, nabob of the Carnatic. These princes often engaged, though with a fluctuating success; nor was it easy to surmise for which of them victory would ultimately declare; for it was well known that neither of them would submit, whilst he had either troops or money. The English and French ministry, however, caused the two companies to fix certain terms of agreement: they formed a treaty, which commenced with the suspension of hostilities in the beginning of 1755, and which was to end with the establishment of equal territory and commerce on the coast of Coromandel and Orix; but before this business had received the sanction of the British and French courts, a fresh war broke out between the two nations; the result of which, in India, was, that the French lost their settlements, and left the English masters of the seas.

Of the principal places which the French still retain in India, we have already given a description, in our account of the European settlements.

Of late years the Mogul is a mere shadow of greatness, and used only as a tool by the English East-India company. We have no doubt but it will prove entertaining to many to peruse the petition of a mock monarch, who styles himself "Great Mogul; Emperor of Indostan; the Invincible Conqueror of the Universe; King of the World," &c. &c. &c. to a company of merchants.

"The Humble Petition of the Grand Mogul, to the President and Council at Bengal:

"If this country is to be kept, put me in possession of it, and leave a small detachment of troops with me, to shew that I am protected by the English, and they shall be at my expence; that if any enemy comes at any time against me, I will make such connections in the country, that with my own troops, and the aforementioned small detachment, I will defend the country without any farther assistance from the English; and I will pay them, out of the revenues of the country, what sum they shall demand yearly. If the English will, contrary to their interest, make peace with the vizir, I will go to Dchli; for I cannot think of returning again into the hands of a man who has used me so ill. I have no friends I depend upon more than the English; their former behaviour to me will make me ever respect and regard them. Now is their time to be in possession of a country abounding with riches and treasure: I shall be satisfied with whatever share they please of it. The Rohillas were always enemies to the imperious vizir; they are all my friends."

This singular petition, which was dated from the camp at Banaras, 22d Nov. 1764, was transmitted to the council by Major Hector Monro.

secution, and all modes of worship which are contrary to humanity, or universal philanthropy, are obnoxious to Providence; and that the Almighty delights in being adored by various ceremonies; but that all modes of adoration should be consistent with the most refined benevolence. In fine, their maxims are calculated to infuse in the human heart unbounded charity and general toleration, and to

- “ Grasp the whole world of reason, life, and sense,
- “ In one close system of benevolence;
- “ Happier, as kinder in what's of degree;
- “ And height of bliss but height of charity.

POPE.

S E C T. III.

Temples, Idols, Sacrifices, Evil Spirits, Magicians, and Festivals.

THE temples, and the idols in them, are grandly embellished. A temple near Syriam has the name of Kiakiack, or god of gods: in this edifice is a large figure lying in the attitude of sleeping, and which is pretended to have lain 6000 years in this posture.

There is another temple near Syriam, which they call Dagon; but none except the priests must enter there; and as soon as Kiakiack dissolves the globe, the idol in this temple, which is also called Dagon, is to gather up the ashes, and create a new world. The priests will not describe the shape or form of Dagon, but say it resembles nothing human.

Le Blanc says, “ I saw in one of their temples a silver idol of gigantic size, which, as an oracle, answered questions, and predicted what was to happen. They have an idol also called, Fotoque, of the same stature as the former, though of different composition: this idol, they pretend, intercedes with Kiakiack for the wicked; and once a week they sacrifice a swine and three pullets to it.”

Some of the sacrifices of these people are very singular. Having immolated a white sheep, and mingled its blood with meal, on the day of the grand festival of Kiakiack, they distribute it with exhortations, and say it is the blood of Kiakiack. For the celebration of another sort of sacrifice, they purchase a slave at a very high price, who is youthful and handsome, and having purified him, they cloath him in a white robe, and make a public shew of him for forty days, telling the people he is the chosen innocent who is to die for their sins: upon this, offerings are presented to him, and petitions made that he will intercede for them before Kiakiack. Areca is plentifully given him each day, and he is attended in his procession from place to place by the sound of brass kettles, flagelets, &c. At the expiration of 30 days, public notice is given by the priests, that in 10 days more he is to set off to approach the holy throne of Kiakiack: at this time they attend diligently on his person, and particularly notice whether he dreads the hasty advance of death. They then drench him well with areca, and, if possible, deprive him entirely of his senses.

On the day of his dissolution they conduct him to a temple, and laying him flat on a stone, rip up his belly, and then taking out his heart, burn it, and offer it in sacrifice to the idol of the place.

The Peguans believe that all the ills which befall mankind, proceed from certain evil spirits that hover about; they therefore worship these demons, in order that they may not be afflicted by them. Some of these spirits, which they call Zibi, enter and torment them, they pretend, when they are celebrating their festivals; inasmuch that those thus possessed by them become so indisposed, as not to be able to eat, drink, or sleep. A magician is then called to their assistance, who is solicited to enquire of Satan how long they are to be thus tormented, and what method is to be used for their deliverance. The magician, after a proper consultation, conducts the afflicted to a field or mountain, in the night-time, and places them in a cavern. Then, by the instruction of Lucifer, he gathers certain herbs,

and burns them in the cave; upon which the evil spirit immediately flies away.

At their grand festivals, persons of high rank attend in their richest apparel, adorned with jewels: here they dance to music, which, from brisk and lively, changes to doleful and melancholic; when, in very plaintive strains, they sing of their ancestors; the men alternately fighting, the ladies weeping, and all acknowledging they shall never equal their good ancestors, who performed such and such great feats. After a general lamentation, they revive their spirits with good food, and resume their merriment.

S E C T. IV.

Of the Emperor; the Homage paid him by his Subjects; his pretended Alliance to the Planets; pompous Ceremonies observed when Ambassadors attend him; his Punishment of Offences. Of the Government; Ceremony of proclaiming War, and grand March of the Elephants.

THE emperor of Ava, who is stiled sovereign of the white elephant, is almost worshipped by his people: he calls himself the king of kings; and his subjects, either in speaking or writing to him, stile him a god. He is superior to all other sovereigns, as being allied to all the planets; the sun is his brother, and the moon and stars his cousins.

As an opportunity of seeing his majesty's face is the grandest honour that can be conferred, when an ambassador approaches this great prince he is attended by sound of trumpet, while heralds proclaim aloud the honour and happiness he is about to receive. The king is at this time attended by all his ministers, and 200 guards, some with daggers, and others with steel bows finely polished.

Every morning, as soon as the king has breakfasted, his majesty retires to an apartment; from whence he can see the persons who are about the palace, without being seen: and that he may be thoroughly informed of every thing of moment that passes either in the city of Ava, (the metropolis) or in any of his provinces, deputies of great officers and governors are always resident in the palace; for he holds the reins of government entirely in his own hands, and punishes with great rigor such officers and governors as are guilty of mal-practices. When he hears of the commission of any enormous crime, he issues his royal mandate for such offence to be tried by judges of his own choosing; and, if the delinquent be convicted, he fixes the particular punishment to be inflicted, which is the being trampled to death by elephants, or some other equally cruel mode of punishing.

Every town in the dominions of the king of Ava hath a kind of aristocratical government. The governor seldom presides in council, but appoints a deputy and 12 judges, who meet in a large hall, and every man has the privilege of pleading his own cause.

When a man is committed to prison for debt, and cannot or will not pay his creditor, the latter may dispose of him as a slave; and this privilege granted to creditors stimulates the common people to industry.

When the emperor makes war, the heralds proclaim their sovereign's will with flaming torches in their hands, and the governors of provinces are obliged to raise such a number of troops as the state wants in addition to the accustomed military establishment.

A troop perhaps of 1000 elephants are soon seen in full march, the king being seated on his throne upon the back of one of the whitest, attended by all his nobles, with trumpets and other military music sounding as they march to the field of war.

S E C T. V.

Of the Kingdom of Araccan, or Arachan.

THIS kingdom, which is called by some the empire of Mogo, is bounded on the east by Ava, on the west by the bay and country of Bengal, and on the north by Tipra; it extends about 400 miles in length, and contains a great number of places, many of which

which are uninhabited, from the multiplicity of wild beasts that infest the whole country.

The inhabitants of this kingdom are in general very robust, and are distinguished by having remarkable broad and flat foreheads: they are so fond of this particular in their shape, that when a child is born, they bind a plate of lead on the forehead, which they do not remove till they are satisfied it has had the wished for effect. Their noses are exceeding red, and the nostrils wide; but their eyes are small and quick of discernment.

They are very particular in the colour of their habits, which, among the common people, is generally a dark purple. Those of distinction wear vestments of white cotton, with an apron before, and a kind of bag behind their backs formed in plaits. Their hair is divided into locks, each of which is tied and ornamented with knots of fine cloth.

The women are much fairer in complexion than the men, but are proportionally robust. They wear a garment made of cotton, which is bound several times round the body, and reaches down to the ankles; and over their necks and shoulders they have a kind of handkerchief made of flowered gauze. The better sort wear a silk scarf on one of their arms, and decorate their hair with a variety of ornaments. They have rings in their ears which are made of glass, and so large, as to hang on the shoulders; and the arms and legs are ornamented with bracelets of silver, copper, ivory, &c.

Their houses are exceeding small, and are made with branches of palm-trees, or canes built upon pillars, and covered with leaves of the cocoa-tree: but the better sort have more spacious buildings. All the houses, however, are made without chimnies, or any convenience for firing, so that they dress their victuals without doors in earthen pots.

They have great plenty of all kinds of provisions, but are exceeding temperate in their diet. Their common drink is made from the leaves of a tree resembling the palm-tree, which if drank new is very sweet, but in a few days will turn sour; and instead of bread, they use rice.

The country in general is very fertile, and produces all kinds of fruit, with various sorts of grain. The climate is very healthful and pleasant in summer, but in winter, it is much otherwise; for the inhabitants are subject to agues, from the great imminency of rains that fall during that season, which continues from April to October.

Here are prodigious numbers of buffaloes and elephants, who testify a particular disgust at those that wear red garments; but these beasts are easily covered by the herdsmen, and will readily follow him when they are assembled together, which is effected by the sound of a horn.

The king of Araccan, who is as powerful as any of his neighbours, generally resides at the capital. He has 12 princes under him, whose residences are in the chief cities of the kingdom; and they are permitted to assume the title of kings. The king himself is stiled, "Emperor of Araccan, possessor of the white elephant, with the two Caniques, rightful heir of Peger and Brama, and lord of the 12 kings, who lay their hair of their heads under the soles of his feet, &c." He is seen by his subjects but once in five years, at which time the palace is surrounded with buildings and scaffolds erected on the occasion. The king comes from the palace dressed in the most sumptuous manner, seated in an elegant tent placed on the back of an elephant, richly caparisoned. He is followed by his courtiers riding on elephants, whose harness and trappings are superbly adorned with diamonds and other precious jewels. The king then, with his attendants, rides through the principal streets of the city, after which he returns to the great square before his palace, where his subjects renew their oath of allegiance to him, and the evening is concluded by all ranks of people with the greatest festivity.

They have great numbers of temples and other sacred places, which are built like steeples, and contain many idols, whom they worship. They hold a feast annually in commemoration of the dead, at which time they carry

one of their idols in procession, attended by a number of priests dressed in one uniform, consisting of a long garment made of yellow fatten. The idol is placed in a large heavy chariot; and such is the superstitious notions of the poorer sort of people, that many will throw themselves under the wheels, and others will tear their flesh with iron hooks fastened to the carriage for that purpose: they take great pains to colour these hooks with their blood, and they are afterwards hung up in the temples, and preserved as sacred relics.

Their priests are of three orders, the highest of which is distinguished by wearing a yellow mitre, but the other two always go bare-headed, and they are all prohibited from marrying, on pain of being degraded.

When any persons are ill they send for the priests, who pray with them, in return for which the patient offers sacrifices of fowl, &c. in proportion to their respective abilities. If the patient recovers, it is attributed to the prayers received from the priest; but if he dies, the priest tells their relations that their sacrifices are accepted, but God designs the patient a greater favour in the other world. If the patient appears incurable, the priest thinks it charity to drown him.

When a person of distinction dies, the body is burned, but the poorer sort are thrown into the river. They believe in transmigration, and therefore ornament their coffins with the figures of such animals as they think the most noble. Every family has some peculiar animal, by whom they swear, and whose figure they mark with a hot iron on different parts of their body. Their nuptial ceremonies are performed in the presence of this animal, and they always offer him part of their provisions before they eat.

The Muors are the principal people that trade with the inhabitants of this kingdom, and the commodities they purchase consist of elephants teeth, tin, lead, and timber for building. The ordinary money is shells, or small pebbles, 80 of which are valued at nine-pence; but they have a silver coin estimated at two shillings, in exchange for which they have such a number of shells as to become burthenome to the possessor.

Araccan, the capital of this kingdom, is large, and well fortified: it is situated in a valley, and is 15 miles in circumference. It is enclosed by very high stone walls, and surrounded by a ridge of steep craggy mountains, so artificially formed as to render a penetration almost impregnable; besides which, there is a castle within strongly fortified. The city is well watered by a fine river that passes through it in different streams, and at length forms two channels, which empty themselves into the bay of Bengal.

The number of inhabitants in this city are estimated at 160,000, exclusive of foreigners. The houses in general are small, and built of bamboos; but those of the better sort are spacious and handsome: in it are upwards of 600 idol temples, most of which are spacious buildings elegantly ornamented. The palace is exceeding magnificent, being decorated with the most costly ornaments. The apartments are lined with various kinds of wood that discharge the most agreeable fragrance; and the roofs of those belonging to the king are covered with plates of gold. In the centre of the palace is the grand hall, which contains a canopy ornamented with wedges of solid gold, resembling sugar-loaves. Here are likewise several idols of the same metal as large as life, and ornamented with diamonds and other costly jewels. In the center of the hall is a cabinet of gold, supported by a large stool of the same metal, and overlaid with diamonds and other precious stones. This cabinet contains the two Caniques, or famous pendants of rubies, which the king wears at his coronation, and by which he preserves a superior authority over his vassal princes.

Adjoining to the palace are spacious stables for the king's elephants, tygers, horses, &c. and near it is a considerable lake with small islands, inhabited chiefly by priests. This lake is so situated as to be a security to the inhabitants of the city, should they be reduced to the necessity of flight by any attack from an enemy; for by cutting a bank which surrounds it, they might overflow the city, and retire to the islands.

The suburbs of this city are very extensive, and the adjoining countries delightfully pleasant. The villages, mountains, &c. are beautifully diversified with fields of different kinds of grain, intermixed with pieces of water, and numerous flocks of cattle.

The Dutch have a factory in the neighbourhood; and at many of the shops in the city are to be purchased some of the richest commodities in Asia. The Moors are the principal people that trade here, who often obtain considerable possessions by purchasing diamonds, rubies, and other precious jewels.

Exclusive of Araccan, the chief city, there are many others of considerable note in different parts of this kingdom, as also many capital towns remarkable for traffick; the most material of which are,

Orietan, which is situated on a branch of the river to the south-west of the city of Araccan. This is one of the 12 capital cities, and is governed by a viceroy, who assumes the title of king, and receives a crown from the king himself. In the neighbourhood of this city is a large mountain, on which is a fortified place for the confinement of state prisoners, or other distinguished criminals. There is another mountain called Pora, on the top of which is placed their principal idol, which is worshipped by the king himself on a certain day once in the year. Between the cities of Araccan and Orietan is a spacious river, the banks of which are delightfully shaded with tall trees, that form as it were an harbour; the pleasure of sailing under which is considerably heightened by the multiplicity of peacocks that are continually moving from one tree to another. These birds are exceeding beautiful, and fully answer the fine description of them given in the book of Job, which is thus elegantly paraphrased by Dr. Young;

How rich the peacock; what bright glories run
From plume to plume, and vary in the sun!
He proudly spreads them to the golden ray,
Gives all his colours, and adorns the day!
With conscious state the spacious round displays,
And slowly moves amid the waving blaze.

Rama is a city of considerable note, but is little resorted to on account of the great danger in getting to it either by land or water; the former being dangerous from the number of wild beasts with which the mountains are infested, and the latter from its being subject to sudden tempests.

Dobazi is another large and populous city; but is chiefly remarkable for having a good harbour, and a spacious river, by which great trade is carried on with the neighbouring places.

Dianga is a large town situated 120 miles north of Araccan; the inhabitants of which are chiefly Portuguese fugitives, and are indulged with very considerable privileges.

Peroem or Peom is a town of great trade, and has a very convenient harbour. It is the residence of a governor, who keeps a grand court, and exercises the absolute authority of an eastern monarch.

S E C T. VI.

The Kingdom of Tipra.

THE kingdom of Tipra, or Tipoura, is bounded by the empire of Ava and part of China to the south and east, by Independent Tartary to the north, by Araccan to the south-west, and by Indostan to the west. Tavernier informs us, that to cross it requires 15 days: it is exceedingly hot, being under the Tropic of Cancer; the air is nevertheless pure and salubrious; but the water is so bad that it occasions the throats of the inhabitants to swell to a prodigious size. The sovereign, and the nobility ride upon elephants, or are carried in palanquins, but the common people in travelling make use of horses, or oxen indiscriminately. The accommodations for strangers are bad, and the behaviour of the natives rude and unpolished; the subjects of this kingdom pay no taxes, but in lieu thereof labour annually one week for the king, either in his mine or his silk works, from whence alone his revenues accrue. He exports gold and silver to China in ingots,

and in return receives silver, which is coined into two species of currency of 20 pence and 22 pence value each: gold is coined into aspers, which are worth about five shillings a-piece. The sovereign of this country is tributary to the king of Araccan. Geographers say, that the river Caipoumo runs from Chitamay lake through this and several other kingdoms, till it disembogues itself into Bengal bay. We have, however, more respecting this country said by travellers from hearsay, or conjecture, than from any authentic credentials. Concerning some of these we may justly exclaim:

“ Freely they censure lands they ne’er explore,
“ With tales they learnt from coasters on the shore;
“ As Afric’s petty kings, perhaps, who hear
“ Of distant states from some weak traveller,
“ Imperfect hints with eager ears devour,
“ And sneer at Europe’s fate, and Britain’s pow’r.”

S E C T. VII.

The Kingdom of Boutan, or Lassa.

BOUTAN has China on the east; Tibet, and the Mogul’s dominions on the west; Tartary on the north; and Afem on the south.

Tavernier, who is the only traveller that gives an account of this kingdom, says, that when the merchants of Patna and Bengal come to the foot of the Naugracut mountains, they are carried over them on the backs of women; there being three women, who alternately relieve each other, to every traveller. The baggage and provisions are carried by goats, who climb the mountains with wonderful agility, and are able to bear 150lb. weight. They are a week in passing these mountains; the women, for their trouble, receive to the value of a crown each, and the same sum is paid for every loaded goat.

The dress of both sexes is a kind of felt in winter, and suttan in summer. They wear a high cap adorned with pieces of tortoise-shell, or boars-teeth, which they deem grand embellishments. The women decorate their necks with necklaces of amber or coral, and both male and female wear bracelets on the left arm, from the elbow to the wrist. They are exceeding fond of spirituous liquors, and conclude their entertainments by burning amber. Here is plenty of corn, rice, pulis, grapes, wild mustard seed, rhubarb, musk, furs, coral, &c.

The natives are gross idolaters, and more particularly venerate a cow, which they term “the nurse of mankind.”

These people have had the use of fire-arms time immemorial; from inscriptions on some of their cannon, they appear to be 500 years old. None are permitted to quit the kingdom, without a special licence from government; nor must any one take a musket with him, unless he gives proper security to bring it back again. On the backs of their elephants and camels, they place small cannon, which carry half pound balls. The king is always in fear of treason, and has a guard of 8000 men constantly attending him, though at the same time he is vain enough to call himself a god, endued with the attributes of “invincibility, and invulnerability!” Thus does vanity impose upon itself and its admirers;

“ For the dull world most homage pay to those,
“ Who on their understandings most impose;
“ First, man creates, and then he fears the elf,
“ Then others cheat him not, but he himself;
“ He hates realities, and hugs the cheat,
“ And still the only pleasure’s the deceit,
“ So meteors flatter with a dazzling dye,
“ Which no existence has but in the eye.”

The people who have flat noses are strong and well made, but the women are more robust than the men. Silver mines are said to abound in this country, and, by the king’s order, silver money is coined here, each piece being of the value of half a crown, and of an octagonal form; but they have no gold, except what is brought into the country by merchants in the course of trade.

S E C T.

S E C T. VIII.

The Kingdom of Asem, Azem, or Acham.

A SEM has China to the east, Indostan to the west, Tipra to the south, and Boutan, with part of Independent Tartary, to the north. This country, in the reign of Aurengzebe, was conquered by the Moguls, who discovered it by navigating the river Lacqua, which has its source in the lake Chiamay, and discharges itself into the Ganges. The abovementioned celebrated Indian lake is 180 leagues in circumference, and lies in 26 degrees north latitude.

This country, besides being one of the most fertile in the universe, is rich in mines, which produce both the noblest, and the most useful metals, viz. gold, silver, steel, iron, lead, &c. There is plenty of the most delicious animal food, but dog's flesh is deemed the greatest dainty. They make no wine, though they have excellent grapes, which, when dried, are used in making brandy. The lakes of this country are of a saline quality, and the scum which rises to their surface is converted into salt.

From the leaves of what is called Adam's fig-tree, another kind of salt is extracted, and a ley is made, which renders their silks admirably white.

The natives pay no taxes whatever to government, the king contenting himself with the sole possession of the valuable mines which his country contains; nor are those mines worked by the natives, but by slaves which he purchases of his neighbours.

Every subject hath a house, a large piece of ground contiguous thereto, and an elephant to carry his wives, of whom he is permitted to have four. Previous to marriage the Asemians inform the women minutely of what they expect them to do. The females being thus precisely instructed in their duty, seldom disoblige their husbands. The inhabitants towards the north have good complexions, but those who dwell southerly are rather swarthy. All have very large holes bored in their ears, from whence descend heavy pendants of gold and silver. They wear their hair long, have a cap upon their heads, and go naked except about their middles. They adorn their arms with bracelets, which are buried with them when they die. Their gold is current in ingots, but they have pieces of silver coin of two shillings each in value. They have great plenty of gum lacque, which they export to China and Japan, to varnish cabinets, chests, &c.

The metropolis of this kingdom, and the residence of the king, which lies in 25 deg. 33 min. north latitude, is named Kemmeroose, or Guerguen; and the city of Azoo is the royal burial place. When any king is buried in the grand temple, his favourite idol is buried; this always being either of gold or silver, the vaults are filled with immense treasures. The people imagine that the righteous have in the other world plenty of what they desire, but that the wicked suffer all the miseries of hunger and thirst. Foll of this notion, and not entertaining any very high idea of the morality or piety of their monarchs, they bury with them all kinds of edibles, great riches, several of their wives, officers, elephants, slaves, &c. lest they should fare worse in the other world than they did in this. It is imagined that the Chinese received from the people of Asem the invention of gunpowder, though they have since thought proper to arrogate it to themselves.

Before we conclude, it may be proper to observe, that the following places near the coast of Ava are reckoned in the Pegu dominions.

1. The island of Dola, which has a good harbour, and where 20 houses are appropriated to the purpose of taming elephants for the use of the king of Pegu.

2. Cofnin is a fertile island; the houses of the natives are built on frames of wood, and ascended to by ladders, on account of the furious tygers with which this country abounds. The inhabitants go from hence to Pegu in boats, in which whole families reside all the year. This country produces figs, oranges, cocoa-nuts, wild boars, parrots, asses, &c.

3. Meden, a tolerable town, where a market is kept on the water in boats, the commodities being shaded from the scorching sun beams by umbrellas.

4. Negrals, a town and cape on the coast, due westward from Pegu, from whence it requires about 10 days to sail. The harbour is good, but a shelving bar renders its entrance disagreeable and dangerous.

5. Diamond island, near Cape Segrais, is celebrated for two Pagan temples; the one called the temple of the "god of the afflicted;" and the other the temple of the "god of the atoms of the sun." This island is low, barren, and rocky; but the chief ecclesiastic of the kingdom resides here. He is greatly venerated by the people, and takes the right hand of the king, who, on his demise, is obliged to attend his funeral with his whole court, and to defray all expences thereby incurred.

C H A P. XII.

M A L A C C A.

S E C T. I.

Its Situation, Boundaries, Extent, and Division into petty States; the Coasts, Hills, and Deserts of the Kingdom of Malacca; the Vegetables and Animals; Account of the Natives; with a Remark on the Purity and Elegance of their Language.

MALACCA is a peninsula, situated between the second and eleventh degree of north latitude, and is bounded by Siam on the north, by the ocean on the east, and by the streights of Malacca on the south west; being about 600 miles long, and 200 broad. It is separated into small kingdoms, viz. Malacca, from which it hath its name, Johor, Patana, Sincapour, Pahan, Trangano, Pera, Queda, and Ligor. Some of these are independent states under different despotic princes, and others are tributary to the king of Siam.

The continent of Malacca is said to have been originally joined to the island of Sumatra, and to be the

Aurea Chersonesus of Ptolemy. The coasts of the kingdom are flat, marshy, and unhealthful; and the inland parts of the country consist of scarce any thing but barren hills and dreary deserts; so that it produces nothing for a foreign market, except a small quantity of tin, and some elephants teeth; the common necessaries of life are produced in gardens; and small quantities of pease and rice are reared in such parts of the mountains as appear to have any tolerable soil. The natives have a supply of provisions from Sumatra, Bengal, Java, Siam, and Cambodia. Here is, however, a variety of fruits, and particularly the mango-stone, which is very delicious, and resembles a pine-apple. Here are coconuts in abundance, and a great plenty of aloe; and as to pine-apples, there are no better in the universe than are to be had here. The rambolton, a fine fruit, is about as big as a walnut, with most delicious pulp; and the durian, though not pleasant to the smell, has a very agreeable taste.

Sheep and bullocks are scarce here; but pork, poultry

and fish are pretty plentiful. The wild animals of the country are tygets, wolves, &c.

The natives, who are called Malays, are of a tawny complexion; and those inhabiting the inland parts of the country, are remarkable for the ferocity of their manners. The men go naked, except having a piece of cloth round their waist.

The women of Malacca, who have their hair very long, and are extremely proud, wear a loose silken garment embroidered with silver or gold. Both sexes have jewels in their ears.

It may be truly said, that while nature had done every thing in favour of the Malays, in their pristine state; while she had bounteously provided for them, by placing them in a serene and salubrious clime, where refreshing gales and cooling streams allwage the heat of the torrid zone; where the soil teems with delicious fruits; where the trees are clothed with a continual verdure, and the flowers breathe their odours; while nature, I say, had done these things for the Malays, society did them every possible injury: for such has been the influence of an arbitrary government, that the natives of the most happy country in the globe have become remarkably ferocious in their manners. The feudal system, which was first concerted among the woods and rocks of the north, has reached the serene regions of the equator. The Malays, as we have already observed, are governed by despotic princes: this scene of arbitrary domain occasioned a general savageness of manners: in vain did bounteous heaven bestow her rich blessings on the Malays; these celestial gifts served only to make the people ungrateful and discontented. Masters let out their services, or rather those of their dependants, to the highest bidders, heedless of the loss which husbandry would suffer in the want of hands.

After the Portuguese had taken possession of the chief city of these people, the latter, ill brooking a submission to their new masters, either retired into the inland parts, or dispersed themselves along the coast. Having lost the spirit of commerce, they imbibed that of conquest, and subdued a large Archipelago on their coast, while the Portuguese rendered Malacca the most considerable market in India. Lost to all commerce, I say, they fell into every excess of fierceness and barbarity. The men are never without poinards, with which they commit murder, when harm is least expected.

But we must in justice say, that some there are, who are a polished, well-bred, humane people; who distinguish themselves by their talents, and particularly in the use of a language esteemed the most pure, nervous, harmonious, and copious of any spoken in the Indies: they study it with great care; and many do honour to its natural graces, by furnishing elegant poetic compositions.

SECT. II.

Account of the City of Malacca.

THE city of Malacca is said to have been founded upwards of 200 years before the arrival of the Portuguese in 1509; and in the year 1511, Alphonso Albuquerque subdued the city, after it had made a most vigorous defence: he plundered it of immense treasures, vast magazines, and whatever could contribute to the elegancies and pleasures of life, and then put the prince to death: the king of Siam, however, enraged at this cruelty, afterwards took the city by storm, assisted by other princes equally incensed against the murderer: but the Portuguese afterwards retook it, and built churches, monasteries, a castle, and a college for the Jesuits. In the year 1606 the Dutch, in conjunction with the king of Johor, began to be very troublesome to the Portuguese, and, after a series of hostilities for the space of 35 years, deprived them of it in 1641.

The means they adopted of obtaining possession of the city was as follows: finding that considerable disputes had subsisted between the king of Johor and the Portuguese inhabitants, the Dutch instantly formed a design of attacking and reducing the place. Accordingly they fitted out a formidable squadron of ships at Batavia, and entered into an alliance with the king of

Johor, who attacked the city by land, while the Dutch invested it by sea; but the invaders finding there was no possibility of reducing it, and hearing that the governor was a very fordid, worthless fellow, the Dutch, by letters secretly conveyed to him, offered him a considerable premium, if he would facilitate the surrender of the fort. The bribe was accepted; and the Dutch soon entered the place, and, to save the payment of the premium, murdered the governor for his civility; the due reward of a traitor, but mark of equal baseness in the bribers.

The city of Malacca is an extensive and populous place, surrounded with a stone wall and bastions: many of the streets are spacious and handsome, and are shaded with trees on both sides: the houses stand pretty close to each other, and are built chiefly of bamboos, though some of them are of stone. The governor's house is handsome and commodious, and is situated in the fort, garrisoned by 200 Europeans. The harbour is one of the best and safest in that part of the globe, and receives vessels from most parts of the Indies. When possessed by the Portuguese, the city was remarkably opulent, being a grand mart for precious stones and gold; and before the Dutch made Batavia the chief place of their commerce, it had all the rich commodities of Pegu, Coromandel, Siam, Banda, and other countries: but at present its commerce is not very considerable.

SECT. III.

Of the Kingdoms of Johor, Sincapour, Patana, Pahan, and Trangano.

THE kingdom of Johor, which is about 100 leagues long, and 80 broad, is the next country to the north of Malacca, and is washed east and west by the ocean: it lies in one degree north latitude.

The country, which is woody, abounds with tin, pepper, elephants teeth, gold, aquila wood, canes, citrons, lemons, &c. and among the quadrupeds are deer, cows, wild boars, and buffaloes.

The natives are reported to be cruel, treacherous, lazy, and lascivious. The common people, of both sexes, wear nothing more than a piece of fluff round their waist; the females in a superior degree of life, wear calicoe garments fastened with a silken girdle: they paint their nails yellow, and the longer they are, the more genteel. The islanders live principally upon fago, fruits, roots, and poultry; but those natives who reside on the coast, subsist for the most part upon fish and rice brought from Java, Siam, and Cambodia.

There are among these people about 1400 Chinese families, who are distinguished for their industry, and carry on a considerable traffic.

The natives, who are a mixture of Mahometans and Pagans, have priests sent to them from Surar.

The Johor islands lie to the north-east of Cape Romano, but produce nothing fit for the carrying on commerce. Pulo-Aure, one of them, is peopled by Malays, who are said to form a sort of republic, headed by a chief. In this island are several mountains, which produce plenteous plantations of cocoa-trees. Articles in trade are purchased here with iron, and the people have the character of being very honest, friendly, and hospitable.

Sincapour, or Sincapora island and town, lie at the southernmost point of the peninsula of Malacca, and give name to the south-east part of Malacca freights. Here is a mountain which yields excellent diamonds, and sugar-canes grow to a great size. The soil of Sincapour is fruitful, and the woods produce good timber for ship-building.

Patana, which is about 60 miles long, lies on the eastern coast of the gulph of Siam: its port had once a considerable traffic with Coromandel, Malsabar, Goa, China, Tonquin, and Cambodia; but the traders unhappily finding no restriction put upon the commission of piracies and murders, were under a necessity of withdrawing their commerce, and turning it into another course, highly beneficial to Siam, Malacca, and Batavia.

Patana abounds with grain and fruits; and here are buffaloes,

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buffaloes, fowls, and some of the most beautiful doves ever seen; the wild animals are tygers, monkeys, elephants, &c.

The king of Patana can bring 18,000 troops into the field, and has more vessels than any of the other neighbouring sovereigns. The Chinese bring hither a variety of articles in trade, and take considerable returns.

The natives, though proud, are kind and obliging, and are remarkable for their sobriety.

Pahan lies to the south of Patana, on a river of the same name, in which there is much gold-dust found. People of fortune reside in the capital of Pahan, situated about 150 miles north-east of Malacca: the city, which is but small, has the appearance of a garden, from the number of cocoa and other trees planted in the streets.

The king of Pahan's palace is a wooden structure, and the other buildings are in general of reeds and straw.

The river here washes the foot of Malacca hill, and along its sides is planted pepper. The adjacent country is low, woody, and well stored with game: Aquila and Calamba wood, coarse gold, camphire, nutmegs, &c. are also produced here. According to Sir E. Michelburne, Pahan is well peopled, and carries on a considerable traffic; but the natives who are Pagans and Mahometans, are reported to be the most avaricious cheats in the world.

Trangano is situated next to Pahan, and is a fine healthy country: its hills produce a plenty of rich fruits, such as oranges, lemons, limes, darrians, mangostans, mangoes, &c. and the vallies teem with sugar-canes and corn. Gold and pepper are likewise produced here, and are principally exported by the Chinese resident in this country.

The prince's palace stands on the banks of a fine

river near the ocean; and the Chinese carry on a considerable trade with the adjacent countries.

SECT. IV.

Of Pera and Queda.

THE kingdom of Pera, which is a mountainous, woody country, is famous for its produce of tin, there being more found here than in any part of India. Its capital, Pera, lies at the bottom of a bay about 150 miles north-west of Malacca. There are some hideous defarts in this country, abounding with wild elephants, tygers, &c.

The people are mere barbarians, and of a most treacherous disposition.

Queda is a very small territory; its capital, Queda, is a sea-port town, distant from Patana 140 miles. When a foreign merchant comes here, the king pays him a visit in person, not to compliment him on his arrival, but to receive presents from him: the presents, however, are not made till the visit is repaid; and then the king honours the merchant with a seat near his royal person: his majesty at the same time chews betel, and putting it out of his mouth on a small golden plate, the merchant takes it with great respect, and puts it into his own mouth: this is an established custom, and must always be strictly observed.

The natives of this place are divided in their religion, some of them being Mahometans and others Pagans; and in their dispositions, they are in general very deceitful, treacherous and cruel. Its chief produce is tin, pepper, elephants teeth, canes and damar, the latter of which is a gum that is of excellent use in the making of pitch and tar.

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CHAP. XIII.

EMPIRE of S I A M.

SECT. I.

Etymology of its Name, Situation, Extent, Divisions, Sub-divisions, &c.

SIAM was so named by the Portuguese; the Malays call it Tsiam: and as Siam or Tsiam signifies Free in the Peguan language, it appears to be a translation of the name of the inhabitants, viz. Tai, or Freeman; though they have long been deprived of their liberty.

This kingdom, which is surrounded by mountains, is bounded on the east by Cambodia and Cochinchina, on the west by the sea, on the north by Pegu and Laos, and on the south by Malacca and the bay of Siam.

The general situation of Siam Proper (by some called Upper Siam, to distinguish it from the Lower, and which contains seven provinces, viz. Profsloue, Sangueloue, Lacontai, Campengpet, Coconrepina, Pechebonne, and Pitchia) was determined by the observations made by the jesuit missionaries; but its dimensions are uncertain. It is not known in what part of the peninsula of Malacca Siam Proper commences, nor how far it reaches beyond it. Some geographers say, the most southerly part is situated in about the 11th deg. of north lat. and is surmised to be above 550 miles long, and 250 broad; though in some parts it is not more than about 50 miles in breadth.

The chief river of Siam is the Menam, or mother of waters, which discharges itself into the gulph of Siam: the source of this river is unknown to most of the inhabitants, or they misrepresent it, in order to magnify its origin. Another great river is called the Mecon; this passes through Laos and Cambodia, and falls into

the Indian ocean: and a third river, named the Tenaferin, falls into the bay of Bengal, forming the isle of Merguy, which has a most excellent harbour.

Siam being, as we have already said, surrounded with mountains, and having few hills within the intermediate country, is one wide extended plain, with a great river branching and running through it from north to south. These mountains form two huge chains, one on the west and the other on the east side, diminishing gradually as they reach southward. They yield diamonds, sapphires, and agates.

The seven provinces of Siam Proper, or Upper Siam, have their names from their principal cities, which are situated near the sea-coast, or on some of the rivers.

As to the climate of Siam, the winter here is dry, and the summer wet. Were it not that the sun draws clouds and rain, and the wind blows from one pole when the sun is declined towards the other, the torrid zone would doubtless be uninhabited. Thus in Siam that great luminary being to the south of the line during winter, the north winds blow continually and cool the air. On the contrary, in the summer, while he is to the north of the line, and vertical to the Siamese, the south winds reign in their turn; and thus either cause incessant rains, or at least dispose the weather to be rainy. It is these winds the Portuguese call monsoons, and other nations monsoons: and hence it is vessels have such difficulty to approach or depart from the bar of Siam. Thus the bleak winds of the frigid zones temper the excessive heat of the torrid, and the warm breezes of the torrid flow through and give genial warmth to the temperate, till they reach the frigid, and in some measure qualify that extreme cold, which in those inhospitable regions benumb nature, for

"As five zones th' ætherial regions bind,
 "Five correspondent are to earth assign'd.
 "The sun with rays directly darting down,
 "Fires all beneath, and fries the middle zone;
 "The two beneath the distant poles complain
 "Of endless winter, and perpetual rain;
 "Betwixt th' extremes two happier climates hold,
 "The temper that partakes of hot and cold."

The principal places in Siam Proper, are Chantchon or Liam, which is situated near the gulph of Siam, at the mouth of a river to which it gives name: it is about a day's journey from the sea, and has some considerable inland trade.

Bankaloy is situated on a river near the bar of Siam. The king himself is the sole merchant belonging to this place, for all the elephant's teeth, sapan and aquila wood is remitted to him. They make here the exquisite sauce called bullichang, on which the epicures of Siam regale; for many of the Siamese fall martyrs to a luxurious appetite.

"It is a shame, that man, that has the seeds
 "Of virtue in him, springing unto glory,
 "Should make his soul degenerate with sin,
 "And slave to luxury."

This sauce is a composition of cod, dried shrimps, pepper, salt, sea weed, &c. pounded together, and beaten to the consistency of a paste. In the above mentioned river are two small islands belonging to the Dutch.

Bangkok, situated about 50 miles south of Siam, is remarkable for its large gardens, some of which extend three or four leagues in length, and are filled with trees that produce the most delicious fruits. The river Menan runs from hence to Siam, and its banks are adorned with many pleasant villages, the houses of which are made of bamboos, and erected upon stakes, on account of the inundations of the river, which would otherwise sweep them away.

At Louvo, the king of Siam passes several months of the year, for the sake of having more freedom than in the metropolis, where he is obliged to be shut up, that his subjects may not lose that profound respect which they entertain of him, by seeing him too often; for solitude and indolence are the chief characteristics of his dignity.

"Upon a couch of down in these abodes,
 "Supine with folded arms, he thoughtless nods;
 "No passions interrupt his easy reign,
 "No problems puzzle his lethargic brain;
 "But dull oblivion guards his peaceful bed,
 "And lazy fogs bedew his gracious head:
 "Thus at full length such pamper'd monarchs lay,
 "Basking in ease, and slumbering life away."

Between Louvo and Siam there is a communication, by means of a large canal, on each side of which are extensive plains abounding with rice.

The king's palace at Louvo is a brick building, but exceeding capacious, and surrounded by fine gardens; the roof is covered with yellow tiles, which, when the sun shines upon them, appear like gold. The town itself is populous, large, and pleasant; and stands about the distance of 14 leagues from Siam.

Probat stands on a branch of the river Menan, about 65 miles north-east of Louvo. The king of Siam annually repairs hither in grand procession, to worship a mark in the rock, which is pretended to be the print of the foot of their idol Sommona-Codom.

Pourcelano, 320 miles from Siam, was formerly a considerable city, defended by 14 bastions, but is run to decay.

Menang-tan, six miles to the north of the last mentioned place, is celebrated on account of the pilgrimages made to it by many devotees of Siam, Pegu, Laos, &c. who repair hither to pay their respects to one of the above mentioned idol Sommona-Codom's teeth, which is here preserved with great care.

Tennasserim, about 200 miles from Siam, is a place of considerable trade, situated on a river, to which it gives name.

Cui is a town near the former, from whence the king of Siam receives great quantities of tin and elephants teeth. Margui, about 140 miles south-west from Siam, is situated in an island near Tennasserim, and deemed the best port in India. The commodities sold here are cloves, nutmegs, mace, verzina, nypha, benjamin, &c. nypha is a strong white wine distilled from the blossom of a tree; besides which, the country produces rice, tin, elephants teeth, aquila wood, &c. There was once an English factory here, which the East-India company took great pains to ruin and abolish, as it interfered with their emoluments.

Ligor is the metropolis of a country of the same name, which was formerly an independent state of itself; but a few centuries ago was conquered by the Siamese. It is about 380 miles south of Siam, and contains a Dutch factory, which is built of brick; but the houses of the natives are erected with bamboos thatched with reeds. At about three leagues distance there is an uninhabited island, called Papiere; and Sangore, at about 36 miles south of Ligor, produces gold, tin, elephants teeth, &c. which are purchased by the Dutch factory. On the western coast there is an island called Jonfalem, which was formerly a kingdom, but at present is of no importance.

Martaban or Martavan in the bay of Bengal, was once a kingdom, but is now only a Siamese province. It produces corn, oranges, lemons, figs, pears, chestnuts, medicinal plants, oil of jessamy, gold, silver, steel, iron, lead, copper, rubies, lacque, benzoin, &c. The people make a kind of black porcelain, with which they trade to Malacca. This country is 300 miles long, 115 broad, is so fertile as to have annually three harvests, and is blessed with such a pure air that the inhabitants never are afflicted with the head-ach.

On the western coast of Siam are three clusters of islands, viz.

1. The Nicobar islands, about 90 leagues from the continent, and 120 north-west from Sumatra. The middle cluster are all well inhabited except one, and the land in general is very fertile; they are called Sombreiro; but the northern cluster named Carnicubars are not so populous. The inhabitants, who are of a tawny complexion, paint their faces with various colours, and the dresses of the priests is singularly whimsical: their cloaths fit them so close that they seem to be sewed up in them; they wear horns on their heads turning backwards, which, as well as their faces, are painted green, yellow, and black, behind them they have a long tail, and exactly resemble the figure which the painters of Europe have thought proper time immemorial to represent the devil by. About eight leagues to the south of Sambreio are two well inhabited and fertile islands, called Ning and Gowry; the inhabitants of which will sell a hog for three feet of iron hoop, and a pig for one foot; they speak a broken kind of Portuguese, and are so fond of tobacco that they will give a fowl for a leaf of it. The southern cluster of the Nicobars are very mountainous, and the people much more savage than those of the middle and northern clusters. The inhabitants of these islands worship the moon, and venerate certain grottos in the rocks as temples. The men scrupulously confine themselves to one woman; and murder and theft are seldom heard of among them.

Nicobar, properly so called, which is the principal of these islands, and gives name to the rest, is near 100 miles north of Sumatra, about 10 leagues in length and four in breadth; is watered by many rivulets, and is very fertile. The inhabitants are robust, well made, and in their apparel resemble the people of the neighbouring continent. They employ themselves principally in fishing, and are some of the most expert swimmers in the universe; and Kemper affirms, that they can overtake a ship under sail. The English ships bound to Sumatra usually touch at this island.

2. The Andeman islands lie in 13 deg. north lat. about 100 leagues north of Sumatra; they are well inhabited by a bold savage people.

3. The

3. The Cocoa islands, 35 leagues west south-west of cape Negrais, produce a great abundance of cocoa-trees but are uninhabited.

S E C T. II.

Natural History of Siam.

WITH regard to the soil of Siam, it may be said to consist of cultivated and uncultivated land; there is scarce a flint to be found in the whole country. The land seems to be formed by the mud descending from the mountains; to which mud, and the overflowings of the river, the soil owes its fertility: for in the higher places, and parts not reached by the inundation, all is dried and burnt up with the sun soon after the rains are over.

Siam had once the reputation of being very rich in mines: and indeed this appears from the great number of statues and other cast works that are here, many of which are of gold. Mr. Vincent, a French physician, discovered a mine of very good steel, and another of chrysol; also a mine of antimony, and another of emery; exclusive of a quarry of white marble, and a rich gold mine. The latter mine, however, is concealed from the natives. They have plenty of tin, which however is soft, but rendered hard, as well as white, by being mixed with kadmia, a mineral reduced easily to powder; and it is this white tin which is called rutenaage. Mr. Vincent, during his stay at Siam, taught the inhabitants the art of separating and purifying metals.

Near the city of Louvo there is a mountain which produces loadstones; and there is another near Jonfalom on the Malacca coast: but these minerals, it is said, soon lose their virtue.

The most profitable trees in Siam are those which produce cotton, oil, and varnish: indeed the bamboo may be ranked with them, it growing to a prodigious size, and being of the utmost utility.

The forests afford timber for ship-building, house-building, &c. Here is a wood that will not cleave, and is called woodmary by the Europeans. Cinnamon-trees are natives of Siam, but not so good as those of Ceylon.

Iron wood grows here, and furnishes anchors: there is likewise a wood as light as fir, and of the same colour, but more fit for carving, as it always stands the chissel.

Rice is the chief grain used here; but wheat is sometimes sown upon the land that the inundation does not extend to: this is watered by small channels cut through the fields.

The Siamese rear pulse and roots in their gardens; and they have radishes, garlic, and potatoes; but no parsnips, carrots, onions, or turnips; nor have they any of the kind of herbs that we make use of in Europe.

Their flowers are tuberoses, jessamines, gilly flowers, tricolets, amaranthuses, &c. but these have not the fragrance of the European flowers. Oranges, lemons, citrons and pomegranates grow here, but no other fruit known in Europe. Here are mangostans, tamarinds, bananas, ananas, mangos, durians, &c.

The animals here are tygers, elephants, horses, oxen, buffaloes, sheep, and goats: there are some hares, but no rabbits. As to deer, there is a great plenty of them.

Peacocks, doves, pigeons, partridges, snipes, parrots, sparrows, and various other birds, are here in abundance. A bird, called the Nokho, is a very remarkable one: it is larger than an ostrich, and hath a bill near three feet in length.

The insects are white ants, marin-gowins or gnats, millepedes or palmer-worms, &c.

The Siamese, in tilling their land, employ both oxen and buffaloes; these they guide by a cord run through the grille of the noses of the animals, with a knot on each side, that it may not slip: it also passes through a hole or ring at the head of the machine used for ploughing. Nothing can be more simple than this plough: it consists of three pieces of wood; one is a long beam, which serves for the draught-tree or pole;

another is crooked, serving for the handle; the third is a strong short piece fastened underneath at the end of the handle; and it is this which bears the share. The whole is fixed together by leathern thongs.

S E C T. III.

Of the Natives; their Persons, Dress, Manners, Customs, &c.

SIAM, considering its extent, is not very populous. The people are of small stature, and well proportioned; their complexions are tawny, and both sexes have broad faces; their eyes are small, their mouths large, their lips thick, their noses short, and their jaws hollow. Their hair is black, thick, and lank; each sex has it cut so short as to reach only to the top of their ears, which are particularly large. Both men and women dye their teeth black: the great men are said to paint their legs blue, but the ladies never use any paint at all.

People of distinction wear a piece of callico or silk, about two ells and a half long, which reaches to their knees. Great officers and placemen wear, besides, a muslin shirt, as a sort of vest: it has no neck-band, and is open before; the sleeves are not less than two feet in width; they are without plaits, and reach almost to the wrist. In winter some put over their shoulders a breadth of stuff, or painted linen, like a mantle or scarf, the ends of which are neatly wound about the arms. The king wears a vest of brocaded fatten under his shirt, with sleeves reaching to his wrist; but none must wear this dress except those who are honoured with it from the prince's own hands, who sometimes bestows on his generals a vest also of scarlet, to be worn only in war, or in some great hunting match; this reaches to the knees, and buttons before; it has wide sleeves, which are so short as not to reach even to the elbow. On those two occasions, the king and his retinue appear in red; his guards have muslin shirts given them, dyed of that colour. They wear likewise what they call a cap of ceremony, which is white, high, and pointed like a sugar-loaf. That worn by the prince is adorned with a coronet of precious stones; and those which his officers wear, have several golden or silver circles, by way of distinguishing their respective dignities.

The Mahometans have introduced the use of popushes or slippers, a kind of pointed shoe, without either quarter or heel; which they leave at the doors of the houses they enter, to avoid soiling the rooms. They approve of hats for travelling; though very few cover their heads from the sun's heat, except on rivers, where the refraction may be too violent.

The men wrap their callico or silken garment, (which the Portuguese call pagne) about their loins, putting one end back between their thighs, and tucking it in behind; so that it resembles breeches: the other end hangs before, and, as they have no pockets, serves to tie in a knot for holding their betel.

The women wrap their pagne about their waists, and let it fall half way down their legs; they cover their shoulders with other cloth, the ends of which hang down on each side, but they do not wear any sort of cap on their heads. The common people go almost naked, and have neither shoes nor slippers on their feet. The women load their fingers with rings, and wear bracelets on their wrists and ankles, as well as pendants in their ears.

The natives of Siam are remarkably clean and neat; they bathe three or four times a day, and perfume themselves; they wash their hair with water and sweet oil, and keep their black dyed teeth as clean as possible: they apply a pomatum to their lips to render them pale; for pale lips and black teeth are the marks of delicacy and beauty.

Such women as do not chuse to bathe have water poured upon them: they never go quite naked into a river, the idea of infamy in the sex being affixed to nakedness; nor can a greater affront be offered to a Siamese lady than the introducing any obscene conversation. The laws of Siam prohibit the importation of all Chinese figures or paintings tending to give offence to female modesty.

The people of this country have very clear ideas, and are extremely smart in conversation: they are by nature kind and complaisant, though rather haughty when too much submission is shewn them. They abhor both drunkenness and adultery, and a sincere affection subsists between men and their wives, who bring up their offspring to be as temperate, modest, obliging and affectionate as themselves. They are partial to the customs of their ancestors, and little admire the curiosities of foreign countries. They are timorous, careless, indolent, and have an aversion to the spilling of human blood.

Their usual food is rice and fish. The sea yields them very excellent fish of all kinds; they have fine lobsters, delicate little turtles, and small oysters, besides a variety of fish that the Europeans are unacquainted with. Here too are very fine river fish, particularly eels; they however prefer dry salt-fish, even though it stinks; and they eat mice, rats, locusts, and lizards.

A pound of rice, costing about a farthing, with a little salt-fish of no greater value, will serve a Siamese the whole day, their fauce is only a little water, mixed with spices or herbs. They have a favourite dish called ka-la-chaun, made of small fish reduced to a mash. They drink arrack, which is very cheap, or else common water. They use buffalo's milk, which yields a fine thick cream, and in greater plenty than the milk of our cows: they however make no cheese, and very little butter. They seldom eat flesh; when they do, they prefer the intellines. All animal food there is tough and dry; nor is any care bestowed on the poultry. As to wild fowl, these they never eat at all.

They drink tea when they receive company, but do not put sugar into their cups as we do; they put a bit of sugar-candy into their mouths, and sip the tea.

Servants and slaves, when in the presence of their superiors, must never stand, but kneel, or sit on their heels, with their heads inclined a little, and their hands raised to their foreheads. When inferior people pass their superiors in the street, they bow the body, join their hands, and raise them to their heads. In visits, an inferior prostrates himself, and never speaks till spoken to by the person to whom he makes the visit; for the person of superior rank must always speak first. The visited offers his place to the visitor, and presents him with fruit, betel, &c.

When a man of quality visits his inferior, he walks upright into the house, and the visited receives his visitor at the door, and attends him thereto when he departs. In short, the ceremonies observed at Siam are almost as numerous as those of China.

The right hand is looked upon as more honourable than the left; and that part of a room opposite the door, is always offered to a visitor. If there be much company, they are all seated according to their respective ranks in life.

These people, however, notwithstanding their general ceremonies, are in some instances rather indecent; for they belch without restraint, and with their fingers wipe off the sweat from their faces.

The head is in this country very peculiarly respected; for there cannot be a greater affront offered than to touch the head or the hair of any person. The respect to the head indeed is shewn by raising the hands to it in the ceremony of salutation. When a letter arrives from any person for whom the receiver has an esteem, he holds it up to his head, and perhaps lays it upon the crown.

The Siamese will never sleep under the feet of their inferiors. Their houses, though of but one story, rise gradually, and the innermost apartments, which are the highest, are deemed the most honourable.

The children of the Siamese have much docility and natural sweetness of disposition: they are instructed to express great modesty in every action, and all possible submission to their superiors. Parents are the more careful in the education of their children, as they are accountable for their offences.

The Siamese are thoroughly versed in all the principles of refined good-manners: they are so cautious of saying any thing that may give the least offence, that they will not even relate a circumstance founded on indisputable fact, if there be any part of it they judge disagree-

able even to the most insignificant in company. They never plume themselves on their own capacities, or affront others for their ignorance. Like the Chinese, they seldom speak in the first person; and behave with a general respect, courtesy, and politeness, which distinguish them as a well-bred people.

With respect to their method of travelling, they ride on the buffalo, the ox, and the elephant. Every person has an unlimited privilege to hunt and take a wild elephant, but he must not kill him: the female is employed in common uses, and the male is trained for war.

The Siamese also ride in chairs or sedans, which are square, with flat seats placed on biers, and are carried on mens shoulders. To some there are eight men, to others four. Some of these sedans have a back and arms, whilst others are only encompassed with a rail. Some are open at the top, and others have canopies. 'Tis not every person, however, who can ride in one of these sedans; 'tis an honour allowed only to great people of the court. The Europeans have the privilege of riding in palanquins, or canopied couches, carried on mens shoulders. Umbrellas are not allowed but to such natives as have the king's royal sanction for them.

The Siamese dispose of their daughters in marriage at a very early age. If the parents of the maiden approve of her lover, they consult an astrologer, after the match hath been proposed by women advanced in years. The fortune-teller is to inform them whether the match will be happy or not; that is, in fact, he is to know whether the man be opulent or not; for such is the despotism of the government, that individuals are obliged to hide their wealth. If the answer of the astrologer be favourable, the lover makes three formal visits to his mistress: on the third visit, the relations of the parties meet, when the young lady's portion is paid, and the marriage is looked upon as fully completed, without further ceremony, for the present. However, a few days afterwards the new-married couple are sprinkled with water appropriated for that purpose, and prayers are offered to heaven for their felicity. The wedding is then celebrated with feasting, dancing, and music, at the house of the bride's father.

Men have the liberty of marrying several wives; very few, however, except the higher classes, marry more than one; and this is done rather for grandeur and state, than from motives of either convenience or regard. Those who have many wives, like one of them the chief or great wife, to whom the others are subordinate; for the latter, though legitimate, are considered as slaves, being purchased. Marriage is forbidden in the first degree of kindred; yet a man may marry the sister of his wife, after the death of the latter. The succession in families is in the children of the great wife; those of the other wives are, like their mothers, deemed slaves, and may be sold as such by the heir at law.

The wives of the ordinary class of men here work for their husbands, and maintain them during the whole time they are in the service of the prince, which is about six months in the year: they till the land, buy and sell goods, and do other necessary business.

Divorce is here tolerated, on condition that the husband restores to his wife the portion she brought him. In this case, the children are divided equally between the disuniting parties, who are at liberty to marry again as soon as they please. People of reflection and reputation, however, avoid these divorces if possible, well knowing that they do them no credit; and in general, as hath been already observed, the married people live together in great harmony and esteem. The husband, who has absolute authority in his family, can dispose of all his wives except the chief, and all of the children of such wives.

The women of Siam are said to be more tenacious and jealous of the honour of their husbands, than the latter are themselves. They have a strict regard to virtue, and cannot bear the smallest blemish on their reputations. At least, this is the character of the women in general.

The Siamese bury their dead in lacquered coffins; these they place upon a table, till every necessary preparation is made for the funeral. In the mean time they

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they light up tapers, and burn perfumes. The talapoins or priests assemble, and sing stanzas for which they are well requited by the relations of the deceased. The corpse, in proper time, is taken into the fields to be burnt; the pile is made near some temple, in a square spot of ground fenced with bamboo. The body is decorated with gilt and stained paper, representative of birds, flowers, fruit, &c. which are for the use of the deceased in the other world, where such emblems are supposed to be animated and realized.

The procession of the corpse to the funeral pile is attended by various instruments of solemn music, and the mourners are all in white.

On their arrival at the place, the body is taken out of the coffin, and laid on the pile; then the priests sing, and a fire-work is soon played off. About noon (for 'tis in the morning the dead are thus carried) the pile is set fire to, and the ashes of the deceased are afterwards deposited in some part of the temple.

The poorer sort of people do not burn the bodies of their deceased relations, but either privately inter them, or else expose them on a scaffold in the open field, where they are devoured by birds of prey.

As to the religion of the Siamese, they are taught, by their talapoins, that the soul transmigrates; that all nature is animated, and informed by a rational soul; that heaven, earth, woods, hills, vales, water, fire, and houses, are animated by some spirit; that the soul of man passes through many states, and is then confined to an human body, to be punished for its crimes: and, the better to establish the doctrine of this pre-existence of the soul, some of the talapoins persuade their disciples they even remember their several transmigrations. The soul, they say, is formed of such subtle matter as not to be touched or seen, and yet after death retains the human shape: but though the soul be material, yet it is by no means perishable, but animates the body of some other creature: it is sensible of pain and pleasure, and will at length re-animate an human body. They believe too, there are certain places beyond the visible globe where they shall be rewarded for their good or bad actions: there are nine distinct regions of happiness and misery; the soul does not pass immediately from one state to another, but has new birth wherever it goes; therefore, they maintain, it stands in need of such things as it had been supplied with in this life: hence they burn various effects and emblematic figures with the dead; and implore the latter to do them no hurt in this life, as they have so amply provided for them.

They maintain that the soul resides in the blood, and therefore deem it improper to open a vein, or make any incision in the flesh, by which the blood might issue out. As to the nine degrees of felicity and punishment, as we have just mentioned above, they believe that the nine first are above this world, and the other nine under our feet. The highest of the first nine is the place of most bliss, and the lowest of the second nine the place of most misery. But however great may be the felicity of the highest paradise, yet that felicity is not eternal, nor exempt from inquietudes; since it is a state in which a person is not only born, but also dies. The true paradise is of another kind. If, after several transmigrations, a soul, by the good works done in each new life, arrives at such a degree of merit, that there is not, in any of the worlds, any mortal condition which is worthy of it, then they say, it enjoys the Hireupan; that is, it has disappeared, and will return no more to any world, but remain in a state of eternal impassibility and happiness. This is, properly, the Indian's heaven.

When a person, yet living, is supposed to have merited this everlasting state of happiness, they ascribe to him great strength both of intellects and body; they suppose he possesses universal knowledge; that he remembers every thing that occurred to him during his several transmigrations, and knows what is to happen till the period of his departure from this life; that, before his exit, he shall have the power of working miracles; and that his death will be of a more noble kind than that of other people; he shall vanish, say they, like a spark lost in the air.

It is to the memory of these supposed perfect beings, that the Siamese erect and dedicate their temples: but the person who, they pretend, has surpassed the men that ever lived a life of righteousness, and to whom they therefore pay adoration, is Sommona Kodom. Kodom was the proper name of this man; and Sommona signifies a talapoin of the woods.

The books of the talapoins affirm, that the above holy person was the son of a prince of Ceylon, and that he not only exhausted his whole substance in continued acts of munificence, but even pulled out his own eyes, and then slaying his wife and children, gave them to the talapoins for . . . The same books also assert, that before the entrance of the above extraordinary character into the paradise of eternal bliss, he had acquired an amazing corporal strength, and could work miracles, being capable of extending his earthly frame to whatever dimensions he thought proper, and then of diminishing it even to so small a point, as to become totally invisible.

But whatever power they ascribe to this great Sommona Kodom, they do not maintain that his power extends over other nations; nor do they consider him as the institutor of their religion, but only the restorer of it, after mankind had relinquished such wise precepts as had been originally laid down for them.

The Siamese allow of the practice of all religions, and never wish to convert any person: they do not, like the Europeans, extol faith as a grand virtue; they believe, because they know not how to doubt; much less are they persuaded that there is a mode of worship which ought to be the established religion of all nations. The priests do not hold, that a soul shall be punished for denying their traditions; for they themselves have a respect for every religion, even if they cannot immediately comprehend it. They do not imagine their religion to have proceeded from heaven, or that it is in every point consistent with reason; they frankly acknowledge that there are inconsistencies in their sacred books; yet, upon the whole, insist that their religion is founded in truth and virtue: they hold it to have been born with man, and penned by some extraordinary human judgment that never committed any kind of sin, though uninspired.

We shall close this section with observing, that the principles of the Siamese morals are reduced to five negative precepts.

The first precept, "Kill nothing," is extended to vegetables and seeds, as well as animals; because they believe the seed contains the plant, or is only the plant itself under a cover. The person, therefore, who keeps the precept inviolate, can live solely upon fruit, which they consider only as part of a thing that has life, and which thing does not suffer by having its fruit plucked from it: but in eating the fruit, the kernel must not be devoured, as being a seed. The precept even forbids the destruction of any thing in nature; because, as hath been already remarked, they suppose every thing to be animated with a rational spirit. Thus they believe, that to break a branch of a tree, is like breaking the arm of an innocent man, and offends the soul of the tree; but when once the soul has been dislodged from any body, they think there is no crime in feeding upon the latter. They have methods of evading many of the rules ordained by their religion.

The second precept, "Steal nothing," is most strictly and religiously observed; as is the third generally, "Commit no impurity." The fourth, "Lye not, nor slander," is enforced with great warmth and zeal by the talapoins, and observed, as much as the frailty of the human heart will admit, by their disciples. The fifth and last precept, "Drink no intoxicating liquors," prohibits not only the drinking strong liquors to excess, but even the drinking them at all.

S E C T. IV.

Particular Account of the Talapoins and Talapoinsesses.

THERE are talapoins of the woods, and those of the towns; but as any person who is learned may become a talapoin, he who inclines to enter into the spiritual

spiritual brotherhood, first applies properly for admission, and then assumes the distinguishing habit, which is a garment of various colours; but he has no shirt or vest, and goes bareheaded and barefooted. The habit consists of four pieces of cloth; the one is the angfa, a kind of shoul-der-belt, five or six inches broad; they wear it on the left shoul-der, and button it with a single button on the right hip. Over this belt they have another, called the pashivon, reaching to the ground both behind and before, and leaving the two arms, with all the right shoul-der free. Over this is the papat, which reaches low behind, as well as to the middle before, and is generally of a red colour. They gird the whole with a piece of yellow cloth called rappa-kod, that completes the four pieces of which their habit consists.

The talapoins have strange conceptions of the nature of sin; for, supposing their ideas in this respect to be ever so comprehensive and just, they, however, violate, for convenience, the strictest rules. For instance, though they themselves refrain from the commission of actions repugnant to the principles of their religion, yet they readily connive at whatever the laity do. Thus, rice being a food, they will not boil it, as boiling it is killing it; but they will eat it when boiled, nor be displeas- ed with those who commit the sin. Whatever sins the laity commit, these fathers expiate by their good works.

A talapoin is never suffered to intermeddle in any state affairs; nor must he, if avaritiously inclined, in the least shew it: he must never adorn his apparel, or betray any particular fondness for women.

The spirit of the institution of this holy order is to lead a life of devotion and penitence for the sins of other people. They subsist entirely upon alms, and are constrained, so long as they continue to follow their profession, to live single, on pain of being burnt; but not burnt to death; or the authors of the Universal History are in a great mistake when they say, "It is one of the privileges of the talapoins, that they cannot be put to death."

The talapoins are ignorant of the founder of their order, though the people think them and their doctrine as antient as the world itself.

These fathers educate children, and at every new and full moon expound the principles of their religion in the temples. When the rivers swell, they preach constantly every day, both morning and afternoon, till the inundation subsides. They relieve each other, and sit cross-legged, in a high state-chair; and when each concludes his sermon, the people give him alms: so that those who are industrious in preaching, soon become rich.

"This time of the inundation, says an author, may be called the Lent of the talapoins: their fasting is to eat nothing from noon; they only chew betel."

When the rice harvest is got in, the talapoins of the towns go every night, for three weeks successively, to watch in the fields, under little huts, and in the day return and sleep in their cells, near the temples. In the centre of their temporary habitations stands the hut of a superior. They make no fires to guard themselves against the wild beasts, their sanctity being deemed alone sufficient to protect them. But it must be considered, that in this season the beasts meet with a good deal of forage, and are not so sharply on the hunt as at other times; besides, the priests generally take care to have their huts secured by some fence. The people, however, attribute their preservation entirely to the purity and holiness of their manners. They think that a tyger, when coming up to a talapoin, will only lick his hands and feet, and then leave him.

At dawn of day, the talapoins rise and wash themselves. They then attend a superior to the temple, and spend two hours in prayer, and singing hymns, which are engraved in the Bali tongue upon long and broad leaves. Both the talapoins and the people prostrate themselves three times upon entering, as well as leaving the temple: the object of their homage is a great idol in the building.

As soon as service is over, the priests go and beg alms in the street: their begging is of a peculiar nature;

they have an iron bowl in a piece of linen, which they throw across their shoulders by means of a cord, and then fix themselves at some door, without opening their lips: the people, however, generally give them something, and, with whatever they get, they repair to the temple, to make an offering of it to the idol.

Having breakfasted, they apply themselves to study, and the instruction of their pupils: in the afternoon they sleep; and towards night, after spending two hours in prayer and singing, they refresh themselves with some fruit, and retire to their natural rest.

At every new and full moon the people wash the talapoins, after these priests have shaved their faces, heads, and eye-brows; and when a superior of a convent dies, another is elected in his room by the brotherhood. The name of the superior is Chaw-Vat, or a lord of the convent. The highest, however, in office, is the San-krat, who ordains the talapoins, as our bishops do their priests. But though the sankrats alone can constitute a talapoin, yet the jurisdiction of the former extends no farther than just over the people of their own particular convent.

The clergy have great privileges granted them; among others, they are exempt from services under the king, who therefore, lest they become too numerous, causes them to be examined, at particular times, as to their knowledge of the Baly language, and of the holy writings. If they are not deemed sufficiently learned, he reduces them to a secular state. Some thesauruses were reduced in the year 1687.

The talapoineses are nuns who live with the talapoins in the same convents; which convents are a number of single houses standing upon bamboo pillars at a small distance from each other. Of their temples we shall give an account, when we describe the city of Siam.

Though the talapoineses reside with the men in the same convents, yet, as they are never admitted till they are old, there is no apprehension of a criminal connexion. Every person who goes to a convent, goes there entirely by choice, and has liberty to leave it whenever he or she pleases.

SECT. V.

Of the Laws of Siam, and Punishments inflicted for Offences.

THE laws of Siam are contained in three large volumes, enjoining an unlimited obedience from children to their parents, and subjecting the former entirely to the jurisdiction of the latter.

The governors of provinces have the sole command in both civil and military concerns.

With regard to punishments for offences, some are equitable and rational, others ridiculous and barbarous.

The usual punishment for robbery is the being obliged to pay double the value of the effects stolen, or the suffering corporal punishment, as the delinquent may perhaps have no effects to compensate with. Whoever here wrongfully keeps possession of another man's estate, is considered in the light of a thief or robber; so that, when ejected by law, he is not only obliged to give up the inheritance to its right owner, but also to pay, exclusively, the full value of such estate; half of which goes to the party injured, and the other half to the judge who tries the cause.

Persons guilty of rebellion are ripped up alive; and those convicted of treason or murder are trampled to death by elephants. If a great man of the court be detected in embezzling any of the royal treasure, they pour melted lead or other metal down his throat. Omissions, in a general execution of orders, are punished by cutting the head with a sword, called pricking the head, as if to punish the memory. The bastinado is sometimes exercised in a very rigorous manner. Almost the smallest appearance of guilt confirms the crime, and to be accused is nearly enough to render a man culpable. When a person, however, designs to prosecute another, he is obliged to draw up a petition, in which he states his complaint, and presents

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to a Nai, or chief, who conveys it to the governor of the province in which the offence was committed. When every thing is prepared for trial, the parties have summonses sent them to make their personal appearance in court; where, merely by way of form, they are advised to compromise matters. At length, however, the governor fixes upon a day for all parties to attend again; and on this day, if sufficient testimonies are not produced, as to matter of fact, and admissible defences made, both plaintiff and defendant are constrained to walk upon red-hot coals, and he who escapes unhurt is looked upon to be innocent. In some cases the parties are obliged to put their hands into boiling oil; and in both these ordeal trials, by some dexterous management, one or the other of the parties is said to remain unhurt. Loubiere relates, that a Frenchman, from whom a Siamese had stolen some tin, not having sufficient proof to convict the offender, was advised to put his hand into a pot of boiling oil, with this assurance, that if he was just in his accusation the oil could not possibly hurt him. The Frenchman agreed to the trial, but almost consumed his hand, whilst the Siamese, who had readily submitted to the same proof, drew his hand out of the oil unhurt.

There is also a proof in this country, by placing the parties under water, and he who can remain there longest is supposed to be innocent. Sometimes emetic pills are administered, and he who can keep them on his stomach without vomiting, is looked upon as guiltless. "These trials," says an author, are made in the presence of the king and magistrates; and it sometimes happens that the former causes both plaintiff and defendant to be thrown to tygers, and if either of the persons has the good fortune to escape, he is deemed innocent."

We should, from the nature and extreme absurdity of these trials (which are practised in other parts of the world as well as Siam,) suppose them to have been long since abolished, had we not the concurrent affirmations of respectable authors to the contrary. We will flatter ourselves with the hopes, however, that ignorance and infatuation do not cause so frequent an exercise of them as in earlier ages. The committing a couple of men to the fury of a tyger, is the very excess of equal ignorance and cruelty; for if both be devoured, what proof of innocence is there in either?

The provinces frequently appeal from one to another; and the president of the tribunal in the city of Siam, can reverse a judgment given in any of them, except the province appeals to the king; so that where the parties are opulent, a suit is sometimes very tedious and expensive; and when the poorer sort of people have formidable adversaries to cope with, their innocence is but a slender shield to them. Suits ought always to end in three days, but some last as many years. They have no attorneys; the parties either act, and speak for themselves, or depute some relation; and what each says is minuted down by the governor's clerks.

The functions of governor and judge in the capital are divided into two offices; and the subordinate offices are given to the principal officers of state, who compose a tribunal in the palace royal, and to whom all appeals are made. Indeed when the king removes from thence, the president dispenses justice in a tower out of the royal inclosure; and to him alone belongs the determinate voice. Judgment is never executed without a special commission from the king; and to prevent oppression being exercised by the governors of provinces, officers are appointed to repeat to the king every thing that passes, in causes of particular consequence in the courts of judicature: the salutary intention of this constitutional measure, however, is generally defeated by a connivance between the officers.

As we have, in the course of this section, spoken of the punishment inflicted for treason, we shall add a quotation from an author who treats of the trial of capt. Hamilton for that offence at Siam, in the year 1719.

"In 1719, Captain Hamilton being at Siam, and conversing with Oya Sennerat, a man in power, about some alteration in the English treaty of commerce, happened to say, that 'the king had been imposed on.'"

Now it seems that the merely saying that the king of Siam can be imposed on, is treason. The captain was therefore in a few days taken into custody, and brought to a court of justice, where Oya Sennerat appeared against him, and brought in evidence one Collifon, who affirmed he had heard the captain utter the words in the Siamese language; but Collifon being asked by the judge if he understood that language, and the former acknowledging he did not, the captain was acquitted. Had he been convicted, he would have been immediately executed on the spot, the elephant being ready."

Lesser crimes are usually punished in a very equitable manner; for lying, the mouth is sewed up, the heat is obliged to walk about several days with a small wooden pillory about his neck; and one who is guilty of assaulting another with a malicious intent, is sentenced to be quickset, that is, set in the ground up to the shoulders, and his head severely buffeted about. In these rational punishments, strict equity seems to deal her judgments with impartiality.

"Of all the virtues, equity is best,
"Valour without it is a common pest;
"Pirates and thieves too oft with courage glad,
"Shew us how ill that virtue may be plac'd;
"Tis our complexion makes us chaste or brave,
"Justice from reason, and from heaven we have;
"All other virtues dwell but in the blood,
"That in the soul, and gives the name of good."

Yet it cannot be denied, that in Siam, as well as other places, favour may be bought; equity is frequently sacrificed to a bribe, and the smiles of the law are disposed of to the best bidder.

"Laws bear the name, but money has the power,
"The cause is bad whenever the client's poor;
"Those strict-liv'd men, that seem above our world,
"Are oft too modest to resist our gold,
"So judgment, like our other wares, is sold;
"And the grave knight that nods upon the laws,
"Wak'd by a fee—Hems! and approves the cause."

They have, however, one excellent custom here, which is, that none are permitted to upbraid a delinquent with his offence, after he has suffered the sentence of the law; nay, the crime is so little thought of after the punishment has been inflicted, that the person is cared for as much as ever; and an offender who is one day in the utmost disgrace, may the next be advanced to the highest dignity.—For by his suffering

"The scurf is worn away of each committed crime,
"No speck is left of his habitual stains,
"But the pure ether of the foul remains."

S E C T. VI.

Of their Languages and Learning.

THE natives of Siam have two languages, viz. the Siamese and the Bali: the latter is their learned and sacred language. The former has thirty-seven, the Bali thirty-three letters, all consonants. The Siamese resembles the Chinese in some respects: it has neither inflections of nouns or verbs, these being supplied by four or five particles, placed either before or after the verb.

The favourite study of the people of Siam is arithmetic, in which they use ten characters as we do, and are very ready in calling up accounts.

They have no ideas of the graces of oratory; nor have they the art of printing among them: books are engraved with an iron pencil.

They have very slender conceptions of philosophy; and as to the laws of their country, these they do not study, unless placed in some office where a knowledge of them is essentially requisite.

As to astronomy, they know nothing of the system of

the world : like the Chinese, they think that eclipses are occasioned by a mighty dragon ready to destroy both the sun and moon, and therefore make a great noise with brass pans, &c. to frighten away the monster. They believe the earth to be square, on whose extremities the arch of the firmament rests.

Their calendar has been regulated twice by able European astronomers, who have taken two epochs, distinguished for some rare conjunction of the planets: the first refers to the year 545 before Christ; the second to the 638th after Christ. Their year they divide into three seasons, beginning it at the first moon of November or December: they have no clocks, but judge of the time by the sun: they have four watches for the night; and in a court of the royal palace, there is an hollow vessel with a small hole therein; and this, set upon water, gradually lets it in, till it sinks just as the hour expires; and then particular persons about the palace strike loudly upon copper basons, to proclaim the expiration of the hour.

As to astrology, no affairs of consequence are ever undertaken without a previous consultation with some prophetic and learned sage in that sublime science.

They scarce know any thing of anatomy or medicine: indeed there are some physicians among them; but these must act with great caution: for if they prescribe for the king or royal family, and do not give relief, they are severely cudgelled. They cure most diseases by sudorifics: their whole practice of physic consists in using certain receipts handed down from their ancestors. The physicians sometimes prescribe purgatives, but very seldom emetics. Their chief diseases are fluxes and dysenteries; and the small-pox often makes great havoc amongst them. When a patient is past all cure, they say he is enchanted.

An author, speaking of these people, says, "They know nothing of chymistry, though they passionately affect it; and some boast of profound secrets. A king of Siam once spent a prodigious sum in search of the philosopher's stone."

As to music, they use a kind of violin, with three strings, and a shrill hautboy; also little drums and copper basons; but neither play nor sing by any kind of notes. They have also a trumpet that makes a very harsh noise.

When the king goes out, and the whole royal band attend him, the sounds have an extraordinary effect upon an European ear.

S E C T. VII.

Of the King: general Relation of this despotic Monarch, including an Account of his Palace, Guards, and Elephants. Of the Ladies who attend on his Majesty: of the Queen: of the King's annual Processions; of his Army, Navy, and royal Revenues.

THE king of Siam, who claims a kindred with all the kings, is a most despotic prince, and is almost adored by his subjects: even his ministers, when in council, never must presume to speak to him but upon their knees. His palace is a most splendid edifice, situated on an eminence, and may be compared to a city, so extensive is it, and so grand are its several pyramids, towers, &c. This superb pile, which stands on the north side of the city of Siam, and is built with brick, is surrounded by three inclosures, and spacious courts between each wall. The apartments of the king and queen are in the innermost court, which includes several elegant gardens. The people always prostrate themselves on entering or quitting this inner court.

An intelligent author, speaking of the royal palace, says, "It is a mile and a half in circumference, and divided by courts: in the two first are lodged the officers of the king's household; and in the others are still to be seen some old apartments of the ancient Siamic monarchs, esteemed as sacred places, with lovely rows of trees before them. There are also some antique temples, grand and ornamental. The king's apartment, which is in the innermost court, was but newly built when the French ambassadors were at Siam: the gold, which glitters in a thousand places, distinguishes it from the other

buildings: nor can any thing be better done than the carved work with which it is adorned on every side. The queen's, which is very magnificent, adjoins to the king's."

The palace gates are always kept shut; and at each gate stands a porter, who, on any person's wanting admission, informs an officer of it; and no one can ever be admitted that has drank any spirituous liquor; on which account the officer always smells the breath of those who enter. There are always six hundred soldiers in and about the palace; but these are never armed, except on particular occasions. They are the king's executioners as well as guards, and a party of them row his balon when he goes on the water.

The king has also two bodies of horse-guards, who are natives of Laos and Meen; and a third composed partly of the natives of Indostan and Chinese Tartary. These horse-guards always attend his majesty when he goes abroad; but it must be observed, they are never suffered to be within the palace gates.

In the first inclosure of the royal palace are the stables of the best elephants and horses: the former are named by the king, and attended with great care: that which has the most honourable name, is treated with the greater respect. They have always their rich trappings on when taken out of the stables; and the people have an opinion that these sagacious animals possess the souls that formerly lived in the bodies of great and famous men. The king will never ride upon a white elephant, from a notion that it is animated with the soul of some prince. His majesty is stiled, king of the white elephant; a title, however, which the king of Pegu disputes with him.

In the innermost court of the palace, where, as we have observed, the apartments of the king and queen are, there are handsome halls, besides a grand hall of audience; at two corners of the latter there are two noble doors, ascended by a flight of steps: the window has three umbrellas, one before it with nine rounds, and two on each side with seven; the umbrella being, in this country, a mark of state, as the canopy is in Europe. In this hall the officers receive their orders, by the intervention of forty pages divided into four bands, who prostrate themselves, half on the right hand, and half on the left, while the monarch shews himself at a window looking into the hall.

None but ladies are allowed to attend his Siamic majesty in his bedchamber, who dress and undress him, except indeed putting on his night-cap, which he does himself, as nobody must touch his head. His provisions are dressed by females also, who wait on him at table, after some little ceremony between them and the eunuchs with regard to the bringing in the dishes.

But though the king is thus attended by women, he has gentlemen of the wardrobe; the most distinguished of whom has the honour of having in his care his majesty's golden cup.

The queen has her elephants and balons, and is attended with great pomp wherever she goes: she, however, is not seen by any body except her female attendants and eunuchs; for she is always in a chair inclosed with curtains.

The eldest son of the queen does not always succeed to the crown, but generally the eldest son of the king by the first concubine that brings him a child. Daughters never inherit the throne.

When the king goes abroad, he either rides upon an elephant most richly caparisoned, or is carried in a grand chair. Once a year he passes through the city, with a numerous train of elephants, and bands of music. The populace, during the procession, fall prostrate at the approach of his majesty, and rise, after he has passed them, to gaze at him.

Once a year also he shews himself on the river in a grand balon covered with a rich canopy: several thousand other balons are seen upon the water at the same time, forming a most elegant sight. He is rowed to a temple on the opposite shore, where the priests pray for him, and present him with a couple of yards of cotton cloth, spun and woven on that day. At sun-set he leaves the temple, and is rowed back to the palace.

An author, speaking of the king of Siam's water procession,

cession, says, "His reason for honouring the river and his people at this time, is to forbid the water rising above such an height, or to continue increasing above such a number of days: however, it often disobey his majesty's commands."

No officer or other person must ever presume to approach the king in his royal apartment without a previous order given him: this is a law made for the prince's safety.

The great officers must never visit each other privately; the visit must be on some public occasion; and they must always speak loud, so as to be heard; for if they speak in a low tone of voice, it is suspected they are conspiring against the state; and every person who hears any thing said that is not favourable to government, is under a necessity of commencing informer; for 'tis death to conceal it; and there are always a number of spies ready on the spot, to make general observations of the company.

Though it is high treason to say the king can be deceived, yet he is often and easily deceived; for all informers are dishonest, and the Indian princes love to be flattered: the courtiers conceal their real sentiments from their prince, and the prince conceals his own from them: they must never presume to point out any error the sovereign has committed, or be so bold as to tell him that it is impossible to execute what he commands; they therefore implicitly obey him, and if they miscarry, excuse the miscarriage afterwards in the gentlest terms.

The common people live in much greater security and happiness than the nobility and officers of the crown; for honours here never lead to happiness, but to anxiety, dread, and a perpetual disturbance of mind. "The common people, says a respectable author, enjoy pleasures which their superiors are strangers to; nor indeed are they so liable to be oppressed as the subjects of some other countries, free access to the throne being always had when complaints are to be made."

That no individual (a talapoin excepted) may avoid serving his prince six months in the year, every man is enrolled; and companies are formed and commanded by a Nai or general officer.

When the Siamese go to war, their order of encampment and battle is thus: the army arranges itself in three lines, and each line is composed of three great square battalions, the king being in the centre one.

The nine battalions thus formed, each has sixteen male elephants in the rear, accompanied by two females, besides others of those animals for carrying baggage, &c. The Siamese rely much on their elephants, though the latter cannot be managed with a bit and bridle like a horse; in short, when they are wounded, they often turn back on their masters, and throw the whole army into disorder.

The battle always commences with a discharge of artillery, with which they have been supplied by the Portuguese; and then they exercise their arrows, but never come to a close engagement.

We shall here beg leave to quote a few words from an author who treats on this subject, and who seems to have taken great pains to obtain a thorough knowledge of the Siamese. "As their religion, says he, inspires them with an horror of blood, they, to avoid killing, do not shoot directly at one another, but higher; yet so as that the shot may fall among the enemy, and oblige them to retreat; which one party fails not long to do, when they perceive it to rain darts and bullets. Indeed, when they find themselves pursued, they shoot lower, in order to stop their adversaries; who, if slain, are then thought to be guilty of their own death, by approaching too near: for the order which the king gives his troops is, "Kill not, unless ye are forced to it by necessity." As for sieges, they are wholly incapable of carrying them on."

The same author says, "The armies of Siam, and indeed all the neighbouring countries who hold the metempsychosis, busy themselves only in making slaves; and the usual way among them of waging war, is to invade each others dominions in different parts at the same time, and to carry off whole villages into captivity."

As to the king of Siam's navy, his majesty is not master of above half a dozen capital ships, the crews of

which are foreigners; he has, however, exclusive of these, about sixty gallees of war: but they are small, with only one man to an oar, who is obliged to row standing, the oar being so short, for lightness sake, that if not held perpendicularly, it would not touch the water. The king, in his naval expeditions, only makes reprisals on such of his neighbours as injure him in his commerce. His royal balm, or pleasure barges, consist of about an hundred and fifty, and are very magnificent.

As to the revenues of the king, they arise from cultivated lands, exports and imports, vessels, gardens, fruits, fines, confiscations, &c. &c. His treasury is immensely rich.

S E C T. VIII.

Of the Nobility, great Officers of State, and Ambassadors.

NOBILITY in Siam is not constituted by birth, but by the prince's favour, or by opulence. He sometimes ennobles people of the very meanest extraction, provided they have any particular services to recommend them. To these he gives, as a mark of distinction, either a golden or silver bouffette to hold their betel.

There are five degrees of nobility, viz. the Oyas, who possess the highest places, and whose golden bouffette or box is much better wrought than those of the inferior nobility.

The Okpras form the second degree of nobility, and are considerably more numerous than the Oyas. From the Okpras, the king's ambassadors extraordinary are chosen.

The third degree of nobility are the Oklouans: these have only a silver bouffette, chased with festoons and branches.

The fourth and fifth orders are the Okkowns and Okmunes; out of whom the king chooses his judges, governors, &c. and whose bouffette is quite unornamented.

The authors of the Modern Universal History say, "The king of Siam has many lords, who are peculiarly attached to his royal person: these always live within the palace. Others there are who are employed without, to govern affairs, and preserve good order among the people. The rank of each nobleman is distinguished, when he appears abroad, by the richness of his sword as well as other marks of honour. The ladies are also distinguished in proportion to their respective ranks."

The abbe de Choisy says, "There are eight great officers of state in Siam, viz. the Maha Ommarat, who is the next to the king in authority, and sits in his presence; the Chakri, who regulates the affairs of war and justice; the Aahoon, who is generalissimo both by land and sea; the Okya Vang, who superintends the affairs of the palace; the Okya Pracklang, who has the care of foreign affairs and the royal magazines; the Okya Pollatep, who has the charge of the king's revenues; the Okya Jombarat, who is head judge of all criminal matters; and the Okya Pakdi, grand treasurer. These prime officers, with the king's approbation, dispose of all other posts in the realm, and are responsible for any errors committed in them."

All the officers of government, residing in the capital, must daily attend in some part of the palace, except they have leave of absence, on pain of being severely whipped with split rattans, which cut deep in the flesh.

Ambassadors in Siam are considered in a very inferior light, being deemed only the special messengers of the princes whom they represent; which office is far from being accounted so respectable as in Europe, and other parts. Those who come from the neighbouring sovereigns, that are dependant on, or connected with the emperor of Siam, are obliged to prostrate themselves before him, and advance towards him creeping upon their hands and knees. Ambassadors from independent Asiatic monarchs are treated with some trifling degree of greater respect. But the European ambassadors are exempted from many of the ceremonials which the others are obliged to observe. They must, however, not attempt to open their lips till the emperor has first spoken; and when they do speak, to be exceeding laconic, a long harangue being deemed an egregious insult.

S E C T. IX.

The City of Siam, Houses, Furniture, Trade, Six Months Service of the People, which they are obliged to perform annually for the Emperor.

THE city of Siam, the metropolis of the Siamese empire, is in 14 deg. north lat. and 101 deg. 5 min. long. its circumference is 10 miles; and many canals, whose sources are in the river Menan, pass through it; as they are navigable, the conveniency to the inhabitants is very great. The walls are thick and high, built of stone and bricks, of both which materials some of the bridges are erected, though most are built of wood. The only public structures worth notice are the palaces already describ'd, and the temples, which are so gilded on the outside, that the effulgence of the sun beams reflected from them, dazzle the eyes of the beholders. One of the latter, which is a square building, contains 100 idols, placed in niches 4 feet from the ground. They are as big as life, sit cross legged, and are all gilt. The figures of dreadful dragons are placed at the gates of the temples, and above 50,000 talapouns reside in and near the city. In the vicinity of Siam, the French have a church, a bishop, and a college for converts; the Portuguese have a chapel; and in the city itself are many Chinese temples. About a mile below the town the Dutch have a factory; and the suburbs on both sides the river are in general inhabited by strangers. The streets are narrow, but regular; the houses are built on raised ground, by reason of the frequent inundations; and the inhabitants in the rainy seasons go about their business in boats. All the houses are built of timber or cane, except one street, which contains 200 brick dwellings of only one story. The markets here are well stocked with cattle, wild and tame; rice, fruits, pulse, roots, &c. And the trade consists of the admirable gems of Pegu, silver bullion, manufactured iron, broad flannel cloth, looking glasses, &c. China wares are cheaper than at Bantam. The river will contain vessels of 400 tons burthen, and divides the city into eight parts.

The walls and floors of the houses are of cane materials, covered with mats; the windows are holes in the sides, which are always open, the stair-cases are ladders, the chimnies are apertures in the roof, and their fire place is only a basket of earth in the middle of the room. The cattle are kept in the houses for fear of inundations. The principal pieces of furniture are, a small couch covered with a mat, which serves for a seat by day, and a bed by night; but when they retire to rest, a mattress stuffed with cotton is added in lieu of a bed; many have likewise a sheet, a quilt, and a pillow; the rest of the furniture consists of lacquered tables, cabinets with drawers, copper and earthen vessels, China ware, &c. Besides which, every family has a chest of working tools.

The emperor of Siam claims six months labour from all his male subjects; if he is at war, they are enrolled as soldiers; but if it is a time of peace, they are employed in agriculture, mining, building, fishing, rowing, &c. They are divided into bands, each of which is under the direction of a proper officer, who frequently supplies their necessities by lending them money, paying their creditors, &c. but this often turns out to his own

advantage, as all who are insolvent become his slaves. Those who row the emperor's balons, barges, and gondolas, are branded in the wrists to be peculiarly distinguished; they are better dressed, and better fed than such as belong to the other bands; but at the same time, they are harder worked, and oftener corrected.

Thus all th' advantage which from dress they gain,
Is lost in punishment, and sunk in pain;
While the still greater slav'ry, renders crude
The finest fauces to the daintiest food.

S E C T. X.

History of Siam.

NOTHING that can be deemed authentic of the history of Siam is known previous to the year 1500, nor do the Siamese themselves pretend to be possessed of any ancient records.

The Portuguese affirm, that in 1511, when they took the city of Malacca, that it was governed by an Arabian prince, named Mahomet, who was totally independent of the Siamese sovereign. From the above era nothing remarkable happened, till 1640, when the Dutch took Malacca, which they still retain, from the Portuguese.

In 1688, the general of the Siamese troops, being popular among the soldiers, and having the army at his devotion, took occasion to quarrel with his sovereign in order to dethrone him. This he effected, and deprived his master of life, in the manner of a royal criminal; that is, by pounding him to death in a large iron mortar with a wooden pestle. The secretary of state was kept confined three years with the Siamese pillory about his neck, and was never, during that time, permitted to quit his dungeon, but when he was taken out to be severely lashed, in order to make him accuse some of the principal people of having accumulated riches by clandestine means, that the usurper might have some pretext to plunder them. The usurper, however, enjoyed but little satisfaction from reigning; as he lived the martyr of guilt and slave of suspicion, his crimes encreased his fears, and his fears multiplied his crimes; for, while his conscience tormented him with the idea of the murders he had done, the dread of being himself murdered prompted him to commit more, and induced him to fancy that his security could only be founded on the blood of those he suspected.

"The man who rises on his country's ruin,
Lives in a crowd of foes, himself the chief;
In vain his pow'r, in vain his pomp and pleasures;
His guilty thoughts, those tyrants of the soul,
Steal in unseen, and stab him in his triumph.
Wretched distracting state! when ev'ry object
Strikes him with horror, ev'ry thought with fear."

The above revolution was the ruin of the factory, which the French had just before erected at Bancock.

In 1717, the Siamese monarch invaded Cambodia with 50,000 men by land, and 20,000 by sea, but proved unsuccessful in his expedition, which is the most recent circumstance that we are acquainted with, relative to this country, that can be depended on as authentic.

CHAP. XIV.

OF T O N Q U I N.

S E C T. I.

In Boundaries, Extent, and Situation; its Climate, Soil, and Produce; Divisions of the Country, with the Manners, and Customs of the Inhabitants.

THE kingdom of Tonquin is bounded on the east and north by the empire of China; on the west by the two small kingdoms of Laos and Bowes, bordering on Siam; and on the south and south-east by Cochinchina. It is about 500 miles in length, and 400 miles in the broadest part; and is divided into eight provinces, viz. east, west, north, and south provinces, Tenay, Tenhoa, Ngeam, and the province of Cachao. It lies on the side of a gulph, 30 leagues across in the widest part, at the extremity of which are several small islands.

As to the climate of Tonquin, this country being situated under the tropic, the weather is extremely variable; however, their two chief distinctions with respect to this are those of the dry and rainy seasons; the former of which is the more agreeable, and continues from September to March; during which time the north wind blows without intermission, and the air is healthy, except in January and February, when the weather is frequently very severe. The rainy season begins in April, and ends in August, the south wind blowing all the time; the three first months of this season are very unhealthy. During the months of June, July, and August the heat is very intense; nevertheless, the country, at this time, has a most pleasing and beautiful appearance; the trees are loaded with fruit, and the plains covered with a rich harvest. However, as the land mostly lies low, particularly near the sea, it is subject to frequent inundations; and when these are greater than usual, the natives are considerable sufferers.

Added to a good soil, there are great numbers of canals; and as rice is the chief food of the natives, so the husbandry of it is the peasant's whole employ, and the land generally rewards his toil with two crops yearly.

The oranges of Tonquin are said to excel all others in the east for richness of flavour; and here are guavas, bananas, arekas, papays, &c. as well as various kinds of flowers, among which are very beautiful lilies and Jessamins, though the Tonquinese discover not much taste for this elegant entertainment of nature. Indeed the ladies here have a great esteem for one particular flower, which retains a very fragrant scent even for 15 days after it is gathered: with this flower they decorate their persons, when in their best and gayest apparel.

Tonquin affords no mines of gold or silver; there are, however, iron and lead mines in abundance. Silkworms are also here in such plenty, that silk is almost as cheap as cotton. Sugar-canes likewise thrive well in this country; and they have a sort of tea which they call Chia-bang, the leaves of which they boil; as also another kind called chia-way, the leaf of which is not fit for any use, but the flower, when dried before the fire, makes a very agreeable liquor by infusion, as the other does by decoction.

Tonquin, as before observed, is divided into eight provinces; among which is the metropolis Cachao, the residence of the chova or king; but this city has no remarkable buildings except the royal palace, which stands in the centre of it. This is a spacious edifice, encompassed by a wall, within the precinct of which are several buildings two stories high, with gates and fronts of a superb taste. The chova's apartments, and those

of his concubines, are grandly decorated with gilding and varnish-work; and behind the palace are large handsome gardens.

The houses of private people in this city are of wood and earth, and chiefly of one story; those of foreign merchants only are built of brick.

There are to be seen in Cachao the remains of an antique palace of marble, which, according to the dubious authority of their histories, was erected by Li-bal-vie, the second elected sovereign of the kingdom. From the ruins of this building one would judge it to have been one of the grandest and most magnificent structures in the east.

The Tonquinese are of a middle size, and pretty well proportioned; they are of a tawny complexion bordering upon yellow; their hair is black, thick, and long, falling in waves upon their shoulders. Their teeth are as white as snow, till they colour them black, using for this purpose a corrosive composition. They much resemble the Chinese, and, like them, have great natural politeness, without being altogether such slaves to ceremony; they are superstitious, inconstant, and intemperate. Their provisions are dressed and served up in an elegant taste; and they perfume both their tables and their dishes. Their usual fare consists of rice dressed various ways, eggs, pulse, roots, fowl, fish, buffalo, pork, beef, kid, and frogs. They have neither table-cloths or napkins; and, instead of forks, use ivory sticks as the Chinese do, and eat much in the same manner. The food of the common people is rice, dried fish, and pulse, and tea is their usual drink; but the higher classes mix arrack with their tea, and often become intoxicated with it. The grandees have halls in their houses, for the encouragement of singing and dancing in the evenings; and indeed, every villa hath its houses of mirth and jollity, where the people assemble, especially on their festivals, and cause plays to be acted: the actors are generally about half a dozen in number, and the dances are performed by the women, who sing at the same time. A merry-andrew too appears, exciting the laughter of the spectators by his drollery and humour. They have several kinds of musical instruments, such as kettle-drums, trumpets, fiddles, guitars, and hautboys.

These people celebrate a great number of festivals: two of them are kept with more than ordinary solemnity: the first is held at the beginning of the year, which at Tonquin commences with the new moon nearest to the end of January, and sometimes three or four days sooner: this feast lasts about 12 days; but the first day is rather a day of lamentation than of rejoicing, for they then shut up their habitation, and keep within doors, for fear, as they pretend, of meeting with some unlucky object in the street, which might prove to them an omen of ill-fortune in the course of the ensuing year. On the day following they begin their festivity, when booths and stages are erected in the streets, in which are represented different kinds of shows; nothing is heard but the sound of musical instruments, and the wild uproar of rint and licentiousness. The second grand festival is kept with the same kind of mad merriment, in the sixth moon; and, exclusive of these, they observe two monthly feasts, in which religion has some share, it being customary at these feasts to sacrifice to their ancestors, by oblations of provisions at their tombs. Another solemn feast is what they call can-ja, on which their king gives his public benediction to the country, and ploughs two or three furrows with his own hands; which custom the princes of Tonquin have undoubtedly

borrowed from the Chinese emperors: the natives practise fasting and prayers by way of preparation for this festival.

S E C T. II.

Of their Marriages; of their Sciences, Language, Manufactures, Commerce, Religion, and Funeral Ceremonies.

IN Tonquin, as in China, young people must not marry without the consent of their parents; and females are seldom disposed of in marriage before the age of 16. When a young man seeks a maiden, he first applies to the father, and makes him a present. After the articles are agreed upon, the man sends to the house of the young woman such presents as have been stipulated, and on the wedding-day the fathers of both families, accompanied by their friends, conduct the bride to the bridegroom's house, where the ceremony is performed in great form. There is no wedding without a feast, which holds three or more days.

Though the men have the privilege of marrying several wives, yet only one takes the title of wife. The men are suffered to divorce their wives whenever they please; but the women cannot divorce themselves without consent of their husbands; however, when they are thus put away by their husbands, they have the privilege of taking with them not only the effects which they brought, but likewise the presents made to them previous to marriage; and if there be any children, these are left with the father to maintain: on this account very few divorces happen.

If a woman be convicted of adultery, she is condemned to be trampled to death by an elephant: the adulterer is also sentenced to die, but not to suffer so severe a death.

The Tonquinese are indebted to the Chinese for the greatest part of their arts and sciences: they are little skilled in the mathematics or astronomy; nor have they any public schools, the children being privately educated at home by their parents. The art of medicine here is principally confined to the knowledge of simples, and the physicians pretend to be as skilful as those of China, with regard to the pulse: they judge of the cause, seat and quality of the distemper, by the number of pulses in one respiration: their surgery is confined to the use of caustics and cupping, which they practise in most disorders, using gourds and calabashes in the latter instead of glasses. The fever, dysentery and small-pox are the most common maladies the people of this country are subject to, which they in general treat pretty successfully, by means of certain drinks and prudent regimen. They prescribe tea, as hot as it can possibly be drank, for the head-ach.

The language of these people abounds with monosyllables; one of them in some instances signifies 11 or 12 different things; the precise sense of which in conversation is only distinguishable by the different inflection and modification of the voice.

The Tonquinese have good manufactures of silk, potters ware, and paper; their varnished commodities are in good estimation; they work well in wood and iron, understand the art of foundery, and know how to cast cannon: but notwithstanding this their ingenuity, they make but little advantage of it, through want of genius for traffic. Their chief trade is with the Dutch and Chinese, who buy up their silk both raw and in thread; and they also sell large quantities of their wrought silk to the English. The articles chiefly imported into Tonquin are salt-petre, sulphur, English broad-cloth, &c. The traders are said to be farre dealers than the Chinese.

It does not appear that these people have any coinage of their own, but make use of foreign coin, and particularly copper money, which they have from China.

As to the religion of the Tonquinese, they profess two systems, both received from their neighbours the Chinese; the one is that of Confucius, the substance of which, as held by them, consists in an inward devotion, or observance of some secret rites in honour of the dead, and in the practice of moral virtues: the professors of this system have neither priests, temples, or

any fixed mode of public worship, every one paying his adorations to the Deity in what form he thinks proper: they worship one God, whom they believe to have created the universe; and they also pay a kind of inferior adoration to some spirits, as the vicegerents of the supreme governor of all things. Some believe that the souls of persons are immortal, and that there is a future state of rewards and punishments; others, however, assign immortality only to the souls of the righteous.

The other religion which these people profess is that of Foe: this is the religion of most of the common people, who worship many idols; and indeed these have their temples and their priests; their temples, however, are no more than a kind of pent-house raised on props, in the figure of an oblong square, and open on every side, without any altar; the floor is generally raised some feet above the level of the ground, for its security against floods, so that it is ascended by steps on all sides, idols, suspending from the roof, or placed in some part of the wood-work, make up all the furniture of these awkward buildings. The priests lead a very austere life, and subsist chiefly on alms; they reside in mean huts near the temples, to offer up the petitions of the people, as occasionally brought to them, which they read aloud to their idols, and then burn them in an incense-pot, the petitioners being all the time prostrate on the ground. The religion of Foe is divided into many sects; the most considerable is that of Lanzo, whose followers profess magic; they pretend to the prediction of future events, and are divided into different classes.

As to the funeral ceremonies observed by the Tonquinese, they dress their dead in their richest apparel, and put small pieces of gold or silver, together with pearls, into the mouths of the rich; and into those of the poor, are put little copper pieces and other baubles; they do this, from a supposition that they hereby secure the dead from poverty in the other world, and themselves from being haunted by them. There is great emulation among the opulent in providing fine coffins for themselves: in framing these coffins they make no use of nails, as this would have the appearance of laying a constraint on the deceased, but only cement the boards together.

The corpse is conveyed to the place of burial with great funeral pomp, the sons of the deceased attending, clothed in robes of grey cloth, and supporting themselves with a staff, as if ready to drop to the ground with immoderate grief: the wives and daughters follow, robed in grey, and crying most bitterly and loudly. The eldest son, during the procession, prostrates himself several times before the coffin, and sometimes thumps upon the lid of it, as if to awake his father from the sleep of death. The rest of the funeral solemnities of these people differ very little from those of the Chinese, and their mourning habiliments are exactly the same.

S E C T. III.

Of the Origin of the Tonquinese; of the Revolution of the Kingdom; the triennial Tribute paid to China; of their titular, and their real Sovereign; their Government and Laws; their Army, and their Naval Force.

THE Tonquinese are of very ancient origin; but matters relating to the foundation of their government are buried in obscurity; for these people were many ages ignorant of the art of writing. One of the first kings mentioned in their history was Ding, said to have reigned 200 years before Christ, and to have been raised to the throne by a troop of banditti; he, however, reigned with such oppression, that his subjects revolted, and murdered him. This revolution and murder were followed by long wars, which at length terminated in the election of a king, named Le-day-han, in whose reign the Chinese invaded and over-ran the kingdom. This prince, however, defended himself with the greatest bravery, and defeated them several times, but could not drive them out of the country. Upon the death of Le-day-han, Li-bal-vic was placed on the throne, who vanquished and totally drove the Chinese from his territories. The posterity of this prince enjoyed a tranquil reign for several generations; and the

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last king of this family leaving behind him but one daughter, this princess shared the throne with a nobleman whom she espoused; but another grander, named Ho, conspired against the queen, subdued her husband in battle, put both of them to death, and took possession of the crown; his treachery and cruelty occasioned a revolt of his subjects who applied to the Chinese for aid, and occasioned their entrance into the kingdom with a numerous army, which drove away the tyrant, and, as a reward for their services, took possession themselves of the government, forcing the Tonquinese to accept of a viceroy from China; who changed the form of the constitution, and introduced the Chinese laws and customs.

The Tonquinese, however, in process of time, headed by a man of a most intrepid spirit, named Li, took up arms against the Chinese, put them all to the sword, and compelled the emperor to assent to a dishonourable peace. Li was crowned king of Tonquin; and all that the Chinese were able to obtain was, that the kings of Tonquin should hold the crown in fealty under the emperors of China, and pay them a triennial tribute. This treaty was concluded about the year 1200 of the Christian era, and both nations have faithfully observed the articles of it ever since. The Tonquinese send ambassadors to Peking every three years with their tribute, who do homage to the emperor; and the latter also sends his ambassadors to Tonquin, who behave with the utmost haughtiness; insomuch that when the king has occasion to treat with them on any important matters, he is obliged to wait upon them, instead of their attending upon him: nor can a prince of Tonquin ascend the throne of his ancestors without a confirmation from the hand of the emperor of China.

The descendants of Li sat upon the throne for two centuries, after which ensued many revolutions. About the year 1480 of the Christian era, a simple fisherman, named Mack, usurped the crown, but was dethroned by Tring, another usurper, who covered his usurpation with the pretence of restoring the family of Li to the throne, and accordingly caused a young prince of that house to be crowned; but whilst he bestowed on the prince the title, he reserved to himself the regal power, under the name of Chova, or general of the realm.

Tring had a brother-in-law whose name was Hoaving, son of a governor of the province of Tingwa, to whom Tring lay under some particular obligations; for this governor had not only been greatly his friend, in assisting him in his enterprise with the troops of his province, but likewise disposed of his daughter to him in wedlock; and, moreover, on his death-bed committed to him the guardianship of his only son, who was this Hoaving abovementioned. Hoaving reflected with great concern on the conduct of his brother-in-law and guardian, in having employed his father's forces to set any other than himself (Hoaving) on the throne of Tonquin, and conceived on the occasion such a spirit of resentment, that he not only refused to do homage to the new king, but openly took up arms; possessed himself of Cochim-China, an antient province of Tonquin, and, after the example of his brother-in-law, caused himself to be proclaimed chova at the head of his army. These two generals governed with absolute authority, the one in Tonquin, and the other in Cochim-China, and

waged war with each other as long as they lived, with success nearly equal on both sides. They transmitted the title of chova to their successors, and their descendants enjoy it to this present period of time in both kingdoms. But we shall here confine ourselves to the chova of Tonquin, where indeed are at present two supreme magistrates or sovereigns, the one titular, the other real: the former has the name of bova; but in the chova are vested all the powers of government. The authority of the bova consists principally in giving the form of ratification to the decrees of the chova. The dignity of the latter is hereditary, and his eldest son succeeds him: but the succession of bovas is uncertain; for when a bova leaves several sons, the chova chooses which of them he pleases, and may even raise a collateral branch to the dignity.

Each province in the kingdom of Tonquin hath its particular governor, and every governor has a mandarin for his lieutenant, who has the care of administering justice, and of seeing that the laws are properly observed, which indeed are the Chinese laws, as introduced amongst them in the twelfth century: nevertheless, they have some particular original constitutions of their own; and it has been observed, that in several of their antient laws, there are more manifest testimonies of equity and humanity, than in some of the usages practised by the Chinese; however, on the other hand, it is an incontrovertible fact, that some of the courts of judicature in Tonquin are so corrupt, that there are few offences for which money will not purchase impunity.

The bova, who has only the shadow of authority, lives shut up in his palace, and his court is very little resorted to; whereas the court of the chova is graced daily with a splendid appearance of company of the highest rank. The chova keeps a great number of concubines, it not being customary for him to marry till his advanced age affords him but little hope of his having any more children; when he always espouses a princess of the royal family, who ranks above his concubines, and bears the title of Mother of the kingdom. The concubine who bore the king his first son, is treated with distinguished honour, and takes place next to the queen.

The army of the king of Tonquin consists of 150,000 men, exclusive of 10,000 horse. The soldiers are picked men out of the different villages, and it is the chief pride of the officers to have the firelocks of the men neat and bright: they are so nice in this respect, that if the arms become rusty, they stop a week's pay of the soldier's wages for the first offence, and for the second inflict corporal punishment. When the army marches, the generals, and other principal officers, ride upon elephants.

The Tonquinese are by no means good soldiers; and this may, in a great measure, be ascribed to the inefficiency of their officers, to the want of military encouragement, to the influence of money, and to the favour of the great.

The naval force of Tonquin consists of a considerable number of galleys, barks, and boats; but these are better calculated for coasting on the sea-shore, than for long voyages. They have no sails, but make use of oars only.

C H A P. XV.

C O C H I N - C H I N A.

S E C T. I.

Of its Situation, Extent, Boundaries, Produce, Inhabitants, &c.

THIS kingdom is situated under the torrid zone, and extends, according to some, from the eighth to the 17th; and, according to others, from the 12th to the 18th degree of north latitude; it is about 500 miles in length, and is bounded on the east by the Chinese Sea, on the west by Laos and Cambodia, on the south by Champa, or Chiampa, and on the north by Tonquin. It was originally a province of Tonquin, but has, for upwards of 300 years, formed a distinct kingdom, and is, like Tonquin, tributary to China.

This country produces great plenty of rice and sugar; and they have gold and silver mines. Here are also eagle wood, calambac, an ordinary sort of tea, and several kinds of drugs. The kingdom is divided into five or six provinces, and is well peopled: the king resides at the capital of Ke-hue. Along the coast are several islands subject to this kingdom, which produce many useful fruit and other trees.

Cochin-China is visited by a regular annual inundation, happening about the middle of autumn, and overspreading the country for two months; it leaves behind it a kind of slime, which helps to fertilize the land. In this wet season the people sail about the country in barks; nor would they be secure in their habitations, were they not to erect them on piles, so as to leave a free passage for the water below.

The houses are built of canes entwined together, so that the walls resemble the sides of a wicker basket; and these they plaster over with a mortar made of dirt or lime. They cover their habitation with straw, or the leaves of cocoa, and they consist in common of one story; the window frames are closed up with Japan paper, or Naker shells ground to transparency; the partitions of their chambers are formed of screens, and their floors are covered with mats, which serve them both for seats and beds: in the houses of the opulent, indeed, the rooms are furnished with handsome chairs.

The Cochin-Chinese are a temperate people, and the chief of their food is rice and fish, which they have in great plenty: they have no kitchens in their houses, for fear of accidents by fire, but dress their provisions by the river's side; for the country abounds with rivers, on the banks of which their towns are built: and when the wind blows from the sea, it is customary for a soldier to go about beating a drum, as a signal for people to extinguish their fires.

The Cochin-Chinese, though but imperfectly civilized, possess that felicity which might excite the envy of more improved societies. They have neither robbers nor beggars; and hospitality is seen in every habitation. A traveller freely enters a house in any village, sits down to eat and drink without any invitation, and departs without acknowledging the civility: he is a man and fellow-creature, and therefore welcome: if he were a foreigner, he would excite more curiosity, but would be equally welcome.

Though pride and luxury are not in general encouraged by these natives, yet the wealthier sort know how, occasionally, to entertain their friends in a sumptuous

manner: at these times their tables vie with the European, either in variety or cookery.

The common people, at public festivals, assemble in the streets, where they spread their mats, and, sitting in a circle, eat their provisions, while tumblers and merry-andrews exercise their mummery.

S E C T. II.

Of the Chieva, or King; of the Government and Laws of the Cochin-chinese; their Mechanics, Trade, and Money.

THE king of Cochin-China is a despotic monarch, and so difficult of access, that the most considerable or opulent of his people must not presume to present a petition to him, without previously making court to his chief minister of state. He gives audience at his palace gate in a sort of state-litter, superbly gilt, and somewhat resembling a cage. No persons must approach nearer to him than at the distance of fourscore paces. His palace, as hath been observed, is at Ke-hue, the metropolis, where, after the eastern custom, he keeps his seraglio, guarded by eunuchs. As there is nothing very strikingly magnificent in the palace, we will not trouble our readers with an account of it. When he goes abroad, he rides on an elephant, on which he always sits side-ways, and is accompanied by guards: on his head he wears a turban of the finest callico; pendants of the richest brilliants hang from his ears; he has bracelets on his arms, but his body is almost bare, having only a covering round his middle, and he holds a spear, or rather a long javelin, in his left hand.

The provinces of Cochin-china are governed by mandarins, and different courts of justice; and if a mandarin should be convicted of mal-administration, he is, at a certainty, punished with death. Not only all the officers of state, but even the lives and fortunes of the people, are entirely at the disposal of the king.

In cases of treason and rebellion, the laws of this country are exceedingly rigid; these capital crimes are not only punished with the most dreadful tortures, but very severe penalties are likewise insisted on all the kindred of the traitors. Other offences, that are in any degree heinous, are punished with death, or the loss of a limb: though it must be acknowledged, that the all-powerful influence of money too frequently shelters the guilty from the punishment due to their crimes.

The Cochin-Chinese, though totally unacquainted with the sciences, are very skilful mechanics; and, in the manufacture of silk, they far surpass the Tonquinese. They make sugar-mills and water-engines, but know not how to make any sort of fire-arms. Their foreign trade is by no means considerable; silk, cotton, betel, aloes, wax, japan wood, castia, and sugar, are the chief articles they export; the greater part of which are purchased by the Chinese, who, indeed, have nearly engrossed the whole of this trade to themselves. The only money current in this country consists of pieces of copper struck in China, like those used by the Tonquinese. Silver is exceeding scarce with them, inasmuch that a man deemed wealthy, who is possessed of 80 or 100 piastres.

The state of their religion, their marriages, funeral ceremonies, &c. are the same as at Tonquin.

C H A P. XVI.

Of the Kingdom of CAMBODIA, or CAMBOYA; with
the Island of PULO-CONDORÉ.

S E C T. I.

Situation, and Extent of the Kingdom; Produce of the Country; Persons and Dress of the Inhabitants; their Manufactories and Employments.

THIS kingdom is situated on the east side of the gulph of Siam: it is bounded on the west by Cochin-China; by the Indian Ocean on the south; and by the kingdom of Laos and the Kemois mountains on the north. It extends from north to south upwards of 300 miles, and is about 210 miles in breadth. The river Mecon, which is very spacious, runs through it, and falls by two channels into the sea. At the place where it first rises, it is called Longmu, after which it takes the name of Mecon, and continuing that name for a considerable space at length changes it to Oubequanne. This river has an annual swell, which begins in the month of June, and continues till August, when it generally rises so high as to overflow the neighbouring countries. It runs the same way for six months together, owing to the southerly winds, which drives the sands in such shoals that the bar is entirely stopped up, and the current is by that means driven back, till the wind shifts and removes the sands, when the current is restored to its regular course.

The country in general is exceeding fertile, and produces various kinds of grain, particularly rice and corn. There are likewise a great variety of fruit-trees, as orange, citrons, mangos, cocoas, &c. Here are also several kinds of wood, as the sandal, aquila and japan, sticklack, and lacc for japanning.

Rice here is exceeding plentiful and cheap, as are also fish and fish; the two last of which are the only articles allowed to be purchased without a permit from the king. A fine bullock is frequently purchased for a dollar; and the common value of rice is one shilling and sixpence for 140 pounds weight. Poultry, indeed, is very scarce, because the few that are bred, when young, retire to the woods, where they shift for themselves; nor do the people take any pains to seek after them.

The country produces several kinds of rich commodities, particularly gold, cambogia of a gold colour, or deep yellow, in rolls, raw silk, and elephants teeth. There are likewise several sorts of very valuable drugs; and many parts abound with amethysts, garnets, sapphires, cornelians, chrysolites, and blood-stones.

The animals of this country are, wild elephants and boars, which are exceeding numerous, particularly in the woods; tigers and lions; also wild cattle and buffaloes; with many horses, and a prodigious number of deer; all of which every person has free liberty to kill and convert to their own use.

The inhabitants of this country are in general well shaped, and the women in particular are exceeding handsome. The men wear a long vest which reaches from the shoulders to the ancles; but their head and feet are bare. The women wear a thin garment that fits quite close on the body and arms; and have a kind of petticoat that reaches from the waist to the ancles. Their heads have not any covering, but their hair is dressed, and curiously decorated. Both sexes have long hair, and take great pains in displaying it to the greatest advantage.

Their religion is the same as that of the Siamese, and they worship the same deities. They believe that all animals, as well as human beings, will be hereafter rewarded or punished. Their priests are chosen from among the laity, and are little respected by the people

in general; nor have they any other provision for their existence than what arises from public benevolence.

There are several manufactories in different parts of the country, for making callicoes, muslins, dimities, and other curious pieces, which are much superior in quality to those made in Holland and other parts.

The poorer sort of people are employed in making beads, small idols, bracelets, necklaces, &c. They also weave silk, and work curious tapettry, which is used for lining chairs and palanquins of the quality.

S E C T. II.

Of the City of Cambodia.

THE only city in this kingdom that merits the least notice is Cambodia, which is situated on the river Mecon, about an hundred miles from the bar. It is built on a rising ground in order to avoid the annual overflowings of the river, and principally consists of one large street. About the center of it is a palace for the residence of the prince: it is a very insignificant edifice, surrounded by a kind of wall, with ramparts, in which are several pieces of artillery.

The power of the prince is despotic, and favours are only obtained from him by pecuniary compliments. When he thinks proper to distinguish any peculiar favourite, he presents him with two swords, one of which is called the sword of state, and the other the sword of justice. The person on whom this honour is bestowed receives them with the greatest marks of humility, and after prostrating himself to the ground, retires. When he has received this high dignity, the swords must be always carried before him whenever he goes abroad on public occasions, and all people are obliged to compliment him in words adapted to the elevation of his character. If he meets with another who has received the same preferment, they enquire of each other the time of their being honoured with this great distinction, and he who last received it must first salute his superior. These persons are empowered to hold courts of justice; and the choice of punishment, whether in civil or criminal cases, is left solely to their determination.

They have only one sort of coin in this kingdom, which are called Galls: they are small pieces of ordinary silver, with characters on one side, but plain on the other; and are valued at about four-pence sterling.

S E C T. III.

Of the Island of Pulo-Condore.

THERE are several islands which lie off the coast of Cambodia, the most distinguished of which is Pulo-Condore, situated about twenty leagues south from the westernmost channel of the river Cambodia. It is between four and five leagues long, and is the only inhabited island on the coast.

The natives of this island are of a middle stature, and well shaped, but their complexion is exceeding swarthy. Their hair is strait and black; their eyes are remarkably small, and their noses high; they have thin lips, small mouths, and white teeth; and in their disposition are very courteous. They go almost naked, except on very particular occasions, when they are dressed in a long garment girded about the waist, and ornamented with various coloured ribbands.

Their houses, which are very small, are built of bamboos, covered with long grass. They are raised several feet from the earth, on account of the dampness of the ground; and they have neither doors or win-

dows, so that one side is left open, as well for convenience of light, as for the entrance of the people.

Their religion is the same with that of the Pagans, and they worship idols, representing horses and elephants. In a small village, on the fourth side of the island, is a temple, which is a mean edifice built of wood: within it is the figure of an elephant, and without is that of a horse.

This island produces several kinds of fruit: among these is one about the size of a peach, which is very juicy and grateful to the palate, and has so fragrant a smell as to perfume the air at some distance. Here are also several sorts of trees, particularly a tall one near four feet in diameter, in which the inhabitants make an horizontal incision half way through, about a foot from the ground, and then cutting the upper part slope-ways within till it meets with a transverse incision, a liquor gradually falls into a hollow, made in the semi-circular stump, which, when boiled, becomes good tar, and if boiled still more, comes to the solidity of pitch, instead of which it is used. One of these trees will produce two quarts of juice every day for a month together, when it dries up, but will recover itself in a very short time.

There is great plenty of grapes here, both red and white, that nearly resemble ours, and have a very delicious taste. They grow on a fruit tree, whose trunk is about a foot in diameter, upon which the fruit hangs in clusters, in the same manner as the fruit of the cocoa-tree. Here are likewise wild nutmeg-trees, the fruit of which grows among the boughs like that of the wal-

nut-tree. It greatly resembles the true nutmeg, but is smaller, and without either taste or smell.

Here are several sorts of fowl, as turtle doves, pigeons, wild cocks and hens, parrots and partridges; also several kinds of animals and reptiles, as hogs, grana, lizards, &c. and the sea produces a great plenty of turtles, limpets and muscles.

Although this island is conveniently situated for carrying on a trade with Japan, China, Manila, Tonquin, and Cochin-China, yet the natives in general are very poor, and have little other employment than gathering the juice of the pitch-tree, and making turtle oil, by boiling the fat of the turtle, which they export in great quantities to Cochin-China. Another article in which they are employed is making brine for salting small fish, like anchovies, that are caught here in great abundance.

The English settled on this island in 1702, when the factory of Chusan, on the coast of China, was broke up. However, they continued here but a short time, for having made an agreement with some Macassars, natives of the island of Celebes, to serve for soldiers, and assist in building a fort, and not discharging them at the end of three years, (for which time they were engaged) they rose in the night and murdered every Englishman they could find on the island. The island had been purchased by the English of the king of Cambodia, to whom, after this circumstance, it again reverted. The fort was principally demolished, but some few remains of it are still standing.

CH A P. XVII.

Of the KINGDOM of L A O S.

S E C T. I.

Its Boundaries and Produce; Nature of the Inhabitants; their Manners, Customs, Ceremonies, &c.

THIS is a rich plentiful country, but is little visited by Europeans. It is bounded on the east by Cochin-China and Tonquin; on the west, by Siam; on the north, by the lake Chamay; and on the south, by Cambodia and Siam. Its extent cannot with certainty be ascertained; but the general opinion is, that it reaches from the 15th to the 25th degree of north latitude.

The most valuable article produced in this country is Benjamin, which is esteemed the best in quality of any throughout the Indies; it grows in great abundance, and brings so considerable a revenue to the king, that the exportation of it is severely prohibited. The gardens abound with a great variety of fruit, and they have rice in abundance, which, though different in taste from that of any other country, is esteemed the best in the east. They have a great plenty of honey, wax, cotton, amber and musk; and ivory is so little valued, from the great number of elephants with which the country abounds, that the teeth are used for fences to their fields and gardens. They have prodigious herds of bees and buffaloes, and the rivers abound with all kinds of fish, some of which are of an immense size. In these rivers are found gold and silver dust; and in several parts of the country are mines of iron, lead and tin. Salt is also produced here in great abundance, and prodigious quantities of it are exported to foreign parts. It is formed by a white froth left on the rice fields after harvest, which afterwards becomes condensed by the heat of the sun.

The Langians, or inhabitants of Laos, are naturally very affable in their disposition; and though they envy such as are in a more eligible situation than themselves,

yet they are strictly honest, and appear to be utter strangers to avaritious sentiments. They are in general well shaped, and though their complexion is of an olive cast, yet they are much fairer than their neighbours; the women are very modest in their carriage, and in other respects little inferior to the women of Portugal.

Their food principally consists of rice, the flesh of the buffalo, and several kinds of pulse; they eat four meals a day, and have very great appetites, notwithstanding which, they are seldom afflicted with any diseases. They sometimes eat fowls, which they dress without plucking off the feathers; and they kill them by striking them on the head with a stick, the shedding of blood being considered as one of the greatest crimes.

Their employment principally consists in husbandry and fishing; but they are naturally of an indolent disposition, nor will they attend business till they are reduced to it from absolute necessity.

A robbery is here seldom heard of, but when such circumstances do happen, if the criminal cannot be found, the neighbours must make restitution to the parties injured.

If a woman is found guilty of adultery, she is deprived of her liberty, and for the rest of her life is considered as an absolute slave, and must be subject to such severe treatment as her husband shall think proper to inflict.

Their marriage ceremonies consist only in the parties promising before two who have been some years joined in wedlock, that they will be true to each other so long as they shall live; but they often part from the most trifling circumstances, and this may be attributed to the insignificance of the mode by which they are joined together.

Fornication is permitted among the laity, but the talapoins, or priests, are prohibited from it under severe punishments. Polygamy is also allowed; but the first

wife has the pre-eminence, and must be treated with great respect by the others, who are considered more as her servants than her companions.

They strongly believe in sorcery; to prevent the effects of which, during the time a woman lies in, all her relations and friends repair to the house, and divert themselves with singing, dancing, and other amusements. They do this that the magicians or forcerers may not come near the woman; for should that be the case, they would immediately take it for granted, that the infant was bewitched.

A great festival is also held on the death of a person: it is celebrated with much splendor, and continues for a month, at the expiration of which a pyramid is erected, on the top whereof the corpse is laid: the talapouns or priests (who are the only persons invited to the festival) then sing certain songs, which they assert qualify the soul of the deceased for the mansions of paradise. After the priests have finished their songs, the pyramid is set on fire; and when the body is consumed, the ashes are conveyed with great ceremony to the pagod, or usual place of interment, where the better sort of people erect magnificent tombs to perpetuate the memory of their ancestors.

The Langians profess the Pagan religion. Those who deny the transmigration of souls affirm, that the wicked, after death, are irredeemably lost; but that the good assume a body of air as light and pure as the sun, and that after insensibly passing through 16 heavens, where they enjoy the most celestial felicity, they return to their natural shape, and are for ever after in a perfect state of happiness.

When they are ill, they implore the favour of those souls whom they suppose to be in the celestial state, which they do by making them presents, inviting them to eat with them, and entertaining them (in idea) the same as if they were really present, and heard and saw every transaction; and to add to the solemnity, they sing particular songs, attended by a rough kind of music, which is continued day and night till the patient either recovers or dies.

The talapouns or priests are in general very indolent; and though they originate from the most humble stations, yet on their being elevated to the dignity of priest, they assume the most distinguished arrogance. They are under tutition from their childhood till they are 23 years of age, when they undergo an examination, and if approved, are immediately appointed to the order of priesthood.

SECT. II.

Of the Power of the Sovereign; his Dignity, and the particular Homage paid him on all public Occasions; his Officers of State, &c.

THE sovereign of Laos preserves an unlimited power in all cases, whether civil or ecclesiastical; and all honours and employments are solely at his disposal: the private property of individuals is subject to be converted to such purposes as he shall think proper; so that no family can be said to enjoy their own possessions. When a person dies, all his effects become the property of the king, except those which are moveable; so that in fact no person, who has an estate in land, can properly call it his own. The priests, indeed, have the peculiar privilege of disposing of such things as are immediately occupied; but their property in land is under the direction of mandarins, who let it out to farmers, and one half of every third year's rent is converted to the use of the king.

The king considers himself as superior to all other sovereigns, and the greatest homage is paid to him by all ranks of people. In order to impress his people with a due sense of respect for him, he appears in public twice every year; and his subjects are so elated on this occasion, that they testify their happiness by the most distinguished rejoicings.

The characteristic by which he distinguishes his superiority over other princes, is from the length of his ears, which are so distended as to hang upon his shoulders. This is considered as a mark of the highest dignity; and the means for obtaining it are used in their

infancy, when the fleshy parts of the ears are repeatedly bored, and they are extended by weights hung at the ends of them. The people in general are very fond of large ears, but they must be careful that the dimensions of them do not come near to those of their sovereign's.

When the king appears in public, his subjects exert themselves to express loyalty to his person and government. They bring a variety of wild beasts, particularly elephants, which they decorate with the most superb trappings: they have also wrestlers, gladiators, &c. all of whom assemble in a large area, or field, before the king, who is diverted with their various exhibitions.

The splendor of the king's court is most distinguished when he goes with the mandarins and nobility to offer presents to some distinguished temple. On this occasion the king is seated on a beautiful elephant, decorated with trappings of gold, which hang from his sides to the ground; and the king is dressed in the most sumptuous manner, his garments being loaded with diamonds of immense value. The mandarins go in front, the king follows next, and the nobility close the procession. These last are mounted on fine horses elegantly decorated, and with them are a great number of cattle, richly dressed, and laden with presents for the idol.

The women are prohibited from being seen in the streets on these days; they therefore look out at their windows when the procession passes, and sprinkle scented water on the king, and the presents that are going to be offered to the idol. The talapouns are dressed in their richest habits, and meet the king as he arrives at their respective convents, after which they attend him during the time he sacrifices the presents to the idol.

There are several tributary kings that come to court, in order to pay homage to the king of Laos, and they acknowledge their submission to him by magnificent presents.

The king's principal officers are seven viceroys, the chief of whom is distinguished by the title of viceroy-general. This officer executes the principal business of the government; and on the death of the king, adjusts all matters, and disposes of all employments till a successor is chosen to the throne.

These viceroys are governors of the seven provinces, into which the kingdom is divided. They support their characters with the highest dignity, and are always consulted by the king in matters of a public nature. They have each a deputy, who officiates for them in the respective provinces, during their absence, or when the affairs of government command their attendance at court.

The viceroy-general has the distinguished privilege of riding on an elephant in all public processions; but the others are only permitted to go in chairs, attended by a number of servants dressed in one uniform. The mandarins, and all other inferior officers, go on foot, without any attendants.

Every province has a militia of horse and foot, who are maintained at the expense of that province to which they belong; and the officers are all dependant on the viceroy-general.

As the king is an absolute monarch, they have but few laws; but every family has a chief, to whom the rest are all subordinate; except the talapouns, who are exempted from it on account of their sacred characters. These vassalages are a convenient security to the state, because, on any emergency, the king, by giving notice to the chiefs, can assemble a considerable army in a very little time.

If any chief is convicted of committing a capital offence, all his relations are immediately deprived of their possessions, and are for ever after employed in discharging the most servile offices. Crimes are here punished with such severity, that there are few offenders; and in all civil affairs the judge's determination is absolute.

SECT. III.

Of the capital City of Laos.

THE capital city of this kingdom is by some called Lanchang, and by others Lanjeng. It is situated in the interior part of the kingdom, in 18 deg. north lat.

It is defended on one side by the great river Lao, and on the other, by high walls and extensive ditches.

The most distinguished edifice in this city is the palace, which is very lofty and magnificent, and, with the offices and other buildings, extends more than two miles in circumference. The architecture is exceeding grand, and the apartments within are furnished in the most sumptuous manner: the basso relievos, in particular, are so richly gilt, as to appear as if covered with pans instead of leaves of gold.

A French historian, after describing the elegant construction of the palace, as well as the magnificence of its furniture, says, "There is likewise an extraordinary temple, with a tower of 100 cubits high, and thin plates of gold, which being moved by the wind, make a delicate harmony." This writer, however, in all his descriptions borders so strong on the marvellous, that there is great reason to doubt the truth of his assertion; more especially as it doth not appear that the circumstances related by him are confirmed by any other traveller.

The houses of the better sort are built of wood, and are very lofty and handsome; but those of the common people are very low and mean, and chiefly made of dirt and clay. The talapouns or priests have liberty to build their houses of brick or stone; but all others are restrained from the like indulgence.

The houses of the quality are in general very elegantly furnished; instead of tapestry they line the walls with mats beautifully wrought, and ornamented with foliage, and a great variety of very curious figures.

The inhabitants are all Pagans, and have temples which contain the idols they worship; they are more strict in the execution of their religious ceremonies than the people in any other part of the kingdom, and pay much greater respect to their priests.

There are several other towns dispersed in various parts of this kingdom; but neither of them contain any thing that demands the least attention of the traveller.

CH A P. XVIII.

Of T I B E T.

SECT. I.

Situation, Extent, and Boundaries; Climate, Soil, natural Produce, Rivers, &c.

TIBET, the last place we have to mention on the continent of Asia, is situated in an excellent climate, between 30 and 40 deg. north lat. but it is surrounded with very extensive mountains. It is called by the Tartars Barantola; but then it includes all that large track between the great river Ya-long, and the source of the Ganges. The Chinese call it Tfan or Tfan-li; and the inhabitants of Cashmere, as well as those on the other side the Ganges, call it Butan or Buton. The country is divided into three principal parts, namely, Great Tibet, Little Tibet, and Lassa. This last division being the most rich, as well as the most plentiful province, and the residence of the grand lama, it frequently gives name to the whole country.

Tibet is bounded on the east by China; on the west by Indostan; on the north by the country of the Mongols; and on the south, by Ava. The whole country extends in length, from east to west, upwards of 1700 miles, and the broadest part of it from north to south is about 1780.

The climate of this country is in general very temperate and healthful; but on the western parts it is cold, especially on the tops of the mountains. Though the land is in moist parts high, yet it is often overflowed from the great torrents of water that pour down the rocks after heavy rains. The mountains are so close together, that the tops of them seem almost to join, and the rocks which lead up to them have so dreadful an appearance as to strike the greatest terror in the mind of the spectator. There is a road between the mountains, but it is so narrow as to be not only inconvenient, but very dangerous to travellers, and in some parts bridges are made across the avenues that lead from one mountain to another, for the convenience of passengers during the times of the floods.

The soil of this country is in general fertile, and produces great plenty of rice and pulse. It is particularly famous for the produce of rhubarb and musk; the latter of which is esteemed the best of any to be met with in India.

Here are many rivers, several of which produce great quantities of gold, particularly the Kin-cha-kyang, which enters the Chinese province of Yun-nan, whose name signifies, the river with golden sand. It is from some one of these rivers that China is supplied with gold, which in purity is said to exceed that brought from all other parts. It is uncertain where many of the rivers in this country discharge themselves. The Nuyang, which is a very principal one, enters Yun-nan, and after a considerable course changes its name to Luyang, from whence it passes into the kingdom of Ava. The Lantsan-kyang also enters Yun-nan, and after being joined by several small rivers, becomes the Great Kiw Long Kyang, (that is, the river of the Nine Dragons) and flows into the kingdom of Tonquin. The great river, which runs through Tibet, is called Yurutan-pu or Dfan-pu: this river flows from the east of the mountain Kentsau, but it is difficult to determine where it discharges itself: it is supposed to fall into the bay of Bengal, about Aracan, or near the mouth of the Ganges in the Mogul's empire, which is called by the inhabitants of Tibet, Aronkek, or Anonjen.

The towns in Tibet are in general exceeding small, and very poorly inhabited; nor is even Lassa, the principal place of the country, in the least fortified. Indeed, there is but little occasion for fortifications here, the Tartars in their wars rather chusing to fight in the open fields, than to undertake sieges.

Great Tibet, the second province in this country, is situated to the north-east of Kishmar; and its climate is much the same as that of Lassa, it being surrounded with high mountains. The soil is also very fertile, and produces various kinds of grain; but they have few trees and little fruit.

Little Tibet, which is also exceeding mountainous, is situated to the north-west of Kishmar, and is bounded on the east by Great Tibet. The soil is in general good, and some parts of the province produce very rich fruits, particularly melons.

The trade of this country is but very small, the chief articles produced in it being wool, musk, coral, amber, and jashen. This last is a stone of a bluish cast, with white veins, and is so hard as to be cut only by a diamond. It is esteemed of great value, inasmuch that very

very handsome drinking vessels are made of it, particularly for the use of the great Mogul, some of which are inlaid with gold.

S E C T. II.

Persons of the Inhabitants of Tibet; their Drefs, Customs, Language, Religion, &c.

THE natives of Tibet are in general a very robust people, and of the most healthy constitutions. They have an olive or tawny complexion, their noses are flat, and their faces very broad; but the women are much handsomer in their features than the men. They are naturally very indolent, and the common people in particular are exceeding sithy. The garments of both sexes are alike, consisting of a large piece of coarse cloth fastened round the body by a girdle; and on their heads they wear a kind of bonnet, which is decorated with pieces of tortoise-shell, and other trifling baubles; but the better sort ornament them with coral and beads of amber. Both sexes wear bracelets on their left arms, which are fastened with beads, and round their necks is a silk twist, from whence hangs a long string ornamented with coral, and at the end of it is a bear's tooth.

The poor people live principally on rice and pulse, though they have various kinds of flesh; they are in general very temperate in their diet, but will often drink to excess, and are exceeding fond of spirituous liquors. They have a particular veneration for the cow, which they never kill, as they consider that animal in the most sacred light.

The houses of the better sort are tolerably handsome, and chiefly built of wood; but those of the common people are low mean huts, made of stones rudely piled together.

Their language bears a strong affinity to that used by the natives of Si-fan, a country which lies contiguous to three Chinese provinces; for which reason the Chinese extend the name of Si-fan throughout Tibet, notwithstanding the forms and customs of the two countries are totally different. This language consists of four vowels and 20 consonants; 95 compound characters, and ten double letters.

The king is a despotic prince, and is as it were secluded from his subjects; for he very seldom leaves his palace, and when he does it is so privately, that it is a great rarity to obtain the sight of him. All business of a public nature is referred to his prime minister, who, unless it is a matter of some very singular tendency, adjuts it without ever consulting the king. When ambassadors desire audience of his majesty, they apply to the prime minister, who, if he approves of their embassy, presents them to the king; on which occasions his majesty is seated on a throne, dressed in the most sumptuous apparel, and on his head is a crown ornamented with the richest diamonds.

With respect to the religion of Tibet, in some parts they are Mahometans, and in other parts they profess Paganism; but the latter are much less superstitious than those in other idolatrous countries. They are permitted to eat flesh; and in most particulars greatly resemble the maxims used by the church of Rome. They differ entirely from the Indians in their religious principles, as they reject male-polygamy, and the doctrine of the transmigration of souls. They chaunt their prayers, and present offerings in the temples, which they receive again from the priest in the most solemn and devout manner.

The great number of lamas or priests in Tibet is almost incredible, there being scarce a family without one. These people obtain the sacred function either from a principal of devotion, or from an expectation of preferment in the service of the grand lama.

Before the war between the inhabitants of Tibet and the Calmuck Tartars, the grand lama was sovereign of all Tibet; but since that time he has relinquished all temporal concerns, and dedicated himself solely to those of a spiritual nature. He therefore appoints a governor to act in his stead, who is distinguished by the name of Tipa.

All the lamas are prohibited from marriage, and from having any concern in worldly employments. The tipa, or governor, wears the lama habit, which consists of a frize garment reaching to the ankles, with a hat of a red or yellow colour, edged with gold. The others wear various kinds of bonnets, by which they are distinguished according to their respective dignities.

The grand lama resides near the city of Lassa, in a spacious pagod or palace, and is revered by all ranks of people in the most sacred manner. On particular days he is seated on a kind of altar richly ornamented with gold, above which is a grand canopy, and beneath his feet, a magnificent cushion. Here he receives the adoration not only of his subjects, but even strangers of the most elevated characters, who come from different countries to pay him homage, relate the sufferings they have undergone in the course of their pilgrimage, and to obtain his blessing. Even princes themselves are happy in obtaining this singular benefit; nor is there any greater respect paid to them than to the meanest vassal. The grand lama considers himself so highly distinguished above the rest of human beings, that he never condescends to move in the least from his situation, or to offer any return of salute, even to a prince; he only lays his hand on the heads of his worshippers, who retire with a confidence of mind that all their sins are pardoned.

This strange adoration arises from the exalted idea the people entertain of the power and holiness of the grand lama. They believe that the god Fo lives in him, and that he is immortal; so that after he dies, the soul changes its abode, being placed again in an entire new body; and that the place of his residence is made known by certain pretended tokens, which can only be discovered by the other lamas.

The most distinguished idol worshipped by these people is called Manippe, which is represented with nine heads placed in rows above each other in the form of a cone. Before this image they perform their sacred rites, and amidst their ejaculations exclaim, "O Manippe mi-hum!" that is, "Manippe save us!" In order to obtain the favour of this idol, they frequently place before it various kinds of provisions, of which they earnestly entreat it to participate; and those are the happiest who in this case can procure the greatest dainties.

Besides the grand lama, there are several other princes in Tibet who assume the lama habit; and under the titles of his chief officers, preserve power independent of him, and receive a peculiar homage from the people.

The dignity of lama is not alone confined to the natives of Tibet: the Chinese and Tartars go to Lassa to obtain it; for to be admitted into the number of the grand lama's disciples is considered as the summit of all earthly enjoyments. These never exceed 200, out of whom are chosen the inferior lamas, that live in pagodas, and are treated with the greatest respect by the people where they reside. One of the most distinguished titles among these is the Hutukus, who are considered as little inferior to Fo himself; but these are not confined to the pagodas, nor even to Tibet, but have liberty to settle where they think proper; and many of them obtain considerable wealth by the liberal offerings of their numerous worshippers.

Some of the lamas are tolerably well skilled in physick and surgery; and others are acquainted with astronomy and the calculation of eclipses. Few of them, however, can read their ancient books, as they are written in a language which has been a long time discontinued.

The inhabitants of Great Tibet somewhat differ in their religious ceremonies from those of the other provinces. The supreme deity, whom they worship, is called Conchock, and they have another named Urgien, who they believe was born of a flower; and the idol they worship, in consequence of this opinion, is the statue of a woman, with a flower in her hand, who they say was the mother of Urgien. They likewise worship saints, and use beads in repeating their prayers. The lamas here have a particular dress from those in the other provinces; they usually associate and live together, and are held in the highest veneration by the

lality. They have superiors according to their respective dignities; and one above the rest is distinguished, as to be treated with the greatest respect even by the grand lama himself.

The laws of this country are but few, as offences are very rarely committed; and in all matters of a trifling nature, the administration of justice is vested in the lamas; but capital cases are referred to the grand lama.

The men are prohibited from polygamy, but the women are allowed several husbands. The first child born is taken care of by the first husband, and those born after by the other husbands, according to the priority of their marriage.

We have not any particulars relative to the history of this country before the last century; at the beginning of which, the king not paying that respect to the grand

lama which he thought due to him, the latter called in the assistance of the Tartars, who took the king prisoner, put him to death, and established the grand lama in his stead. A few years after this, one Raptan, an experienced commander, resenting the fate of his royal master, commenced hostilities with the then lama, whom he declared an impostor, and in an engagement defeated and killed him. Elated at his success, and fully resolving to make the lamas subservient to the sovereign, he ravaged the whole country, demolished the pagodas, and banished all the lamas he could find. Raptan, however, was afterwards defeated in several engagements by the Chinese troops, and was at length obliged to retire, soon after which the tranquillity of Tibet was again restored, and it has continued on its original footing from that time to the present.

CHAP. XIX.

ASIATIC ISLANDS.

Of the Islands in the PACIFIC and INDIAN OCEANS.

I. The EMPIRE of JAPAN.

SECT. I.

Name, Extent, Divisions, Sub-divisions, &c.

THIS extensive and opulent empire is known to the Europeans by the general name of Japan; but the natives usually call it Nippon, which is the name of the most considerable island belonging to this sovereignty; and which appellation seems to have absorbed those appertaining to the other islands of the empire; but the vanity of the natives induces them sometimes to stile it Ten-ka, or *Under Heaven*, intimating, that it is the only country in the universe, so particularly favoured as to be placed directly under the celestial regions; on which account they frequently call the emperors Ten-ka-suna, or the *sovereign under heaven*; and indeed they imagine that sun, moon, stars, earth, seas, &c. were entirely formed upon their account, and for their accommodation only: such is the singular modesty of these Asiatic Islanders!

“ Ask for whose use the heav’nly bodies shine,
 Earth for whose form’d! Pridcaufwers, ’Tis for mine!
 “ For me, kind nature wakes her genial pow’r,
 “ Suckles each herb, and spreads out ev’ry flow’r;
 “ Annual for me, the grape, the rose, renew
 “ The juice nectareous, and the balmy dew;
 “ For me, the mine a thousand treasures brings;
 “ For me, health gushes from a thousand springs;
 “ Seas rowl to waft me, suns to light me rise;
 “ My footstool earth, my canopy the skies.”

In treating of Japan, some authors have thought proper to launch out rather too much, and enlarge upon many things hyperbolically; by which, instead of a genuine account of the place, they have furnished us with some mighty pretty romances; and several travellers, who have written concerning this empire, have unfortunately rather too much indulged that faculty so generally attributed to them, viz. not adhering closely to veracity, but trusting more to an inventive imagi-

nation than truth. A fancy fertile in fiction is certainly a very necessary qualification in a novel writer; but it is an unlucky circumstance when it haunts the historian or geographer. Therefore, faithfully to discharge the task we have undertaken, we shall not amuse our readers with any fabulous tales, but confine ourselves to facts only.

The empire of Japan, which consists of three large, and many lesser islands, is 130 deg. eastward of London, extending from 30 to 41. deg. north lat. and from 130 to 147 deg. east long. the whole cluster being about 600 leagues in circumference, and 200 in length.

The larger islands are Japan itself, Ximo the next in extent, and Xicoco the smaller of the three, which is situated between the former two. The less considerable islands, of various sizes, are scattered round those in an irregular manner.

The topographical division of the whole empire is into seven capital territories, five of which are in Japan, properly so called. Those territories were formerly divided into 62 provinces, and the latter subdivided into 604 districts.

Nippon, or Japan itself, extends from 33 deg. 10 min. to 41 deg. north lat. and from 132 deg. and an half, to 147 deg. and an half, east long. It is divided from the land of Jesso by the freights of Kamtschaka, being in length about 600 miles, and in breadth 400 where broadest; but the form is so exceedingly irregular that the exact circumference is difficult to be ascertained.

The grand security of this empire from foreign invasion are, the tempestuous seas and craggy rocks by which it is surrounded; indeed they seem so high and inaccessible, that when seen at sea, from a distance, the whole appears as one immense rock:

“ ———— A rock that braves
 “ The raging tempest, and the rising waves;
 “ Self prompt it seems to stand: its solid sides
 “ Keep off the sea-weeds, and the founding tides.”

SECT.

the latter called in took the king pri- the grand lama s, one Raptan, an he fate of his royal he tien lama, whom ngagement defeated s, and fully resuly- to the sovereign, he ed the pagoda, and Raptan, however, ngagements by the obliged to retire, Tibet was again its original footing

S E C T. II.

Natural History.

BY the situation of Japan between the fourth and seventh climates, the sun rises with the Japanese about eight hours before it does with us. The sea breezes greatly mitigate the heat in summer, but they add to the excessive coldness in winter, and render the seasons here more inconstant than in any other parts of the Indies. Heavy rains sometimes continue almost the year throughout; but in the months of June and July, which are called the water-months, they are always excessive. The country is likewise frequently visited with dreadful storms and hurricanes, thunder, lightning, &c. by which the natives sustain great damage. The soil is rocky, and rather sterile; but the industry of the inhabitants hath overcome the unkindness of nature, and given fertility to a land of itself unfruitful. They have rice, of which they make bread, and brew beer; with the barley they feed cattle, convert their fine wheat into cakes, and of two species of beans, they grind one to meal to boil for eating, and with the other make a kind of confectionary. They have besides Indian wheat, millet, and many other sorts of grain. Even the rocks, and other barren places, have been so well cultivated, as to produce abundance of fruits and plants. They have good pasturage, which feeds great numbers of buffaloes, oxen, sheep, horses, deer, &c. and various flowers and herbs, particularly excellent tea. The encircling seas, intersecting rivers, and interior lakes, abound in fish.

The rivers are in general exceedingly rapid, and many dreadful cataracts fall from the mountains. The principal rivers are the Ujingava, whose waters are so furious, that no bridge can be built over it; the Corric, that takes its name from the province in which it rises; and the Askagava, remarkable for its depth and perpetual fluctuation. The chief lake, called Citz, is 100 miles in length, and 20 in breadth. It is formed by the conflux of several rivers, and disembogues itself into the sea on the south-west side of the island.

Besides the beforementioned animals, they have a fine breed of horses that are small, but uncommonly swift, and extremely beautiful. Many wild beasts that yield a great number of valuable furs, and elephants, whose teeth are a very profitable article to them.

Their seas produce red and white coral, ambergris, admirable pearls, and many curious shells, sea-weeds, &c. but the greatest wealth of the empire results from its invaluable mines, particularly those of gold. The emperor claims an exclusive right to all the gold and silver mines, as well as all the gold sand in his dominions. The copper mines are innumerable, producing a fine and coarse sort. The bowels of their mountains are likewise pregnant with sulphur, iron, and steel. They, however, have not any quicksilver, antimony, sal ammoniac, calamy, cinnabar, or borax.

Salt they procure by inclosing portions of ground near the sea, covering them with fine sand, and repeatedly throwing sea-water upon the sand, till it is well impregnated with the saline particles: it is then placed in large vessels, with holes in the bottom, for the salt to fall into proper receivers, as it filters through the sand; after which it is boiled, and brought to a proper consistency as with us.

The sulphur every where inclosed in the bowels of the earth is supposed to be the cause of the frequent earthquakes, and of the volcanos, of which there are eight very dreadful ones in the empire. From the same cause their hot baths, and mineral springs, which are extremely numerous, may be deduced, some equal the heat of boiling water, and others are even as hot as boiling oil. They have likewise many cold mineral springs, but their physicians are so ignorant, as to be incapable of advising them to the proper use of either.

In Japan are found a species of white ants, which are exceedingly beautiful, but very mischievous; for they pierce, with their little snouts, through every thing they come near, except metal and stone, and greatly damage all kinds of goods, if not prevented from ap-

proaching them, by strewing the adjacent places with salt, which these little insects abhor.

The ducks of Japan are some of the finest in the universe, for size, shape, and beauty. The nightingales are likewise the most melodious to be found. The beetles make an agreeable kind of humming noise, which gradually rises to a pretty high note. The night-fly, however, exceeds all other Japanese insects for its beauty; the body is about three inches long, round, and finely shaped: it has four wings, viz. two close to the body, which make a brilliant appearance, by means of the admirable blue and gold streaks with which they are tinged; and two above these, whose transparency not only admits of the others being seen through them, but even adds to their shining lustre. This insect is a mighty favourite with the ladies, and has given rise to the best fable ever written by any of the Japanese poets; with a translation of which we shall here present our readers.

A JAPANESE FABLE.

A Nippon youth sat in a shady grove,
And thus bewail'd his unsuccessful love:
Like the night-fly, my cruel fair, I find,
Alike she's lovely, and alike unkind.
Insect! 'tis thou hast my destruction wrought;
By studying thee her cruelty I caught:
In thee, like her, I various charms survey;
Describing thee, her faults I can display;

Nothing in symmetry excels thy frame;
Thy head is coral, and thine eyes are flame;
Transparent wings the blue beneath unfold,
And give a polish to the streaky gold:
But such attractions how do you employ?
You charm to kill, and please but to destroy;
Then, your most faithful lovers to remove,
Pretend that their sincerity you'll prove,
And tell them, if their passion they'd reveal,
The spiny flames from tapers they must steal:
The hapless moths, to prove their love, aspire,
Singe their silk wings, and in the flame expire.

Their fate is mine—I ev'ry thape assume,
And aim to please with presents and perfume;
But meet disdain, and in her frowns consume;
Like the poor silly moths, obey to burn,
And in my passion find my fun'ral urn.

Near the hot springs a great number of camphire trees grow, which resemble laurels, and bear purple, or black berries. The cedars of Japan are some of the finest in the universe; and many other trees abound in those islands, particularly plantanes, &c. and some which, when fawn or cut asunder, exhibit admirable figures of birds, beasts, landscapes, &c. Of these many curious pieces of furniture are made, which, when polished, have a most beautiful effect.

Among many useful stones of various colours, there is in this empire abundance of excellent marble, which is used in the construction of many of the principal edifices. The porcelain earth, &c. we shall describe hereafter, and only inform our readers, that, with respect to other articles in the animal, vegetable, and mineral systems not mentioned above, Japan abounds in most that have already been described in China.

S E C T. III.

Persons, Habits, Manners, Customs, natural and acquired Accomplishments, Learnings, &c.

THE great disparity between the persons, manners, and dispositions of the Japanese, evinces that they are the descendants of different nations; and that the empire of Japan was peopled at various times, by the emigrations from, and revolutions of, several countries, and the accidental shipwrecks of people, who were natives of regions unconnected with each other: hence no general description can be given of the inhabitants; we shall, however, particularly describe the persons and manners of the majority, in which the greatest similarity is perceivable, as such a picture may be termed the prevailing characteristic.

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The generality then of the Japanese have but a forbidding appearance; a very flat nose, and eye-lids disgustingly thick, disfigure a face unproportionably broad, and disagreeably tawny. Their stature is short, their bodies thick, and their legs clumsy. Many differ from this character, and resemble the Chinese, from whom it is imagined they are descendants; and some few, particularly among the better sort of people, and those of the northern provinces, are similar in their appearance to the Europeans.

The Japanese habits are a short jacket of silk next to the skin, and a long cotton gown over it. They wear no covering to their heads, but when they go abroad defend themselves from the excessive heat of the sun by means of umbrellas; and the appearance of the men is at once martial and effeminate, for by their sides they wear a broad sword, or dagger, and in their hand carry a fan. They are, in another particular, singularly inconsistent, muffling themselves up in cloaks when at home, and throwing them off when they go abroad. Unlike most other nations, white is their mourning dress, and black deemed the gayest apparel: the travelling dress, however, differs from the above; it consists of a very large hat made of bambo splinters, which totally defends the head from heat and wet; and a cloak made of oiled paper, sufficiently large to cover man and horse, which are both so exceedingly light, that their weight is scarcely felt: ribbons wrapped round their legs, instead of stockings; and wide drawers, with slits on each side to receive the extremities of their gowns, complete the whole. None manage or direct their own horse, for none ride but such as can have a person to lead him. Not therefore having the bridle to mind, a Japanese traveller amuses himself with singing, fanning himself, or perusing the subjects painted upon his fan, which usually are a map of the country, description of the road, account of the inns, number of miles from stage to stage, price of accommodation at each, &c.

The bright side of the general character of a Japanese is diametrically opposite to that of a Chinese: he is modest, patient, no ways avaricious, temperate, a stranger to envy or defamation, and strictly honest in all his dealings: his deportment is grave, his words laconic, and his behaviour affable; gluttony and drunkenness are to him unknown; he despises idle ceremony, and is sincere in what he speaks.

The dark side of the character of a Japanese is filled with very black lines, and some of his vices seem inconsistent with the virtues ascribed to him; but travellers in general, and the observers of human nature in particular, know, from experience, that in the characteristics of every country there are incoherencies: the most authentic authorities represent a Japanese as being cruel to an excess, ambitious, proud, uncharitable, and possessed of so little feeling, that he will suffer a fellow-creature to perish, sooner than give him any relief, though what he gave could not be the least inconvenience to himself; and so exceedingly revengeful, that if he is disappointed in gratifying his resentment against another, he will destroy himself. In war they are ferocious and sanguinary, and when a town is taken, put all the inhabitants indiscriminately to the sword.

The Japanese are so quick of apprehension, that they make an amazing progress in whatever they are taught, and never forget what they once attain. Their common learning consists in reading, writing, understanding their own history, civil, military, and ecclesiastical; and a few simple precepts of morality; but many of them acquired several branches of the mathematics and philosophy from the European missionaries at various times, which their descendants still retain: their philosophy, however, is tinged with many superstitions of their own, and their astronomy blended with the absurdities of astrology. Prior to the arrival of the Europeans in their country, they were so ignorant with respect to geography, that they imagined their own empire, China, and Siam, to be the only countries in the universe; and even of the situation and extent of these, their notions were extremely imperfect: they have, however, many universities, and public academies, for the training up of youth in the learning of the country,

and the practice of the moral duties. These seminaries are well supplied with books, and resorted to by a great number of students, governed by bonzas, who are usually of noble descent, and well endowed with money for their support. According to the Portuguese missionaries, these superiors of the public seats of learning are adepts in moral philosophy, and great masters of the most persuasive elocution.

They have no regular system of physic; their doctors trust to experience, and always prescribe according to precedent, if they have a precedent to go by; but where that is wanting, they proceed entirely by conjecture; so that similar cases, and guess-work, form the whole of their materia medica: but the most fashionable remedies, upon all occasions, are hot and cold baths. The surgeons are more unskilful than the physicians in every thing except the cure of the scabi, a most grievous kind of cholic peculiar to the Japanese, which they almost instantly expel, by taking blood from the part affected, with a small needle made of gold or silver: both physicians and surgeons are, however, highly esteemed by the people, and usually acquire considerable fortunes by their practice.

The Japanese poetry is lofty, sublime, melodious, and descriptive; their music is less agreeable, but their paintings are the best executed by any of the Orientals, though they fall far short of the Europeans in every essential except colouring, in which they exceed them.

They lay claim to the invention of gunpowder and printing, as well as the Chinese: in the preparation and use of the first, they are much inferior to them; but they exceed them in the latter, which is performed in a similar manner, as well as in the composition of ink and paper.

They write like the Chinese from top to bottom in columns, which they begin at the right hand; and their letters were originally the same, but they have changed the form, and even the sound, of many, in order to differ as much as possible from the Chinese, whom they naturally hate, and affect upon all occasions to despise.

They educate their children with great care, and win them to a love of their studies by motives of emulation, and the most captivating endearments. They differ from all the other oriental nations in inculcating a contempt of pain and death, teaching them to despise all kinds of luxuries, weaning them from every thing that in the least tends to effeminacy, and inuring them to every kind of hardship.

Their mechanics and manufacturers excel in their different branches, and are even far superior to the ingenious Chinese. Their silks and cottons are excellent, and their Japan ware and porcelain unequalled; but great restrictions are laid upon their trade, the Dutch being the only Europeans who are permitted to enjoy it; and even when their ships arrive, they are obliged to land their great guns, and all their other weapons, sails, tackling, &c. which are carefully deposited in warehouses, till they have the emperor's permission to depart, when all is again returned, and they are under an obligation to sail away immediately; and the natives themselves are not allowed to trade, by the means of their shipping, to any places but China, Korea, and the land of Jesso. The swarms of pirates in their seas add to the obstacles that obstruct their commerce.

The commodities exported are wrought silk and cotton, rice, Japan ware, porcelain, gold, silver, copper, iron, steel, artificial metals, furs, tea, finer and better cured than that of China; gums, medicinal herbs, roots, &c. diamonds, pearls, coral, shells, ambergris, &c. The Dutch factory is situated on a rock, called Desima, near the city of Nanguwzak, from which it is separated by a wall and a river; and out of this little island, which is only two miles in circumference, none of the Dutch are permitted to stir. This restraint the people of the factory always suffer, and the merchants and sailors are compelled to endure it during their continuance in Japan, which usually lasts about nine months.

The Japanese, for whatever goods they want, pay either by way of barter with other commodities, or in bullion of gold, silver, or copper. Their ships, which resemble those of the Chinese, are built of cedar wood,

wood, but are only fit for very short voyages; they are built from 80 to 90 feet in length, and from 20 to 25 in breadth, and constructed both for sailing and rowing: they contain many little cabins, separated by screens, folding-doors, &c. They have only one mast, and one sail; the ropes are made of rice straw, and the anchors of coarse iron. The Japanese pleasure boats, which are intended only for the navigation of lakes, rivers, &c. are extremely beautiful, being finely gilt, carved, and otherwise adorned with the most curious and superb embellishments.

For domestic purposes the Japanese coin various pieces of money. The gold coins are obans and cobans; ten cobans make one oban, which latter is of about two guineas value. The silver coin is composed of a variety of flat pieces of different shapes, dimensions, weight, and value; and a copper coin is stamped for the inferior purposes of change.

The public edifices of Japan resemble those of China in their architecture and magnificence; but the private buildings, though erected upon the same model, exceed them in neatness, simplicity, and convenience.

The furniture is plain and useful; the floor, or rather pavement, is only covered with mats; though it must be allowed that the houses of the nobles are elegantly decorated; almost every house has a garden, in which much industry, and some taste, are displayed; and the apartments of most houses are divided by moveable wainscots or screens, which may be taken away at pleasure, and many apartments thrown into one upon any particular occasion. The screens, couches, beds, tables, cabinets, &c. of the grandes, are all made of the best materials, admirably wrought, and highly finished: they are, however, less gaudy than neat, and less superb than elegant; but their ceilings are exceedingly magnificent, being made of the best cedar, admirably carved and gilt, and inlaid in a most ingenious manner with gold and silver plates.

The coaches, equipages, and dresses of those who attend on the emperor, are very grand; though most of the coaches are clofe, particularly those appropriated to the use of the women.

When the Japanese salute, they stand erect, unless it is before the emperor, or some great lord, when they prostrate themselves. If a person salutes them, they sit down, instead of returning it. Thus, by trying to avoid the stiff formality, and tedious ceremonials of the Chinese, they frequently run into extremes as disagreeably absurd:

- “Extremes, though contrary, have the like effects:
- “Extreme heat mortifies like extreme cold:
- “Extreme love breeds satiety, as well
- “As extreme hatred; and too violent rigour
- “Tempta chastity as much as too much licence.”

They black their teeth and nails, and let the latter grow very long.

The Japanese are temperate in eating and drinking, seldom touch the flesh of any animal, unless it is killed in hunting; are equally abstemious with respect to fowls, and even fish; their chief food being rice, herbs, pulse, fruit, &c. They are neat in dressing their food, sit cross-legged to eat it, and make use of little sticks instead of knives and forks. They drink warm water at their meals, but after dinner and supper, they indulge themselves with a dish of tea.

At the time of any public festival, they are entertained with music, dancing, plays, and masquerades. Their dramatic pieces are neither so correct or elegant as those of the Europeans, yet they are not without their merits.

The marriage ceremony of the Japanese is celebrated by the bonza, or priest, before some idol. It is with them as with us, the rich go in coaches to be married, but the poor are obliged to trudge it on foot. The bride and bridegroom having a lighted torch, or a lamp, put into their hands, the priest performs the ceremony; when the bride, to evince that she is determined to commence a woman, burns her dolls, and all the trinkets and toys of her childhood; the company

then congratulate her on her marriage, and make her a variety of presents to recompense her for those she hath destroyed. The rejoicings continue seven days, during which every thing is done to promote mirth and festivity, and at the close of that time the bride is conducted with great ceremony to her private apartment.

They pay an annual visit to the tombs of their ancestors; at which time, when the company have arrived at the sepulchres of the dead, the bonzas describe the situation of the persons deceased, and inform their relations of all they have occasion for in the other life, which demands are usually very extravagant; the kindred, however, furnish every article with great satisfaction, which they send, together with a few kind and complimentary messages, to the deceased, by means of the bonzas, who convert the whole to their own use, and leave the dead to shift for themselves as well as they can.

The pages and dependants who attend upon the grandes, engage themselves by a most solemn oath not to outlive their lords, but upon their decease, to put themselves to a voluntary death; which oath they are never known to break. The funerals in general, but particularly those of the nobles, are conducted with great pomp and solemnity, and no manner of expence is spared; as it is a prevailing opinion among the Japanese, that the greater the expence of a funeral, the happier the deceased will be in the other life.

The corpse of a principal person is dressed in the most superb apparel, and placed upon a litter made of cedar, in the ornaments of which the most exquisite workmanship is displayed; the women are carried in clofe coaches, or sedans, and the men, elegantly dressed in white garments, walk on foot. Many bonzas follow, some singing, some playing upon musical instruments, and others carrying the banners of the deceased. The rear is brought up by the domestics of the family, who, like the rest of the mourners, are clad in white. On arriving at the funeral pile, which is built of the most sweet scented woods that can be procured, and the fragrant of it heightened by the addition of spices, gums, oils, and other perfumes, or odoriferous materials, the corpse is laid upon it. An oration suitable to the occasion is spoken, stanzas are sung, and then fire is put to the pile in several places at once; a variety of cloaths, wines, flowers, sweet herbs, pieces of money, victuals, &c. are then thrown in by the relations and friends, as presents to the deceased for his particular use in the other world. The whole then concludes with a banquet, and an entertainment of such music as is best calculated to banish melancholy ideas.

Secluded as Japan is from the rest of the world, and little as the origin or ancient connections of the inhabitants are known, their ceremonies bear a pretty strong resemblance to those formerly used by the Grecians and Romans. The supposition of the former, that an expensive burial is of service to the circumstances of the deceased in the other world, exactly coincides with the sentiments which the latter entertained.

- “Mean time the rites and funeral pamps prepare,
- “Due to your dead companions of the war;
- “The last respect the living can bestow,
- “To shield their shadows from contempt below.”

VIRGIL.

With respect to presents for the use of the dead, their notions appear to have been pretty similar.

- “Then twice around the kindled piles they go;
- “Thrice horse and foot about the piles are led,
- “And thrice with loud laments they hail the dead;
- “Tears trickling down their breasts bedew the ground,
- “And drums and trumpets mix their mournful sound;
- “Amidst the blaze their pious brethren throw
- “The spoils in battle taken from the foe;
- “Helms, bits embossed, and swords of shining steel;
- “One casts a target, one a chariot wheel;
- “Some to their fellows their own arms restore,
- “The falchions which in uckles fight they bore;

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" Their bucklers pierc'd, their darts beslow'd in vain,
 " And thivert'd lances gather'd from the plain ;
 " Whole herds of offer'd bulls about the fire,
 " And bristled boars and woolly sheep expire."

VIRGIL.

The bonzas or Japanese priests are not only the chief mourners and officiating persons upon these occasions, but the undertakers likewise, as they furnish every thing but the pretents, and order the ceremonials of the whole affair.

The ensuing day, the nearest relations gather up the bones and ashes of the deceased, put them into a rich funeral urn, and deposit them in the sepulchres of their ancestors. This is likewise agreeable to the Grecian and Roman Custom.

" And last, the relics by themselves dispose,
 " Which in a brazen urn the priests inclose."

The sepulchres are at a distance from the towns, surrounded by an inclosure, and planted with trees, which gives them a very agreeable appearance.

The Japanese in general are healthy; many, however, are troubled with the leprosy, a disorder equally dreadful and noxious; and these who are infected with it are obliged to live in some solitary place, secluded from society, where they remain without assistance or compassion, till death puts an end to their miserable existence. The small-pox, and bloody flux, are disorders known here, but not much dreaded. But they are totally unacquainted with the stone and gravel, gout, rheumatism, &c.

SECT. IV.

Government, Revenue, civil, military, and ecclesiastical Establishments, &c.

JAPAN is under a monarchical government, and despotic administration; it was formerly divided into many petty sovereignties, the princes of which are at present either immediately dependent on, or tributary to the emperor of Japan, and may be deposed, or even put to death at his pleasure. They are near sixty in number; and it is the grand policy of the emperor's court to encourage dissensions between them, to engage them in perpetual wars against each other; that by keeping them in continual alarms, and weakening them frequently, they may the more effectually secure their subjection; and neither give them opportunity to unite, or permit them to acquire strength sufficient to become independent.

The emperors were formerly at the head of religious as well as civil and military matters; and under the title of Dairo, were the pontiffs as well as sovereigns of Japan; at which time they were held so sacred, on account of the ecclesiastical being blended with the regal authority, that a desecration in any of their subjects was deemed as a rebellion against Heaven itself. They were perfectly aloof; but the absurd dignity which they affected, and rate in which they passed their time, rendered their lives none of the most desirable; they were closely confined, as it was deemed derogatory to their consequence to suffer the sun to shine, or the wind to blow upon them; thus through a ridiculous parade of importance, were they at once deprived of three of the greatest blessings of Providence, viz. liberty, light, and fresh air. Many other marks of his grandeur were equally disagreeable, and even disgusting; they were never suffered to put their feet to the ground, to wear the same cloaths, eat out of the same utensils, or lie in the same beds twice; nor were they permitted to have their hair cut, their beards shaved, or their nails pared. Their titles and the manner of approaching them were equally absurd, the first bordering on blasphemy, and the latter on idolatry. Thus confined to a solitary effeminacy and luxurious inactivity, the administration of public affairs was delegated to the prime minister, who was styled Cubo; and it was one of the Cubos that stripped the Dairo of having any concern in the civil and military authority. So that the cubo at present may be deemed the emperor, as he hath all the power; and the

dairo, the high priest or pontiff, as he still possesses all the ecclesiastical dignity. The cubo goes once in five years in grand procession to the city of Meaco, to do homage to the dairo, and acknowledges himself his deputy; this ceremony, however, is a mere piece of affectation, and only calculated to prevent an insurrection in favour of the dairo, who is still highly revered by the common people.

The administration at present is composed of a council, in which the emperor presides, four ministers selected from the principal nobility, and twenty-eight assistant counsellors, four of whom are tributary princes, who come to the city of Jeddo, and attend by rotation. And not only these, but all the other dependant kings are obliged to attend upon the emperor six months annually. The governors and nobles must be in waiting a limited time, and the eldest sons of all the tributary princes, governors, grandees, nobles, &c. must be educated at court, and remain there during pleasure, by which means, the submission and fidelity of all the principal people in the empire is secured either by their own presence, or the hostages they leave behind them. In critical times, an oath of fidelity is administered, and the wives and younger children are obliged to reside in Jeddo, till any storm which is thought to be impending is blown over.

As industry is the best preservative from mischievous thoughts, 100,000 of the common people are constantly employed in public works: to these precautions we may add, that numerous garrisons are dispersed throughout the empire; all cities and towns are divided into wards, separated from each other by gates, which are shut and guarded every night.

From what is said above, it may easily be inferred that the emperor's security is great, and his court numerous, and that what adds to his safety, contributes to his grandeur. His army, garrisons included, consist of 100,000 foot, and 20,000 horse. This is the peace establishment, but in the time of war, the tributary princes are obliged to join the royal standard with such a number of troops, as encreases the first to 368,000, and the latter to 38,000 men. The cavalry wear armour, but the infantry have not any thing defensive but helmets.

The Japanese troops march in divisions of 50 men in each, five in front, and ten deep, each division being commanded by a single officer, who keeps them in exact order. They are armed with either muskets, pikes, bows and arrows, sabres and targets, or battle axes. Five of these divisions form a kind of regiment; but they are not accompanied by any warlike music; between each division are three led horses finely caparisoned, and three slaves are appointed to lead each horse with long reins. The captains ride on horseback behind their respective divisions; on each side of the horses are a kind of panniers, containing the officer's bedding and baggage. When an officer grows old, he is permitted to have a small sort of couch or supporter behind him, against which he may commodiously lean when fatigued by sitting upright.

The revenues of the emperor are certainly very great, some authors affirm that they amount to 28,000,000l. sterling, but the truth of such assertions is greatly to be doubted.

Their laws are exceeding severe, and their punishments sanguinary; the first have little or no mixture of lenity, and the latter are more than adequate to the crime. They have no code of statutes, the emperor's will being the grand law, and the inclinations of the subordinate princes and governors final in their own kingdoms and provinces; even every petty lord, or the master of a family, have a power over the lives of their vassals and relations. The smallest crimes are punished with death; and the only indulgence shewn is to any of the tributary kings when they offend, and this is no more than allowing them to execute themselves, which is deemed a mighty favour. The mildest sentence in Japan is banishment to a dreary and almost barren island, surrounded by rocks, and destitute of almost every comfort of life. High treason, and other crimes of an atrocious nature, which concern the emperor's safety or interest,

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are not only punished in the person of the criminal, but his parents, children, and all his relations are put to death on the same day, let them be at ever so great a distance, expresses being sent for that purpose to the different governors. With respect to other crimes, the male relations only are put to death, and the females sold as slaves.

The modes of punishment are these, viz. crucifixion with the head downwards, burning, boiling in oil, tearing to pieces by wild horses, cutting to pieces by the executioner, beheading, hanging, &c. If the criminal escapes, he is executed in effigy; but his unfortunate relations are punished in reality for crimes, of which, perhaps, they never had the least conception.

- " When sanguinary laws are strain'd too high,
- " The hapless guiltless for the guilty die;
- " And greater crimes the legislators cause,
- " Than the poor culprit who infrin'd the laws."

The worship of the Japanese is the grossest idolatry; they think that the world existed from eternity, and that the idols they worship were originally men, who for their exemplary piety, at length were transformed into deities. They are divided into several sects, the principal of which are, 1. The Xinto, or those who worship only the ancient idols. 2. The Siutto, or those who admit of no ceremonies whatever in religion. 3. The Bulzoo, or those who have introduced many Chinese, Siamese, and other exotic idols. These are subdivided into many other classes, by whom fun, moun, stars, almost every visible object, and even the devil himself is worshipped.

The chief idols belonging to Xinto's sect, are Amida and Xaca; Amida they imagine flourished many thousand years since, and having done many penances, preached many sermons, and performed many miracles, grew tired of life, and put an end to his own existence, when he was about 2000 years of age. Xaca they think lived 8000 years ago, past such such a life as the former, and when he was about 3000 years of age, immured himself in a cave, the mouth of which he caused to be closed up.

Their next idol is Cambodoxi, who they say is only of 900 years standing; he it seems was a great astrologer, and shut himself up alive in a tomb, which he had caused to be erected, promising to come to his followers again; we do not, however, hear that he ever kept his promise by paying them a visit.

Such hath been the superstition of many ages and countries, absurdly to give to the creature what is due alone to the Creator, and to canonize those who were so sufficiently artful in their designs, or singular in their whims as to impose on the weak.

- " Who first taught souls, enslav'd, and realms undone,
- " Th' enormous faith of many made for one;
- " That proud exception to all nature's laws,
- " To invert the world, and counter-work its cause:
- " Force first made conquest, and that conquest law,
- " Till superstition taught the tyrant awe;
- " Then shar'd the tyranny, then lent it aid;
- " And gods of conquerors, slaves of subjects made;
- " She from the rending earth, and bursting skies,
- " Saw gods descend, and fiends infernal rise:
- " Gods partial, changeful, passionate, unjust,
- " Whose attributes were rage, revenge, or lust;
- " Such as the souls of cowards might conceive,
- " And form'd like tyrants, tyrants wou'd believe."

Temples in Japan are innumerable, and the number of monasteries are scarcely credible. The monks are either regulars or seculars. The regulars reside in convents, some of which contain a thousand monks or upwards; the seculars are dispersed about and live in private houses. The former are exceedingly abstemious, but the latter live in luxury and idleness.

Some of the temples are extraordinary for their extent and magnificence, particularly one near Meaco, which contains 33,333 idols. The temple of Cano, the son of Amida, contains 1000 images, 500 on each side,

the workmanship of which is exquisite. The temple of Meaco, which is as big as the church of St. Paul, London, contains the largest idol in the Japanese empire. The chair upon which it sits, according to Sir Thomas Herbert, is 70 feet high, and 80 broad. The festivals are as numerous as the deities; and as the number of the latter are so great, many of the former are daily celebrated in different parts of the empire; the number of festivals greatly exceeding the number of days in the year, and various ceremonies are used upon these occasions, according to the antiquity, dignity and reputation of the idol whom they intend to honour.

It may not be improper here, to subjoin an account of the introduction, success, continuation in, and extermination of, Christianity from Japan.

The Portuguese jesuits introduced Christianity into Japan about the year 1552; their skill in the mathematical sciences being their recommendation to the emperor, nobility and literati. They gained many proselytes among the lower orders of the people, who were won by the mild precepts of a religion so different from their own, which abounded in the most bloody tenets; and captivated by the innumerable charities of the missionaries to the poor, blind, lame, and diseased of all denominations, whom their own priests represented as marked out by the vengeance of the gods, and afflicted by means of their anger. Many of the petty kings, and of the nobility, likewise became proselytes; but these the missionaries represent as hypocrites, who embraced the Christian faith merely through interested motives, that is, either to monopolize the commerce of the Portuguese, or to learn those arts and sciences in which the jesuits were capable of instructing them. The missionaries had great success till 1616, when being accused of having formed a plot to dethrone the emperor, and subvert the government, great jealousies subsisted till 1622, when a dreadful persecution ensued, not only of the Christian foreigners, but of the native proselytes. Christianity was totally extirpated, and none are since permitted to profess the Christian tenets, under pain of death; nor is a stranger suffered to land in any part of the empire, unless he first publicly renounces them.

SECT. V.

A Description of the chief Cities of Japan, and of the magnificent March of the Cubo, to pay Homage to the Dairo.

MEACO, or Miacco, is situated in the province of Jamatto, in 45 deg. 39 min. north lat. and 138 deg. 45 min. east long. being 276 miles west of Jeddo, and was the ancient metropolis of the whole empire, as it is at present the residence of the dairo. It is built in a pleasant and extensive plain, on the southern coast of the island of Japan, being surrounded at some distance by mountains, which give a delightful and romantic prospect to the whole.

The circumjacent country between the city and the mountains, and the mountains themselves are covered with temples, sepulchres and monasteries, and embellished with a variety of orchards, gardens, groves, cascades, and purling streams.

- " The various leaves on ev'ry haugh are seen,
- " Some ruddy colour'd, some of lighter green;
- " The painted birds, companions of the spring,
- " Hopping from spray to spray are heard to sing;
- " Both ears and eyes receive a like delight,
- " Enchanting music, and a charming sight."

Three considerable rivers likewise water this fertile plain, and unite their streams in the center of the city, where a magnificent stone bridge facilitates the communication between the upper and lower town.

In the north part of the upper town the dairo has his palace. And on the western side is a strong castle, which serves as a palace for the cubo, when he comes to pay homage. It contains a small garrison, is 600 yards in length, has a tower in the center, and is surrounded by two ditches, the one dry, the other full of water, and abounding with the most delicious fish.

This city has greatly declined since the emperor's court has

has discontinued to reside here; it was then 20 miles in length, nine in breadth, exclusive of the suburbs, and surrounded by strong and stately walls. The streets were long and narrow, and exceedingly crowded with inhabitants; for on a list being given in by order of government, the number amounted to 529,726, though the dairo's court, and strangers not constantly residing in the place, were not included. But according to the best authorities, it does not at present contain above one hundred thousand souls. The universities, colleges, monasteries, temples, are almost incredible in number, and magnificent in appearance; the following list is said to be genuine, by writers of the greatest veracity:

Temples of the Buddo sect	3893
Do. of the Suito sect	2127
Number of palaces	157
Do. streets	1858
Do. bridges	87
Do. houses	138,979

Though the public buildings are magnificent, the private houses are but two stories high, built of wood, and covered with clay, or thatched. Every house is obliged to have a reservoir, or trough of water always ready in case of fire. They however join neatness with their simplicity; and every trade or calling hath its particular street or district.

The dairo's palace may be deemed a city of itself. It is inclosed by magnificent walls, flanked with stately towers, and surrounded with a double ditch. It contains twelve capital streets, in the center of which are the royal apartments, superbly built, elegantly furnished, and adorned with gardens, orchards, pavilions, terraces, groves, &c.

The city of Jeddo, or Yeddo, the residence of the cubo of Japan, or acting emperor, is in 35 deg. 48 min. north lat. and 144 deg. 10 min. east long. and stands in the midst of a fine plain in the province of Musasi. It is at present the most important city in the Japanese dominions with respect to commerce, opulence, extent, and number of inhabitants. It is in the form of a crescent, and exceeds Meaco both in circumference and population. It is intersected in almost every street by canals of water, whose banks are planted with rows of trees. These canals not only serve as ornaments to the city, but are of singular utility in cases of fire, as they both afford a ready supply, and stop the progress of the conflagration. The city is not surrounded by walls, but has a strong castle to defend it; the river Tonkag waters it, supplies the castle ditch, and being divided into five streams, has a bridge over each. The principal of these bridges, named Nipponbas, is the standard from which all the roads, posts and distances in the empire are taken. The tributary princes who attend on the emperor, are obliged to reside here with their whole retinues all the year round. The streets are wide and handsome, but more irregular than those of Meaco. The public buildings are magnificent, but the private dwellings are as mean, and at the same time as neat as those of the before mentioned city.

The imperial palace is a most noble building, formed by three enclosures, or circular piles of buildings, and inclosing many streets, courts, apartments, pavilions, guard houses, gates, draw-bridges, gardens, canals, &c. &c. In it resides the emperor and his family, the royal domestics, tributary princes, and their retinues, the ministers of state, many officers, and a strong garrison. The walls are built of free stones, which are not cemented by mortar, or braced together with iron, but being prodigiously large, are laid loose upon each other; which is a precaution taken, that they may not receive any considerable injury from the earthquakes which are so frequent. The whole pile of buildings is covered with gilt tiles, so that at a distance it makes a most splendid appearance, and seems to be a huge mountain of gold. Many of the stately apartments are formed, and altered at pleasure, by means of magnificent screens, and superb moveable partitions. The principal apartments are, the *hall of attendance*, where the emperor gives audience. The *council chamber*, where the ministers of state meet. The *hall of a thousand mats*, where the tributary

princes do homage, &c. This palace was built so late as the year 1600, in the reign of the emperor Tayko.

This city is under the direction of two governors, who rule a year each alternately; under these are inferior officers like our aldermen, who have the direction of particular districts or wards; and subordinate to these are the *ottonas*, who have each the care of a particular street.

Next to the above two, the most considerable city in Japan, is Ofacca, which is situated on the mouth of the river Jedogawa, about 15 leagues from Meaco, and in 35 deg. 15 min. north lat. and 137 deg. 20 min. east long. it is deemed the principal sea port in the empire, and is filled with an incredible number of merchants, tradesmen, mechanics, ecclesiastics, &c. Indeed, it is so populous, that an army of 80,000 men has been drawn from it upon emergencies. It is near 15 miles in circumference, contains many elegant houses, and some palaces belonging to the nobility. A strong quadrangular castle defends the port. The walls are thick, the towers with which they are flanked, well fortified, and the garrison numerous. Two officers command here, one has the superintendance of the castle and the emperor's treasures, stores, and customs; the other presides over the garrison; but the city itself hath a governor of its own, who has the regulation of all civil affairs. The houses in this city are covered with a kind of earth of a yellow colour, which gives their roofs an elegant appearance, and great quantities of this earth are transported to other parts of the empire. In this city, the watchmen make the hour known by means of three instruments. An hour after sunset, they beat a drum, the succeeding hour is signified by striking on a brazen bowl, and the hour subsequent to that by ringing a bell; the next hour they begin again with the drum, proceed to the bowl and bell, and so continue the whole night, using the three instruments alternately. In all other parts of the empire, however, the hour of the night is told by beating with two wooden cylinders against each other.

The city of Surunga, in 35 deg. 22 min. north lat. and 142 deg. 30 min. east long. is the capital of the province of the same name, and a very considerable seaport town; some of the emperor's once resided in it; and Captain Saris informs us, when he was there, that the English were permitted to trade with the merchants who lived chiefly in the suburbs. It is now greatly on the decline, but still retains some of its ancient privileges, particularly the liberty of coining money.

Sacaei, which stands about twenty miles from Ofacca, is inhabited by a proud set of people, who all boast of their ancestors, and pretend to be descended from the ancient Japanese emperors. This city is very advantageously situated as a place of strength, being defended on the different sides by a strong wall, an inaccessible mountain, a capacious ditch, and a formidable castle.

Near the harbour is a little island, called Pie-nes, celebrated for its pleasant groves, and famed as the residence of a favourite idol, to whose temple many of the inhabitants of the city repair in boats; and, some through an excess of zeal, jump into the water and drown themselves by the way.

The above are the principal places in the island of Nippon, or Japan. In the island of Ximo, the chief cities are,

Bungo, which though said to be the capital, is not particularly described by any author.

Cangoxima, a sea-port on the southern part of the island, was the first place where the Portuguese landed when they discovered Japan. It lies in 31 deg. 42 min. north lat. and 133 deg. 16 min. east long. a strong castle is built on a rock in the harbour, and a light-house on another very high rock in the harbour. A good garrison is kept here; and many stately temples adorn the city.

Nangazaki lies in north lat. 32 deg. 36 min. and in 131 deg. 22 min. east long. in the province of Tigen, and is the only place in the whole Japanese empire, where the Dutch are permitted to come. The city is in the form of a crescent, delightfully situated among verdant lawns, and surrounded by pleasant hills; it contains many handsome buildings, particularly temples,

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and is strongly garrisoned, the streets in general are narrow and crooked, but run a considerable length, the temple of some public building usually terminating the villa; the town is watered by three rivers, and divided into upper and lower; the former containing 26, and the latter 61 streets; but strangers reside in the suburbs, and are narrowly watched. The principal buildings are five warehouses, in which are laid up all the materials for forming three men of war, which, upon an emergency, may be taken out, and put together in a very short time; a powder magazine, the palaces of the two governors, the palaces of between 20 and 35 grandees, 62 temples, 35 bridges, 20 being of stone, and the rest of timber, and the gokina or prison, which the people very emphatically stile Hell. It consists of about 100 dungeons or cages separate from each other, apartments for private executions, and baths in which the prisoners are obliged to wash themselves, in order, as much as possible, to prevent infections.

The island of Xicoco is divided into four provinces: Ava is the capital of the whole, but most of that, as well as the other towns of the island, we have no particular description, at least none that can be depended on.

Besides the three great islands already mentioned, many others appertain to the Japanese empire; some few of which are inhabited, but most of them are mere deserts; of the first kind, the island of Firando is the most considerable; it extends from 33 deg. 20 min. to 34 deg. north lat. and from 131 to 132 deg. east long. The Dutch first fixed their factory here, built many elegant houses, and erected some extensive magazines; but the Japanese fancying that they designed the latter rather for forts than warehouses, they were, by order of the court, obliged to quit the island in 1640, and confine themselves to their factory at Nangazaki. The island contains nothing worth particular mention, except its castle, which is large, strong, and lately.

We shall now give a description of the grand march or procession of the cubo from Jeddo to Meaco to pay homage to the Dairo, the preparations for which usually take up a twelvemonth. The route between the two cities is divided into 28 stages, two of which the Cubo performs in a day, entering the first at noon and putting up at the other at night; hence the whole journey takes up a fortnight to complete it. At every stage the equipages and guards are changed, but the whole join in the procession, and follow the Cubo entirely to Meaco, so that the retinue is very considerably augmented daily.

His excellency Conrad Krammer, the Dutch ambassador, informs us, that in 1626, when he was in Japan, the Dairo and Cubo agreed to unite their numerous retinues, in order to render the scene more splendid and magnificent. The streets were strewn with a white glittering sand, which gave them a silver appearance, and on each side a ballustrade was erected and lined with a double file of soldiers, who were all clothed in white robes: they wore a scymetar on each side, a varnished cap on their heads, and a pike in their right hand.

At the dawn of day the superb cavalcade began, the domestics of each monarch went first carrying the respective presents in boxes admirably wrought, and elegantly varnished. These were followed by 100 magnificent sedans, containing the ladies and gentlemen of the Dairo's court, and each being carried by four men in white garments, a servant attending every one, and holding over it a beautiful umbrella of silk finely embroidered with gold: 24 gentlemen on horseback succeeded, their caps brown and varnished, and adorned with a black plume of feathers, their boots were gilt, their drawers of taffin, covered with gold and silver lace, and their arms were scymetars, bows, and arrows. The horses on which they rode were small, beautiful and high spirited, and richly caparisoned. The saddles being finely embroidered, and the holsters made of tygers skin, elegantly decorated with red silk and gold fringes. The horses had besides two gilt horns placed between their ears, and their manes curiously ornamented with gold and silver wires. Each horse was led by two men who held the bridle in one hand and a rich

umbrella in the other, and every one of these gentlemen was followed by eight servants; dressed in white, and armed with two scymetars each. The horses were shod upon this particular occasion with a kind of red silk, just strong enough to serve for the day: after these came three superb slate coaches, each of which had two beautiful black bulls to draw it, every bull being covered with crimson silk, and led by four men. The coaches were of a shining brown, finely gilt, and embellished with the most admirable decorations; besides a door on each side, they had a door behind, embellished with festoons; the wheels were shod, and the spokes plated with gold elegantly enamelled; the hoods were square, but the roofs of a circular form; the insides were of a shining black varnish, painted with the arms of the Dairo: each coach contained one of the Dairo's wives, and a female attendant; and all three were strongly guarded by a great number of footmen. Behind each coach was a pair of sleds plated with gold, to serve in lieu of a footboard, and the sledges of the lady, who was riding in it; 23 sedans followed filled with the ladies of honor; their chairs were made of a fine white wood, highly polished, and adorned with plates of copper elegantly wrought; they were each carried by four men in white, followed by two with umbrellas, and guarded by a numerous escort; then came 68 gentlemen on horseback, attended by a great number of footmen. These were followed by the principal grandees and ministers of state, carrying presents of inestimable value, and succeeded by 260 noblemen; then came the Cubo's brothers, and 164 tributary kings and governors, each attended by a suitable retinue: these were followed by two slate coaches, richer and more magnificent than the former, the first containing the late emperor, Fede-tadda, who had abdicated the crown in favour of his son Tokogunfama, who followed his father in the other coach, both being guarded by 400 soldiers richly accoutred; after these came many other superb coaches and caravans, and 30 sedan chairs, made of ebony and ivory, richly embellished, covered by the most sumptuous umbrellas, escorted by many servants both horse and foot, and followed by a large band of musicians, who sung to the tune of their instruments. Then followed the Dairo's sedan, carried by 50 gentlemen richly apparelled, and preceded by 40 life guards; the chair itself was as magnificent as any and expense could make it. The inside represented a blue sky, embellished with the figures of the sun, moon, and planets, admirably formed with diamonds and other precious stones; perched on the summit of the outside appeared the figure of a cock, with expanded wings, made of massy gold; and the whole cavalcade was clothed by a numerous retinue clad in the most noble garments that art could furnish, or money procure.

S E C T. VI.

History of Japan.

THE Japanese annals of early times are filled with such inconsistent absurdities, and ridiculous fables, that no dependence can be placed on them, till about 660 years before Christ, which is their common era; and, according to which, our present year 1777 is with them the year 2437; it is likewise to be observed, that the Japanese year begins the nearest new moon, which either precedes or follows the 5th day of February.

The histories of Japan, written by the natives, take very little notice of the policy, virtues, vices, or transactions of their monarchs, but are filled with an account of their descent, names, birth, succession, length of reign, &c. The following chronicle is taken from their own historians.

1. Sin-mu, the founder of the Japanese monarchy, began his reign 660 years before Christ. In the 70th year of his reign he instituted a form of government, established laws, civilized the people, taught them chronology, and other arts and sciences; divided time into years, and years into months and days; secured the crown to his posterity; and having reigned 79 years, died in the 149th year of his age, and was succeeded by his third son; but as nothing particular happened in his

reign, or the reigns of several of his successors, we shall only give a catalogue of them till a remarkable reign requires a more ample account.

Order of succession.	Names.	Reigned years.	Died, aged.
2	Sui-iei	33	84
3	Enei	38	58
4	Itoku	35	77
5	Kofio	83	115
6	Kouu	101	137
7	Korei	76	128
8	Kowkim	56	116
9	Kay-kwo	59	111
	Suin-lin	68	119
*11	Suin	68	139
12	Key-ko	60	143
13	Sey-muu	60	108
14	Tsau-ai	9	52

15 Tsau-ai was succeeded by his empress Sinku-cogu, who was the first female that reigned in Japan, she waged war against the Koreans, and headed her army in person; but finding herself pregnant, she returned to Japan and was delivered of a son, that succeeded her, and who afterwards, on account of his military exploits, was ranked as a god, and became the mars of the Japanese; the empress herself, who reigned 70 years, was deemed the bellona of this country.

Order of succession.	Names.	Reigned years.	Died, aged.
16	Woojin	43	113
17	Nintoku	87	111
18	Ritfu	6	78
19	Fanfey	8	63
20	Inkioo	40	80
21	Ankoo	3	57
22	Jurukia	23	Age uncertain.
23	Senei	5	42
24	Gen-foo	3	85
25	Nin-ken	11	57
26	Buretz	8	Age uncertain.
27	Kei-Tei	27	81 2 Both
28	Ankan	2	71 3 deified.
29	Seukva	4	74
30	Kin-me	32	63
31	Fit-atzee	14	Age uncertain.
32	Joo-mei	2	Ditto.
33	Siu-Sium	5	Ditto.
34	Syko	36	This was an empress, her age is not noticed.
35	Dfome	12	Age uncertain.
36	Kwogozu	3	This was an empress, her age not known.
37	Kootoku	10	Age uncertain.
38	Sime	7	An empress, her age not known.
39	Ten-thi	10	Age uncertain.
40	Teu-mu	14	Ditto.
41	Tiito	10	An empress, age unknown.
42	Mon-mu	11	Age unknown.
43	Gennti	7	An empress, age unknown.
44	Genfoo	9	An empress, she abdicated, lived 25 years afterwards, and died in the 48th year of her age.
45	Sio-mu	25	Age uncertain.
46	Kou-Ken	10	An empress, age unknown.
47	Fai-Tai	6	Age uncertain.
48	Seo-tokru	5	An empress, age unknown.
49	Koonin	12	Ditto.
50	Kwan-mu	24	70

* During this reign Christ was born, performed his mi-

Order of succession.	Names.	Reigned years.	Died, aged.
51	Fei-dio	4	Their ages not mentioned by the Japanese historians.
52	Saga	14	
53	Siuwa	10	
54	Nimo	17	
55	Montoku	8	
56	Seiva	18	
57	Joley	8	
58	Kooko	3	
59	Uda	10	
60	Day-go	33	
61	Suzaku	16	

62 Murakami, in the year of Christ 947, and 1667 of the Japanese year, called together a synod of the clergy, to regulate all that related to the ecclesiastical establishment in Japan, and to prescribe the ceremonies of the modes of worship proper for every sect.

From the death of this monarch, till the reign of Kon-jei, 13 emperors are mentioned, in whose reigns nothing worth recording happened; they occupied the space of 174 years, and the last was succeeded by

76 Kon-jei; this monarch began his reign in the year 1142, and in his time was born the celebrated crown general, Jeritomo, who rendered him self sufficiently formidable to strip the Dairors of their secular power, and to entail it upon his own family.

From this period a double chronology commences, including the reigns of the Dairors and of the Cubos.

The number of Dairors from Kon-jei to Kin-fen, is 38, who occupied a space of 545 years, that is, from the year of Christ 1142, to the year 1687, or from the Japanese year 1802 to 2347; after which period, the exclusion of all Christians from Japan, the Dutch excepted, and the total silence of the Dutch writers upon every subject but those which relate to trade, and emoluments accruing from their commercial affairs, render it impossible to say any thing farther of the Japanese history. And as the Dairors are totally excluded from society, the transactions of that period are not to be connected with their names, but should be recorded in the reigns of the Cubos, which are as follows:

	Reigned.	Reigned.
1	Joritomo 11	15 Jofi-motzi 21
2	Jorije 5	16 Jofi-kafru not one
3	Sannetomo 17	17 Jofi-No-i 14
4	Joritzne 18	18 Jofi-Katz 3
5	Jorifane 8	19 Jofi-Maffa 49
6	Mune-taka-fino 15	20 Jofi-Navo, und, his fa. 49
7	Kore-jaf-fino 24	21 Jofi-tanne 18
8	Kume-fino 20	22 Jofi-finnu 14
	Mori-kuni-uno 25	23 Jofi-far 30
10	Sonun-fino 2	24 Jofi-tir 16
11	Nari-jofi-fino 3	25 Jofi-taira 4
12	Taka-udfi 25	26 Jofi-aki 5
13	Jofi-juki 10	27 Nohenaga 10
14	Jofi-mitz 40	28 Jide-Nobu 3

The ages of these princes the Japanese historians do not mention, and indeed they have been more remiss in this particular in the recent than the early reigns; perhaps the great length of the former rendered them more remarkable than the latter could be from their general brevity, but to proceed.

29. Tayche, this monarch was of a very mean extraction, but in his youth raised himself to be butler to a tributary prince, and by dint of valour and merit was at length exalted to the cuboship. He was the first monarch who obliged the petty kings and great lords to attend upon him personally, and suffer their wives and kindred to reside in his palace, as hostages for their fidelity; by which prudent policy, he struck at the very-root of that rebellious spirit so common in Japan, and put an end to the possibility of raising insurrections. He expelled the Portuguese from Japan, prohibited their

trades, fulfilled his mission, was crucified and glorified.

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Nobu	3

Japanese historians ve been more remiss e early reigns; per- ended them more from their general

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ever after trading with his subjects, and began the first persecution against the Christians. He died on the 6th of December, A. D. 1598. After his decease he was deified, and called the *Second Mars of Japan*.

30. Quanbacundono, the nephew of Taycho, is accounted the 30th Cubo, as he reigned for some time in conjunction with his uncle; but having disobliged that monarch, he was ordered to rip up his own bowels, the most honourable method of suffering death in Japan.

31. Fide-Jori, the son of Taycho, began his reign at six years of age; during his minority, the affairs of government were conducted by his father-in-law Ijeja, for Fide-Jori had been contracted in his infancy to a daughter of that nobleman, who traitorously deprived him of his crown and life, after a reign of 14 years.

32. Ijeja-Summa, having usurped the throne, made the following articles the principal objects of his reign.

1. The total extirpation of the Portuguese from Japan.
2. The prohibition of any of his subjects from leaving the empire, and recalling those who were in foreign parts.
3. The publication of severe edicts against gaming, luxury, and duelling.
4. The granting a Dutch factory to be established in Japan.

The persecution against the Christians in Japan, both natives and foreigners, was carried on with such horrid cruelty, that in the space of the four first years of his reign 20,570 persons were massacred. Notwithstanding which, in the two succeeding years, after the churches had been shut, and the public professing of Christianity prohibited, the Jesuits, by their private endeavours, made 12,000 proselytes; and when any of these were detected, they not only absolutely refused to abjure the Christian faith, but readily submitted to death, and suffered martyrdom with astonishing constancy. And indeed, the persecution continued 40 years, reckoning from its commencement in the reign of Taycho, with unremitting cruelty, before Christianity could be totally exterminated. Ijeja reigned about five years after the death of Fide-Jori, and died at about 70 years of age.

33. Fide-Tada, the grandson of the above monarch, as we have already inferred, continued the persecution, till at length the Christians, driven to the utmost despair, retired to the number of 37,000, to the castle of Simabara, in the island of Ximo, where they determined to defend themselves to the last extremity. The Japanese army laid siege to the place, which held out for three months; but at length was compelled to surrender on the 12th of April, 1639, when the Christians were all put to the sword. This monarch reigned 18 years, and was succeeded by his son

34. Jem-tz. This emperor reigned 21 years, and was succeeded by

35. Jletzako. This monarch, who was the son of the former, reigned 30 years, and left the crown to his son

36. Tsinajos. This prince was the last Japan monarch that we have any authentic account of, and was upon the throne when the Dutch ambassador was at Japan, in the year 1692, being then 43 years of age, and having reigned 13 years; he was a great philosopher, a strict observer of the laws, exceedingly humane and benevolent, and, in the true sense of the word, the father of his people.

SECT. VII.

The Land of Jesso or Jedso.

JESSO or Jedso extends from 42 to 50 deg. of north lat. which track is known, but how much farther it reaches hath not been ascertained; nor do the Japanese geographers seem better acquainted with it than the European. The southern part lies opposite to the northern coast of Niphon or Japan, and together they form the straits of Sangar and Jeso, which are separated by the little island Matsuma. The Japanese trade to Jesso for furs, and a fish called karazakki, that is caught upon its coast, and which is considered in Japan as a great delicacy; but the natives of Jesso never come to Japan, as they are afraid to cross the straits, though it requires but a day to sail over them.

The natives of Jesso are strong, fierce, and savage; they wear their hair and beards long, and cover themselves all over with the skin of wild beasts, with the fur outwards, so that, upon the whole, they have a most frightful appearance. The Japanese informed captain Saris, that those who live on the southern coast are much more civilized than such as reside in the inland parts; and that the emperor of Japan had a governor, and a garrison in the capital, which is called Matzimis; to receive his tribute, which it paid in furs, feathers, and silver.

The natives are expert in fishing, hunting, and the use of the bow and arrow, which are their only weapons. The country is rocky, woody, but little cultivated, and in many places barren; it only produces a coarse kind of barley, some roots, and a few fruit trees. The people worship the sun, but have but few religious ceremonies; they are strong, hardy, and addicted to drinking, when they can procure liquor; they have their ears bored, and wear silver ornaments hanging to them.

The above is the account the Japanese give of this country and its inhabitants; but Father De Angeli, a Sicilian Jesuit, who went thither in the year 1620, and resided among the people a considerable time, gives a more favourable description of them, and informs us, that the natives of Jesso are stouter, taller, and fairer than the Japanese; that they let their beards grow very long, but shave the fore-parts of their head; that they make a very strong wine, which they drink to excess; and dress themselves in very pretty silk, cotton, or linen gowns, which are long, and embellished with needle-work tolerably executed.

He likewise tells us, that besides bows and arrows, they use lances, scymetars, and poisoned darts; that they are quarrelsome, capricious, passionate, and revengeful; but at the same time almost as ceremonious and sincere as the Chinese; polygamy is allowed among them, and adultery they thus punish: the man pays a pecuniary fine, and the woman is else shaved, which is the greatest disgrace that can happen to her. If the gallant refuses to pay the mulct, the husband has a right to strip him whenever and where-ever he meets him, and send him home naked; to effect which, he calls to his assistance all that are near at hand, who are obliged to aid him in plundering the adulterer. All the particulars mentioned by the above Jesuit are confirmed by several Dutch mariners, who have, since his time, visited Jesso; and farther add, that their boats are made of light boards sewed together with coils made of the bark of a tree, called coxo, which when they return from fishing are unfewed again, and carefully laid up; that many of the natives wear rings on their fingers as well as trinkets in their ears, and paint their lips and eye-brows blue; that the men are very jealous; the women in general modest; and the language a corrupt mixture of the Chinese and Japanese tongues.

They have no place in the whole country that can deserve the name of a city, even Matzimis the capital is a very inconsiderable town. Here the prince of the country, as well as the Japanese governor, resides; but the former is obliged to go once a year to Jeddo to do homage, and make a present to the emperor of Ja-pan.

The manner of executing criminals is something singular, the culprit is laid flat upon his back, his arms and legs being stretched out, and held tight by two stout fellows to each; the executioner then, who is armed with an iron headed club, dances round him, sings a song, and at length discharges such a blow at his head as breaks his skull, which is immediately followed by another upon the stomach that dispatches him in an instant.

Of the Higher Jesso or Oku, we have no other account from the Japanese geographers than that it is 900 miles in length; but the southern parts of Jesso, already described, were conquered by Joritomo, the first Cubo of Japan, and annexed to the dominions of that empire.

C H A P. XX.

2. Of the Islands of FORMOSA and HAINAN.

SOME parts of these islands belong to the Chinese, to whom the natives are subject; but, in the other parts they live independent, and are only subject to their own laws and government.

Formosa, which is the most fertile of these islands, is altogether a very fine country; and for that reason it obtained its name, the word Formosa signifying *fair* or *beautiful*. It is situated nearly opposite to the province of Fo-kien in China, and is computed to be 216 miles in length from north to south, and about 70 miles in the broadest part. Its longitude from Peking is from 3 deg. 20 min. to 5 deg. 40 min. east; so that when the sun is almost vertical over it, the climate is rather hot; but this is far from being disagreeable, as the violence of the heat is greatly mitigated by the situation of the island, which is so elevated as to receive the most agreeable advantages from the cooling breezes of the sea.

Thus while the sun with rays intense assails,
The zephyrs blow with a friendly gale;
Glide through the fainting Formosan's retreat,
And quench the rage of equinoctial heat.

That part of the island possessed by the Chinese is particularly fertile, and produces great quantities of different kinds of grain, especially rice; and its fertility is greatly accelerated by the numerous rivers, whose streams glide conveniently through it.

This island likewise produces as great a variety of fruits as are to be found in any other parts of the Indies, particularly oranges, coconas, bananas, ananas, goyavas, papayas, &c. Also several kinds of those produced in Europe, as peaches, apricots, figs, grapes and chestnuts. They have likewise a sort of melon, which is of an oblong form, and much larger than those in Europe: they consist of a white or red pulp, and are full of a fine juice, which is exceeding grateful to the taste. Sugar and tobacco also grow here to the greatest perfection; and the trees that produce these are so agreeably arranged, that they appear as if calculated to embellish the most beautiful garden.

The wild beasts of this island are but few, and those seldom seen, as they chiefly inhabit the distant parts of it, which are exceeding mountainous, and seldom resorted to by the inhabitants. They have some horses, sheep, oxen, goats, and hogs. They have but few birds, the principal of which is the pheasant; but the rivers produce great plenty of various kinds of fish.

The coasts about this island are very high and rocky, and have neither havens or sea-ports, so that it is almost impossible to effect an invasion. Teovang, or Tyowang, is the only bay in the whole island, where ships of any bulk can approach; and this is situated at the mouth of a river so narrow, and defended by such high rocks and forts on each side, that no enemy could possibly enter it, without being repulsed.

The inhabitants of those parts of the island belonging to the Chinese have the same manners and customs, and are under the same government, as those of China; so that a repetition of them would be here unnecessary; we shall therefore only describe the persons, manners, and customs of the natives.

The natives of this island, who are subject to the Chinese, are divided into 45 boroughs, or towns, 36 of which are in the northern part, and nine in the southern. They are in general of a low stature, have a large mouth, and are very swarthy in complexion: they have a very high forehead, and are altogether greatly disproportioned, for the body is very short, the neck small, and the arms and legs remarkably long.

They go almost naked, their dress consisting only of a rough piece of cloth tied round the waist and reaching to the knees; but they adorn their bodies with the figures of trees, flowers, animals, &c. in doing of which they undergo such violent pain, that only a small part of the operation must be performed at one time; so that it will take some months before the whole is completed. These embellishments, however, are only permitted to such as have distinguished themselves either by feats of activity or courage. The better sort avoid the punishment of obtaining these ornaments, by using the hair of animals intermixed with silk, and embroidered with gold and silver. They have all, however, liberty to ornament their arms and ears, which they do with the greatest profusion, and on their heads they wear a kind of coronet, the top of which is terminated by a plume made of the feathers of cocks or pheasants. In short, the whole of their ornaments with the awkwardness of their shape, form together a very whimsical appearance.

The climate of the northern part being less temperate than the southern, the inhabitants are better clothed, their dress consisting of the skins of beasts, particularly stags, which they kill in hunting. This garment, however, is very uncouth in its form, being shaped like a vestment worn by priests, and without sleeves. They wear a kind of bonnet on their heads, made of the leaves of bananas, and adorned with coronets placed one above another, in the form of a pyramid; the whole is fastened with locks of hair of different colours, and the top of it, like those in the south, is terminated by a plume of feathers.

The houses of those in the northern parts are built after the manner of the Chinese; but those of the south are mean cottages made of earth and bamboo covered with straw, and so close together, that they are only separated by a very slight partition. Their customs, however, in both parts are the same. They have neither chairs, tables, benches, or beds; instead of the latter they use the leaves of trees, which they spread on the floor, and lay themselves down without any sort of covering. They dress their victuals in a kind of chimney or stove placed in the center of the room; and are exceeding filthy in their manner of eating it; they have neither dishes, spoons, or knives, so that when the provision is dressed it is laid on a piece of wood, or mat, and they pull it to pieces with their fingers. They do not take much pains in dressing their meat, for the less it is done the better they like it, and some of them admire it most when it is so raw as barely to have felt the effects of the fire.

Their food chiefly consists of boiled rice, which they eat instead of bread; the flesh of sheep and goats, and game, which they sometimes catch in the woods, by shooting them, or running them down; the latter is the most common method; for their agility is so great, that they will even out-run the swiftest horse.

Their weapons are bows and arrows, which they use with such dexterity, that they will kill a pheasant flying at the distance of 400 yards.

They have little ceremony in their marriages; nor do they purchase their wives as in China. When a man fixes on any object that he wishes to be his wife, he goes several days together with music, which he plays for some time before the door; but he is not permitted to enter the house. If the object of his affections approves of him, she comes out, and they agree upon terms, which being made known to their parents, the marriage feast is prepared, and the friends of each party are invited.

lacked. The feast consummates the marriage; after which, instead of the wife going home with her husband, he continues in his father-in-law's house, and provides as well for him as for himself during the remainder of his life.

With respect to their religion, some writers have described them as being mere idolaters, which we can affirm on no other reason for, but from their being considered by the Chinese. This, however, is a false assertion; they believe in one Supreme Being, and seem to entertain wiser notions than the inhabitants of many eastern countries. The Chinese acknowledge, that they are not subject to cheat, thieve, or quarrel; but, on the contrary, that they practise all the duties of equity and mutual benevolence. They worship idols as in China, to whom they offer sacrifices of hogs, rice, &c.

Their funeral ceremonies are very trifling, but the manner of treating the dead before interment is very singular. When a person dies, they lay him on a kind of scaffold made of bamboo, which they place over a slow fire for nine days; after which they wrap the corpse in a mat, and lay it on a higher scaffold, covered with a pavilion made of shreds of silk, cloth, &c. Here it remains for two years, at the expiration of which, they dig a large hole in the earth, and bury it. Each of these ceremonies is accompanied with feasting, music, dancing, &c.

The notions of humanity, with which these people are possessed, and the impression an object in distress strikes on their mind, is displayed in one custom, which is almost universal, namely, if a person is exceeding ill, or afflicted with any painful disorder, which is not likely to be removed, they think it a kindness to dispatch him.

The government of each town or borough is confined to itself. Three or four of the most ancient, who are known to be men of integrity, are appointed as judges over the rest, who determine all differences; and he who refuses to submit to the decision, is banished the town, nor can he either return, or be admitted into any of the others, so that he is obliged to finish his days, without ever again participating of the natural enjoyments of society.

The inhabitants here pay an annual tribute to the Chinese, which consists of certain quantities of grain, the tails and skins of stags, and other productions of the country. In order to gather this tribute, a person is appointed to each town, who learns the language of the natives, and discharges the office of interpreter between them and the mandarins of China. There were formerly twelve boroughs in the southern part of the island that paid tribute to the Chinese; but, from the tyrannic conduct of their interpreter, or gatherer of the tax, they revolted, drove the interpreter out of the town, and no longer continued to pay tribute to China.

Having said thus much of the natives, we shall now give some account of the capital city on this island, which, with several other considerable towns, is in the possession of the Chinese.

The capital city here is called Tai-ouan-fou. It is large and populous, and carries on so extensive a trade, that it is little inferior to some of the most opulent in China. It is plentifully supplied with all kinds of provisions, either of its own product, or commodities brought from other countries, as rice, cotton, sugar, wine, tobacco, and dried venison, the latter of which is greatly admired by the Chinese, and considered as the most delicious food. They have likewise all kinds of fruits, medicinal herbs, roots, gums, &c. with plenty of linen, silk, and cotton of various sorts.

The houses are in general very small, and are built of clay, covered with thatch. The streets are long and spacious, and the buildings on each side have awnings, that join in such a manner as to cover the street; but these are only used during the hot months, to keep off the excessive heat of the sun. Some of the streets are near three miles in length, and between 30 and 40 feet broad: these streets are chiefly occupied by dealers, whose shops are furnished with all kinds of goods, ranged and displayed to the greatest advantage. These shops appear very brilliant, and many people walk in

the streets merely to gratify themselves with the sight of so great a variety of the richest commodities.

The city is not defended either by walls or fortifications; but it has a good garrison of horse and foot, consisting of 10,000 men, who are principally Tartars. These are commanded by a lieutenant-general, two major-generals, and a number of inferior officers, who are at liberty to relinquish their situation after having served three years, or sooner, if occasion should require.

The harbour is tolerably good, and sheltered from the winds; but the entrance to it is dangerous for ships of burthen, the bottom of it being rocky, and the water not above ten feet deep at the highest tides.

According to the most authentic historians, the island of Formosa was first inhabited by the Japanese about the beginning of the last century. These people were so pleased with the appearance of the country, that they built several small towns, and soon settled a colony; however, they were but a short time on the island before they were interrupted by the Dutch, a ship belonging to whom being accidentally forced into the harbour, the people landed on the island, in order to obtain refreshments, and repair the damage the vessel had sustained by the storm. Pleased with the apparent fertility of the country, and the wholesomeness of the climate, they formed a plan of circumventing the Japanese, by taking the island into their own possession. For, as, however, of offending them, lest it might be injurious to their trade, they were very cautious in what manner they proceeded; and though they were the most powerful, yet they were rather desirous of obtaining their wishes by artful than violent measures. To effect this, they earnestly intreated the Japanese, that they would permit them to build a house near the sea side, which, they alledged, would be of the greatest utility to them in their passage to and from Japan. This request was refused, which produced a second solicitation that met with equal success. Unwilling, however, to give up any endeavours they could project, they again renewed their solicitations, and pressed them to give consent, assuring them that they desired no more ground than what might be encompassed by the hide of an ox. The modesty, as well as oddity, of this request, had the wished-for effect, and the Japanese at length gave their consent.

The Dutch had now made an opening into their future intentions, and immediately discovered a piece of cunning little thought of by the Japanese. They got a large hide, which they cut into a number of slips, and, fastening the whole together, covered a very extensive piece of ground, on which, instead of a simple building, they erected several spacious habitations. The Japanese were at first greatly vexed at this stratagem, but, from the singularity of it, they were at length pacified; and were so far from either envying the Dutch, or being any way apprehensive of danger from them, that they permitted them to do whatever they thought proper; and of this indulgence the Dutch were not deficient in taking the greatest advantages, for they soon erected several strong buildings, particularly a castle, which they called Zealand, situated on so advantageous a spot, that it was impossible for any ship to enter it, of whatever force, without being repulsed.

The Japanese, being either offended at the great progress the Dutch had made, or not finding the advantages they expected, soon quitted the island, and left the Dutch in sole possession of it; after which the latter erected other fortifications opposite to their new fort, and raised such other defences, as made them complete masters of the island.

The Dutch, however, continued here but a few years; for one of the Chinese generals (a man of an enterprising genius) being defeated by the Tartars, who were then at war with the Chinese, fixed his views on Formosa, formed a resolution of ousting the Dutch, and establishing a new kingdom on the island. Accordingly he sailed from China with a very considerable fleet, and arriving near the mouth of the harbour, he landed some of his men, and began to attack the fort of Zealand. The Dutch, not being apprehensive of any danger, were ill provided to attack so powerful an enemy: they

had only four ships in the harbour, and not above 20 men in the fort, exclusive of the natives; notwithstanding which they made to forcible an opposition, that the siege lasted upwards of three months. The Chinese general was so enraged in being thus disappointed, that he at length had recourse to a very desperate effort, which had the desired effect. He converted several of his vessels into fire-ships, and the wind happening to be high and favourable, drove them into the harbour, when three of the Dutch ships were entirely destroyed. Thus situated, the Dutch could not make any farther resistance, and the Chinese general offering them liberty to depart with their effects in case they would surrender, they readily accepted the offer; and putting all their valuables on board the ship that was left, they departed, and left the Chinese general sole possessor of the island. The general immediately acknowledged submission to the emperor, and several other towns were soon built on different parts of the island, the inhabitants of which have ever since been subject to the government of China, and, as hath been before observed, testify their submission by an annual tribute.

HAYNAN, the other island to be noticed in this chapter, (the principal part of which also belongs to the Chinese) is of considerable extent, and some of the towns are very populous. It is situated between 107 and 110 degrees east longitude, and between 18 and 20 degrees north latitude. It is bounded on the east by the Chinese sea; on the west by the coast of Cochinchina; on the north by part of the province of Quang-tong, to which it belongs, and on the south by the channel of Paracel, which joins the eastern coast of Cochinchina. It is about 200 miles in length from east to west, near 150 in breadth, and about 400 in circumference.

Its principal city is called Kiun-tcheou, and is so situated, that ships lie at anchor close to its walls with the greatest security. The streets are very uniform, and some of them at least a mile in length, but the houses in general are low mean buildings.

Besides the capital, there are several other considerable cities on the island, all of which are situated near the sea-side, and subject to the jurisdiction of Kiun-tcheou, which is governed by mandarins of two orders, namely, those of learning, and those of arms.

There is a fine port on the southern part of the island, the bay of which is near 20 feet deep. There is also another very convenient port on the northern part, the entrance to which is defended by two small forts, though the depth of water does not exceed 12 feet. Here the barks frequently come from Canton with various commodities, in exchange for which they take several kinds of minerals, the natural produce of the country; for in some parts of the island there are gold and silver mines, as also mines that produce the lapis-lazuli, which the natives of Canton use in painting the blue porcelain. Between the two forts that defend the entrance of the northern port, is a large plain, on which are several handsome Chinese sepulchres.

The climate of this island is in general very unhealthy, particularly the northern part, though the soil is tolerably fertile. The southern and eastern parts are exceeding mountainous; but the vallies beneath are rich, and produce great plenty of rice. Here are likewise several sorts of very valuable trees, particularly the rose, or violet-tree, which is so fragrant in its scent, that it is purchased at a very high price for the sole use of the emperor. There is also another tree little inferior to this; it produces a kind of liquid, which by the natives is called dragon's blood, and, if thrown into the fire, diffuses a scent of the most agreeable nature.

Indigo grows very plentifully on this island, as also sugar, tobacco, and cotton; and they have a great variety of the most delicious fruits.

The chief animals on this island are horses, sheep, cows, and hogs. On the mountains, and in the woods, are prodigious numbers of apes, some of which are very large, of a black colour, and the features of their faces so distinct, as to resemble the human species with greater niceness than any others to be found in the universe;

but these are very seldom seen; and though the natives have often endeavoured to catch them, yet they are so cunning and alert, that they have baffled every machination they could project.

These apes appear to be of the same species with two sent some years ago in a coasting vessel, as a present from a merchant of the rajah of the Carnatic dominions to the governor of Bombay, a particular description of which is thus given by Mr. Grose in his *Voyage to the East Indies*: "They were, says he, scarcely two feet high, walked erect, and had perfectly an human form. They were of a fallow white, without any hair, except in those parts that it is customary for mankind to have it. By their melancholy, they seemed to have a rational sense of their captivity, and had many of the human actions. They made their bed very orderly in the cage in which they were kept, and, on being viewed, would endeavour to conceal with their hands those parts that modesty forbids manifesting. The joints of their knees were not re-entering like those of monkeys, but salient like those of men; a circumstance they have in common with the Orang-outangs in the eastern parts of India, particularly in Sumatra, Java, and the Spice Islands, of which these seem to be the diminutives, though with nearer approaches of resemblance to the human species.

"But though the navigation from the Carnatic coast to Bombay is of a very short run, of not above six or seven degrees, whether the sea air did not agree with them, or that they could not brook their confinement, or that the captain had not properly consulted their provision, the female sickening first died, and the male giving all the demonstrations of grief, seemed to take it to heart so, that he refused to eat, and in two days after followed her. The captain, on his return to Bombay, reporting this to the governor, was by him asked, What he had done with the bodies? He said, he had flung them overboard. Being further asked, Why he did not keep them in spirits? he replied, that he did not think of it. On this the governor wrote orders to the merchant, desiring him to procure another couple at any rate, as he should grudge no expence to be master of such a curiosity. The merchant's answer was, He would very willingly oblige him, but that he was afraid it would not be in his power: that these creatures came from a forest about 70 leagues up the country, where the inhabitants would sometimes catch them on the skirts of it; but that they were so exquisitely cunning and shy, that this scarcely happened once in a century."

This island also abounds with various kinds of game, particularly deer and hares; also a great plenty of birds, as partridges, woodcocks, snipes, turtle-doves, and most sorts of water-fowl, all which are little inferior to those in Europe. They have likewise most sorts of fish in great abundance: among these is a little blue fish found among the rocks, which is so beautiful as to be esteemed of greater value than the golden fish; but they will live only a few days out of their natural element.

The natives of this island are short in stature, of a reddish complexion, and some of them greatly deformed. The men wear only a loose garment, reaching from the waist to the knees: it is made of callico, and the colour is either a deep blue, or quite black. The women wear a garment made of the same stuff, though different in form: it somewhat resembles a waistcoat, and reaches from the shoulders to the knees: and they are farther distinguished from the men by streaks made on their faces with indigo. Both sexes braid their hair, and ornament their ears with rings; and their hats, which tie under the chin, are made of straw or rattan.

Their chief weapons are bows and arrows, in the use of which they are not so expert as the inhabitants of Formosa. They have also a kind of hanger fastened with a girdle to their waist, which they generally use to clear the way in forests, or other woody places.

These natives occupy the center part of the island, which is very mountainous; and here they live independent, being subject only to their own laws and modes of government. They are seldom seen by the Chinese, except when they make an attempt to surprize any of the neighbouring villages. This, however, seldom happens,

pens, and when it does, they are naturally such cowards, that half a dozen Chinese will defeat at least an hundred of them.

Many of them are in the service of the Chinese, who employ them to cultivate their lands, and take care of their cattle. Others of them are allowed to possess villages on the plain; and the principal part, as in Formosa, pay an annual tribute to the emperor of China.

Between the island of Formosa and the continent of China, are a number of small islands called the Pescadores, or Fisher Islands, which are situated in 23 deg. north latitude. On the west side of one of these islands is a large town, with a fort defended by a garrison consisting of 300 Tartars.

There is likewise a set of islands situated between Formosa and Luconia. These are called the Five Isles, the northernmost of which lies in 20 deg. 20 min. north latitude. The largest of these islands is uninhabited, on account of its being a barren country; but the others have several good towns in them, and are very populous.

The hills of these islands are rocky, but the vallies are very fertile, being well watered with running streams. They produce plenty of pine-apples, plantains, bananas, sugar-canes, cotton, pompions, and potatoes; and there are also great numbers of geats, oxen, and hogs.

The inhabitants of this island are of an olive complexion, and are short in stature, with round faces, low foreheads, and thick eye-brows. They have black hair, which they cut so short that it barely touches their ears. The men wear only a cloth about their middle, and have no covering on their heads. The women wear a short petticoat made of coarse calico, which reaches from the waist to the calves of their legs. Both sexes wear rings in their ears, made of a metal resembling gold, which they dig out of the mountains.

Their houses are very small, and consist only of a few posts bounded and covered with boughs of trees. The fire-place is at one end, and here they lay boards, on which they sleep. The houses are built in rows one above another, on the sides of the rocks, and they ascend to them by the help of ladders. There is a kind of street to each row of houses, which runs parallel with the tops of the buildings in the row beneath.

These people are naturally ingenious; they understand the use of iron, which they work into various forms, and build very neat boats, that resemble those with us called yawls. They have likewise some large vessels, which they row with twelve or fourteen oars.

Their food consists chiefly of vegetables; but they sometimes make a dish of locusts, which at particular seasons of the year come to devour their plants. They catch them with nets, and either broil them on the fire, or bake them in an earthen pan. Their chief drink is water; but they have a liquor that in taste and colour resembles English beer. This is called *Balher*, and gives name to one of these islands. It is made with sugar canes, boiled and mixed with black-berries; after which, it is put into jars, and when it has worked five or six days, it becomes very fine, and is fit for use.

Their language bears no affinity either to the Chinese or Malayan, but is peculiar to themselves. The only weapons they use, are lances headed with iron: when they go on the mountains in pursuit of beasts, they wear a kind of armour made of a buffalo's skin, which has sleeves, and reaches down to the calves of the legs. It is wide at the bottom, but close about the shoulders, and is of such solid substance as hardly to be penetrated.

They are in general a very civil people, and will neither engage in quarrels among themselves, or with strangers. The men are chiefly employed in fishing, and the women in husbandry. Each man is prohibited from having more than one wife, who treats him with great respect. The boys are brought up by their fathers to fishing, and the girls work with their mothers in the plantations, which are in vallies, where every person plants as much ground as is sufficient to supply the necessities of the family. They have not any laws, neither have they occasion for any; every family has one superior, to whom the rest are subservient; and children behave with the greatest respect to their parents. In short, these people appear to enjoy real felicity, by seeking that happiness in their own minds which is not to be found independent of ourselves: they have no ambition, and therefore are not desirous of leaving their own home to seek after imaginary haubles; they content themselves with the situation in which Providence has placed them, and each succeeding day contributes to encrease their happiness:

If solid happiness we prize,
Within our breast this jewel lies,
And they are fools who roam;
The world has nothing to bestow,
From our own selves our joys must flow,
And that dear hut our home.

CHAP. XXI.

3. The MARIAN, or LADRONE ISLANDS.

THESE islands, which are about twenty in number, belong to the Spaniards, and were first discovered in 1521. They obtained the name of Marian Islands, from Mary queen of Spain, who reigned at the time of their being first inhabited by her subjects. They are also known by the name of Thieves Islands, which epithet was given to them by Ferdinand Magellan, the first person who discovered them, on account of the continual robberies for some time committed by the natives.

The Ladrone islands lie about 600 leagues to the east of Canton in China; 700 leagues east from the Philippines, and 730 west from Cape Corrientes in America. The principal part of them have been for many years uninhabited, notwithstanding they are all pleasantly situated, and the soil in general is very fertile. The only one that can properly be said to be now inhabited by the Spaniards is Guam, where a governor resides, and where there is kept a very strong garrison. It is at this island, that the Manila register ship generally takes in

fresh provisions and waters, in her passage from Acapulco to the Philippines.

The islands of Tinian and Rota were once very populous; but the former is now quite uninhabited, and the latter contains only a few Indians, who are employed in cultivating rice for the inhabitants of Guam.

Guam is about 40 miles in length, and 90 miles in circumference, and the number of inhabitants are estimated at 4000; out of which it is supposed 1000 live in the city of San Ignacio de Agona, where the governor usually resides. It is pleasantly situated, and affords a fine landscape when viewed from the sea. The soil being rather dry, it produces little rice; but they have several kinds of excellent fruit, particularly pine-apples, melons and oranges. They have likewise plenty of cocoas, yams, and a fruit about the size of an apple, which, when baked, is exceeding good, and is used instead of bread.

The natives of this island are strong and well-shaped, but of an olive complexion: they have thick lips, a long

village

village, and a stern countenance: they wear long black hair, anoint themselves with the oil of the cocoa-nut, and paint their teeth with red and black colours. Their houses are chiefly built of stone and timber, and the tops of them are covered with tiles. Their food chiefly consists of cocoa-nuts, bananas, fowls, fish, and pork; the latter of which is peculiarly sweet in its taste, the hogs being principally fed with cocoa-nuts, which grow here in the greatest abundance.

The indigo plant grows wild in many parts of these islands, as do several other articles, which would be very valuable if properly cultivated; but as the other islands are uninhabited, and are too remote, so the Spaniards indulge their natural indolence by not taking any notice of them.

The natives of Guam, who are Indians, formerly used slings and lances as weapons of defence; but they have for some years been refrained from exercising the latter, instead of which, they use pieces of clay, made of an oval form, and baked to hard as to be little inferior in substance to stone. They throw these with great dexterity, and seldom miss the object. Some of these pieces or balls are so large, and thrown with such force, that they will kill a man, though at a considerable distance.

Notwithstanding they are an unpolished people, yet they are far from being deficient in capacity; and in some things have discovered great abilities in mechanical invention, particularly in the construction of their boats, which are said to be capable of running seven leagues an hour. These boats, which are the only vessels that have been here used for many years, are thus described in Commodore Anson's voyage round the world: "The head and stern of the proa are exactly alike, but her two sides are very different. That intended to be always the lee-side being flat, whilst the windward side is built rounding in the manner of other vessels; but as her small breadth, and the strait run of her leeward side would infallibly make her overset, a frame is laid out from her to windward, to the end of which is fastened a hollow log, formed like a small boat. The weight of the frame is designed to balance the proa, and the small boat, which is always in the water, to prevent her oversetting to windward. In short, the body of the proa is formed of two pieces joined endways, and fastened together with bark; for no iron is used in her construction. She is about two inches thick at the bottom, which at the gunwale is reduced to less than one. The proa generally carries six or seven Indians, two of whom are placed in the head and stern, who steer the vessel alternately with a paddle, according to the tack she goes on, he in the stern being the steersman. The other Indians are employed in baling out the water, which the accidentally slips, or in setting and the trimming the sails. These vessels sail most excellently on a wind, and with either end foremost run from one of these islands to the other and back again only by shifting the sail, without ever putting about; and by their small breadth and the flatness of their lee-side, are capable of lying much nearer the wind than any other vessel hitherto known."

The natives of Guam are not in friendship with the Spaniards, for which reason the latter always keep here three companies of foot soldiers; they have likewise two small castles, each mounting only five guns; and on an eminence near the sea is a small battery, consisting of five pieces of cannon.

The other islands here, though uninhabited, afford a great plenty of provisions; but neither of them have any commodious harbour.

Tinian, which is a very beautiful island, is situated in 16 degrees north latitude, and from its delightful appearance, is called by the Spaniards, Buenavista. It is about twelve miles in length, and six in breadth; and is occasionally visited by the natives of Guam, who sail there in their proas, and bring from thence some of its most valuable productions.

Though this island is uninhabited, yet it is one of the most delightful spots in the universe. It is divided into hills and dales, both of which are beautifully diversified with woods and lawns. The woods consist of tall

trees, whose spreading branches yield the most delicious fruits; and the lawns, which are in general very broad, are covered with a fine trefoil, intermixed with a variety of the most fragrant flowers. Among the fruits is one of a peculiar nature, called Rhyma, and used by the natives of Guam instead of bread. This fruit is particularly described by the writer of Anson's voyage. He says, "It grows upon a pretty lofty tree, which near the top divides into large and spreading branches: the leaves, which are generally from a foot to eighteen inches in length, are of a remarkable deep green, and notched about the edges. The fruit, which is found indifferently on all parts of the branches, is rather of an oval form than round, it is covered with a rough rind, is usually seven or eight inches long, and each of them grows singly. It is most proper to be used when green, but it must be full grown; and being roasted in the embers has some distant resemblance in taste to the bottom of an artichoke, and, like that, is of a soft and spongy nature. As it ripens, it becomes softer, turns yellow, and has a luscious taste, with an agreeable smell, not unlike a ripe peach: however, it is then esteemed unwholesome, and is said to produce fluxes." This excellent and useful fruit is in season eight months in the year, and grows to a more considerable size than in any of the neighbouring islands.

Here are also many other vegetables of a very useful nature, as scurvy-grass, sorrel, mint, dandelion, creeping purslain and water-melons; all of which are efficacious for many disorders, particularly those of a scorbutic nature.

This island likewise abounds with cattle, and in the woods are great plenty of different sorts of poultry. The cattle are so numerous, that it is no uncommon thing to see some hundreds of them grazing together; which, when the island is viewed from the sea, greatly enhances the beauties of the prospect. The flesh of these animals is well tasted, and very easy of digestion. The poultry is also exceeding good, and very readily obtained. They are in general large, and can hardly fly an hundred yards at a time, so that they are frequently caught by being run down, which is the better effected from the openings of the woods, that in some parts are very considerable.

Near the center of the island are two large pieces of water, which are well stocked with plenty of wild fowl, as ducks, teal, curlews, and a bird called the whistling plover. The natives of Guam catch these with snares, which are ingeniously projected, and this is the only method whereby they can obtain them, as they are refrained from the use of fire arms.

The only inconveniences that attend this island, arise from the great number of musketos, and other species of insects, which, if they happen to fix on the skin, will produce an immediate inflammation, and if proper remedies are not soon applied, will be productive of the most fatal consequences. There are likewise some serpents and centipedes; but these are so few, that they are seldom seen.

This island, as before observed, was once exceeding populous, being said to have contained at least 30,000 inhabitants. It was in this situation about the beginning of the present century, when a dreadful mortality raged among the inhabitants, prodigious numbers of them died; and the mortality raged with equal violence in the islands of Rota and Guam; the Spaniards obliged those that remained at Tinian to remove to Guam, in order to make good the deficiency by the number of souls that had perished in that island; since which time Tinian has been totally uninhabited.

That Tinian was one a populace place is evident from the ruins of buildings still to be seen, many of which are of a very particular form. They generally consist of two rows of pyramidal pillars at about twelve feet distance, each pillar in the rows being about six feet asunder. The pillars are composed of sand and stone cemented together: they are about thirteen feet high, and almost five feet square at the base: the top of each is crowned with a semi-globe, and is made of the same composition as the pillars, and is quite solid. The natives

natives of Guam say, these are the remains of buildings once set apart for those who had engaged to preserve some religious vow. This, indeed, might have been the case, as institutions of a monastic nature are to be met with in most Pagan countries; but if we suppose them only to be the remains of common dwelling-houses, it is a convincing proof that the number of inhabitants here must have been considerable, as there are many of these ruins dispersed in various parts of the island.

The island of Rota has not any thing in it that demands particular attention. Its chief produce is rice, which is cultivated by a few Indians, who live there un-

disturbed, but are subject to the Spanish governor that resides at Guam.

The other islands, though uninhabited, are in general exceeding fertile, the air good and the climate temperate. They also produce plenty of provisions; but they are seldom visited on account of the great inconvenience arising from the want of water for anchorage. That which has the greatest convenience in this particular is Tinian; but even there it is very unsafe, particularly from June to October, which is the season of the western monsoons.

C H A P. XXII.

4. The P H I L I P P I N E I S L A N D S.

THE Philippine Islands, which are about 1100 in number, lie from 5 to 10 deg. north lat. and from the 114th to the 130th deg. of east long. being situated in the Pacific Ocean, 300 miles to the south-east of China.

These islands, in general, profusely abound with every delicacy that could glut the most luxurious appetite; and the soil is inconceivably fertile, but the excessive heat from their vicinity to the line, the innumerable noxious insects, and venomous reptiles; the dreadful earthquakes, the frequent eruptions from many of their mountains, which are volcanoes; the great number of poisonous herbs and flowers, from which the most pernicious vapours exhale, and the terrible storms of thunder, lightning, and rain, which spread shocking devastations around, combine to render them neither safe nor desirable. In fine, this cluster of islands resembles a fair person with a foul temper.

Beauties can thus enchanting smiles impart,
While secret malice lurks within the heart;
Till left in tears, the hapless lover drowns,
Martyr'd by falsehoods, sacrific'd by frowns.

The principal of these islands are,

1. LUCONIA OR MANILA. This island is the largest of the Philippines, being near 400 miles in length and above 180 in breadth; it is situated in 15 deg. north lat. is deemed more healthy than any other of the Philippines; has many mountains which contain gold, fertile plains, fine pastures, and springs of the most excellent water in the universe. It produces buffaloes, cows, sheep, hogs, goats, horses, fruit, &c.

The city of Manila lies upon an excellent bay, which is circular, and near 90 miles in circumference; the port is of course remarkably good, and well situated for the Chinese and East-India trade. It contains about 3000 inhabitants; and during the late war, was, in 1762, taken by Admiral Cornish and Sir William Draper. It was, however, reputed to be ransomed; but the ransom money hath never yet been entirely discharged. It is a handsome city, containing several spacious streets, good houses, elegant churches, decent convents, and tolerable colleges: the seat of the Spanish government is here. The priests take infinite pains to make converts to the Romish faith, and have been pretty successful in their endeavours. The Indians pay a tribute; and a considerable sum of money is annually allowed for the support of female orphans, born of Spanish and Indian parents.

2. St. John lies between seven and eight deg. north lat. is above 110 miles in length, and about 70 miles in breadth where broadest. The soil is fertile, but with the other islands it partakes of the general inconveniences before recited. The inhabitants are good-natured and

humane, but exceedingly ignorant; their marriage ceremony is nothing more than putting earth upon the head of the woman, in token of her subordinate state, and the necessity of implicit obedience to her husband; they call themselves Christians, but their notions of Christianity are so few, that they fancy baptism all that is necessary; previous to baptism, however, they think it indispensably requisite to immerse their children in water. They wear only a loose robe of cotton or calico, which hangs to their feet; the men throw it over their shoulders and wrap it round their waists, the women cover their heads with it like a hood, and clothe it at their breasts; but the men go bare headed, and the children naked. In this island there is only one town, which is erected upon posts, but it is both inconsiderable and mean, and the furniture of the houses despicable.

3. Mindanao is 180 miles in length, and about 130 in breadth; the hills are stony but produce many trees; the vallies are fertile and well watered, and the inhabitants are plentifully supplied with all the necessaries, and many of the luxuries of life.

This island is governed by a sultan, subordinate to whom are several petty sovereigns, who rule over various districts. The above monarch, when he goes abroad, is carried in a palanquin, and has a strong guard to attend him, who are armed with lances, swords, and bayonets.

The natives of Mindanao trade chiefly to Manila and Borneo; and the Dutch come from the Moluccas to purchase of them rice, tobacco, bees-wax, &c. The common people are always boasting of their honesty, and practising roguery; they steal whatever they can lay their hands on; and the magistrates instead of punishing the delinquents will protect them in order to partake of the booty.

The inhabitants of the various districts, or subjects of the several petty kings, speak a different language, but have a general resemblance in persons and features; they are short of stature, have tawny complexions, small eyes, little noses, wide mouths, thin lips, black teeth, and lank hair; they are ingenious, yet indolent; active, yet lazy; and good-humoured, though revengeful. They live on the flesh of buffaloes, most kinds of fowls, all sorts of fish that their seas and rivers afford, rice and sago. They are, however, but slovenly in their cookery, and eat without either knives, forks, or spoons.

The Spaniards had formerly some settlements in this island, but were driven from hence by the natives, who are ever since extremely jealous of any foreigners making any settlements among them.

The inhabitants in general are Mahometans; those who reside in the interior parts of the country are called Hilanons, and possess several gold mines. The people

ple of the north-west part of the island are the most savage; and in making war neither give or take quarter; they allow of polygamy; and are subject to fluxes, agues, cholics, and the scurvy.

The city of Mindanao, which is the capital of the whole island, is situated on the fourth side of the island, in 6 deg. 20 min. north lat. and 123 deg. 15 min. east long. It is watered by a small river that will not admit of ships of any considerable burden, and those that do come up to the city are greatly in danger of having their bottoms destroyed by worms, which abound in that river, unless they are well sheathed. The city is square, being about a mile each way, the houses are built upon posts, near 20 feet high, with ladders to ascend to them, according to the usual fashion of building in the Philippine islands; they consist of but one floor, but are divided by partitions into many apartments. The sultan's palace is supported by 150 wooden pillars, or rather posts, and is much higher than any other house in the city, having iron cannon in the hall, and a broad fixed stair-case to ascend to it. The Malayan, as well as the language proper to the island, is spoken in this city. All the floors of the houses are matted, upon which the people sit cross-legged; and the principal trades are ship-builders, goldsmiths, and blacksmiths.

4. Bohol is situated to the north of Mindanao, being about 120 miles in circumference; it produces cattle, fish, roots, rice, and gold.

5. Layte is about 270 miles in circumference, and is situated about 20 leagues north of Mindanao; a chain of mountains runs through the middle, and occasions such a singular variety in the climate, that while the northern side is bumbled with the chilling blasts of winter, the southern parts are cheered with the genial warmth of summer. The soil is in general fertile, and the people tolerably civilized.

6. Paragon, by some called Little Borneo, lies between 9 and 11 deg. north lat. and 114 and 118 deg. east long. and is the remotest of the Philippine islands to the south-west; it is 240 miles in length, and 60 in breadth; different parts of it have different masters; the interior districts belong to the native Indians, the north-east parts to the Spaniards, and the south-west to the sovereign of Borneo. The Indian inhabitants are Mahometans, and possess the most military spirit of any people who are natives of the Philippines. It produces prodigious large figs, a smaller sort, which is superior, and plenty of rice. Three inconsiderable islands, called Calamines, lie to the north and north-east of Paragon, which are remarkable for nothing but producing the edible birds nest.

7. Mindora is about 60 miles long, and 36 broad, and extends from 12 to 13 deg. north lat. and from 119 to 120 east long. It produces gold and pepper, and is divided from Luconia by the straits of Mindora.

8. Philippina was the first that was discovered of this cluster of islands, and consequently gave name to the rest. It lies between 12 deg. and 14 deg. 30 min. north lat. and is the most fertile and pleasant of all the Philippines, exhibiting a scene of perpetual verdure; for here the sun, which is powerful, without being disagreeable,

—“Wakes the flowers that sleep within the earth,
“And calls the fragrant infants out to birth;
“The fragrant infants paint th' enamel'd vales,
“And native incense loads the balmy gales;
“The balmy gales, the fragrant convey
“To heaven, and to their gods an offering pay.

9. Sebu, southwest of Layte, is 60 miles long, and 38 broad; on the east side of it is the town of Nombre de Dios. The Spanish standard was first set up here by Magellan, the primitive circumnavigator of the world, who was afterwards murdered in this island by the natives. The town of Nombre de Dios is guarded by a considerable garrison, defended by a strong fort, and has a good haven; the island produces cotton, bees-wax, garlic, onions, and the plant abaca, of which cordage and packthread are made.

10. Panay lies between 10 and 11 deg. north lat. and 120 and 121 east long. and is about 300 miles in circumference, and has the name of being the most populous of all the Philippines: it is watered by many rivers, and is exceeding fruitful, particularly in rice, of which it produces about 100,000 bushels annually above what the natives consume. Almost adjoining to this is the little island Imayas, which is remarkable for nothing but producing a considerable quantity of sarsaparilla.

11. Negros Island lies between 9 and 11 deg. north lat. and is about 300 miles in circumference. The natives are the blackest of any of the inhabitants of the Philippines, from which circumstance the island is called Negros Island. Bees-wax and cocoa-nuts are the only produce of the place: the bees are remarkably one and large, and the people uncommonly skilful in managing them; but, in other respects, the natives are rude, brutish, and ignorant, which has given rise to this proverbial expression, *Negros Island is inhabited by blacks and bees, but the winged natives are wiser and better governed than the walking natives.* Indeed, the prudence, decorum, and various regulations of these sagacious little insects, are truly astonishing.

“Of all the race of animals alone,
“The bees have common cities of their own,
“And common sons; beneath one law they live,
“And with one common flock their traffic drive;
“Each has a certain home, a several stall,
“All is the fates, the fate provides for all;
“Mindful of coming cold they share the pain,
“And hoard, for winter's use, the summer's gain.
“Some o'er the public magazines preside,
“And some are sent new forage to provide;
“All with united force combine to drive
“The lazy drones from the laborious hive;
“Their toil is common, common is their sleep;
“They shake their wings when morn begins to peep,
“Rush through the city gates without delay,
“Nor ends their work but with declining day.”

12. Xolo is the most south-westerly of all the Philippines; and is governed by a sovereign prince of its own: it produces great quantities of rice and elephants teeth, and indeed is the only island, among the Philippines, in which elephants are bred. The air in this island is tolerable, being refreshed by frequent rains; the sea yields pearls, and great quantities of ambergris are found upon the shores; the soil is fertile in fruits, rice, and pepper; and numerous herds of cattle graze in the pastures.

13. Masbate lies to the westward of Tandaya, is 90 miles in circumference, and abounds in gold, civit, bees-wax and salt.

To speak of these islands in a general sense, it must be allowed that they are extremely rich, and might be rendered as serviceable to Spain as their American colonies; but either through the ignorance of the Spanish ministry, or the neglect of the court of Spain, they have hitherto been rather a burthen than a benefit. That they might be a source of great wealth to the possessors will appear evident to those who consider that they produce great quantities of gold, and other metals, pearls, ambergris, loadstones, ivory, bees-wax, an excellent fruit called tanger, of which a most delicious pickle is made; mangoes, durians, oranges, larger and better than those of Europe; l-mons, both four and sweet; palm-trees, of which there are 40 species, the principal being the sago; tamarinds, plantains, bananas, casta-tree, ebony; most of the common timber trees, sugar canes, tobacco, indigo; odoriferous and medicinal herbs; admirable flowers; most culinary vegetables, particularly potatoes, &c.

Providence hath kindly placed a singular species of cane-trees about the mountains of these islands, which being cut yield water in great plenty. These canes afford great relief and refreshment to the natives, who would otherwise be parched with thirst, as no running streams or springs are found in any of the mountains where they grow. So wise and bountiful is Providence in all his dispensations.

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- " The holy pow'r, that cloths the senseless earth
- " With woods, with fruits, with flowers, and verdant plains,
- " Whose bounteous hands feed the whole brute creation,
- " Knows all our wants, and has enough to give us."

They have one plant that has all the properties of, and is used as a substitute for, opium; of this the natives are very fond, and frequently intoxicate themselves with it.

The camondog-tree is of such a poisonous nature, that instant death seizes any living creature who tastes either its fruit or leaves: it suffers no verdure to grow beneath its shade, and if transplanted, poisons all vegetables that are near it, except a shrub, which is an antidote to it. The natives make an incision in this tree, from whence a liquor flows, into which they dip the points of their arrows and darts in order to poison them; after which, a wound received from any of those weapons proves mortal. Besides this tree, there are many poisonous herbs and flowers, as we have already observed, whose effluvia has very dreadful effects. But the wise Creator has furnished all these islands with shrubs and herbs that are antidotes to those of a poisonous nature, and prevent their baleful effects, if properly used; of these, the most particular is a plant that bears some resemblance to ivy, the fruit of which, when pounded into a powder, and taken in any kind of drink, is a most powerful anti-poison, and consequently much valued by all who inhabit these islands.

The Philippines likewise abound in cattle of all kinds, wild beasts, whose flesh and skins are valuable articles; horses, sheep, civet cats, game fowls, fish, &c.

The alligators are very dangerous; and the manana, a kind of land alligator, does a great deal of mischief. Here are abundance of snakes, scorpions, centipedes, &c. The peacocks, parrots, coccoes, and turtle doves are very beautiful; the solo bird eats like a turkey, the camboxa is a well tasted fowl peculiar to these islands; and they have another kind of towl, whose flesh and bones are quite black, they are nevertheless delicious food. The herrero, or carpenter, is a fine large green bird. It is called carpenter because its beak is so hard, that it digs a hole in the trunk, or some large branch of a tree, in order to build its nest.

A sea-fowl, called the tavan, lays its eggs in the sand to be hatched by the heat of the sun; the valuable birds that build the edible nests are called talignaro, and are very numerous in these islands.

The monkeys and baboons found here are very fugacious; during the season, when there is no fruit to be got, they go down to the sea-side to catch oysters; that the fish may not punch their paws, they put a stone between the shells to prevent their shutting close.

The inhabitants of these islands in general are composed of native blacks, and tawnies; Chinese, or the posterity of Chinese, who have long settled among them; Malayans, Portuguese, Spaniards, other Europeans, and a mongrel breed from the whole; the manners, features, complexions and manners of the people consequently vary from each other.

The blacks have long hair, and are as exactly proportioned and well favoured as any of their colour; some of them dress after the Spanish fashion, but others have only a cloth round their waists; they are all fond of any thing that glitters: the women tie up their hair, and decorate it with jewels, if they can get them, but if not, they substitute glass beads in their room, not to lose the opportunity of being fine: they likewise adorn themselves with bracelets on their arms and legs, pendants in their ears, and rings on their fingers; and

some of them paint their faces and bodies. The Chinese, Spaniards, Portuguese, and Malayans, dress according to the manner of their respective countries.

The food of the natives is rice, fish, and fruit, but very little flesh; they drink water, palm wine, and spirits distilled from cocoa and palm-trees. The Spaniards, however, live luxuriously, eating flesh at noon, and fish at night, and indulging themselves with all manner of Asiatic delicacies; Spaniards, as well as natives smoke tobacco, but the latter only chew betel and areca.

Their amusements are swimming, bathing, dancing, music, and dramatic performances; their weapons are bows, arrows, lances, daggers, and darts; and they defend themselves with helmets, shields, and breast-plates.

Among some of the Indian nations polygamy is permitted, but in others it is not allowed, except in cases of barrenness; they admit of divorces, which frequently happen; the husband buys the wife from her father, or nearest relation; a healt is sacrificed, an entertainment made of the flesh, and the bride and bride-groom having eat together from the same trencher, are deemed lawfully married.

Children are either named after herbs or flowers, or from some accidental circumstance that occurs at the time of their birth; but as soon as they marry they chuse new names, and their parents are obliged to make use of their old ones.

The dead are washed and perfumed, wrapped in silk, and put in a close coffin, near which a chest is placed that contains the arms of a man, or domestic utensils of a woman; mourners are hired to assist in making a dismal noise, but as soon as the body is buried, an entertainment is made, and all is converted to mirth and festivity. In general they return in black garments, and shave their heads and eyebrows. They are all exceedingly superstitious, possess the most gross idolatry, and their religious tenets are a jumble of ideas ridiculously absurd.

The Carolines or New Philippine Islands, are but very imperfectly known; the only accounts we have of them are those written by two priests, viz. Father Clan and Father Gobien, which were composed at Manila, and said to be founded on a description of them given by some of the natives, who were driven by stress of weather upon the island of Tandaya, in the year 1696; these accounts, which place those islands between 6 and 12 deg. north lat. and 127 and 133 deg. east long. were published in the Philosophical Transactions; they are nevertheless deemed fabulous by many, and the more so, as they contradict each other; one of the missionaries making them 32 and the other 87 in number.

Those gentlemen from their hear-say intelligence, however, inform us, that they are exceeding populous, and governed by a king, who resides in one of them, named Lamaree; that the natives resemble the Malayans, go almost naked, paint their bodies, speak a language somewhat like the Arabic; are without any form of worship, make no set meals, live temperately, &c. They have a few fowls, plenty of fish, and fertile lands, but they are without quadrupeds of any kind; the women adorn themselves with necklaces, bracelets, and rings, all made of tortoise-shell: but, to conclude, these writers both agree in the same inconsistencies, viz. after informing us they are of so placid a disposition that no quarrel ever happens among them, and war is totally unknown; they proceed to describe their weapons, and to let us know that they take a great deal of pains to make what must prove useless incumbrances, as they have no foes to fight, quarrels to decide, beasts to hunt, or game to kill.

5. The CELEBES, or Iland of MACASSAR.

THIS is a very extensive and populous country, containing, besides the city of Macassar, which also gives name to the island, many good towns well inhabited. It is divided from Borneo by the straits of Macassar, as it is by the ocean from the Molucca Islands, on the east, and the Philippines on the north. Its extent from north to south is upwards of 300 miles, and in the broadest part it is near 240. It is divided into six petty kingdoms or provinces, the principal of which are, Celebes on the north-west, and Macassar, which takes in all the southern part of the island. As all the other provinces are subject to these two, the island is sometimes called by the name of one, and sometimes by the other.

The climate is both hot and moist, and therefore unhealthy, except at the time of the northern monsoons. The western part lies low and flat, but the southern part is very high. In the rivers here is found gold dust, which is washed down in the sands from the neighbouring hills by the great torrents of water that sometimes fall after excessive rains.

This country produces great plenty of various kinds of vegetables, which are all excellent in their qualities; the rice in particular is said to be much superior to that cultivated in any other part of the Indies. Their fruits and flowers are much the same as those in the Philippines. They have pepper, sugar, betel and areca, with the best cotton and opium; and their cattle are much larger and finer than any to be met with in other eastern countries. Their oxen and buffaloes are used only for draught, and they have very small horses for riding; but the natives use no other saddle than a painted cloth, without stirrups or bridle, having only a cord fastened to a bit made of wood. These horses have a very hardy hoof, and are never shod.

In the woods and forests are prodigious numbers of monkeys and baboons, which are so large, and go together in such considerable bodies, that they are very dangerous to travellers. They are of different colours, some of them being quite black, some of a straw colour, and others white; the latter of which are in general as large as a mastiff, and much more mischievous than the others. Some of them have long tails, and walk on all fours; and others are without tails, and walk upright, using their fore feet as hands, and in their actions greatly resembling the human species. Their going in such prodigious numbers together secures them from the more powerful beasts of the forest; but they have one enemy by whom they are sometimes conquered, namely, serpents, which are here of a most extraordinary size, and have such agility and strength, that they will pursue them to the tops of trees, and frequently destroy them.

There is but one large river in the island, and this is dangerous by reason of its being greatly infested by crocodiles. It runs from north to south into the bay of Macassar, where it is about half a league broad, and washes the walls of the city of that name; its channel is deep enough in some places to admit the largest vessels; but in others it is very shallow.

The natives of this island are rather short in stature, and of a light olive complexion. they are particularly fond of having flat noses, inasmuch that they practise methods in their infancy to obtain that distinguished form with as much labour and attention as the Chinese boys do to acquire small feet. Neither men or women wear any covering on their heads, but their hair, which

is of a fine shining black, is ingeniously tied up, and from it hang curls that lay gracefully on the neck and shoulders. The men ornament their hair with jewels, but the women do not; the latter only wear a gold chain round their necks. Both sexes, however, dye their nails red, and their teeth either black or red.

The dress of the lower sort of people consists in a loose garment made of cotton, which reaches below the knees; but none of them wear either shoes or stockings. The women have a long garment made of muslin, with short sleeves that button at the wrists, besides which they wear a kind of drawers made of cotton, that are fastened round the waist, and reach to the ankles. The garments of the better sort are made of scarlet cloth, or broadened silk, with large buttons of solid gold. They have likewise a very handsome fish made of silk, and embroidered, which contains their dagger and purse.

The diet of the common people consists principally of rice, herbs, roots, and fish; and their usual drink is water or tea: the better sort eat flesh and poultry, the former being generally beef or kid, which are both exceeding fine; and they drink tea, coffee, and chocolate, the latter of which they get from the Spaniards in the Philippine Islands; they also use palm wine, arrack, and other spirituous liquors. They have but two meals a day, one in the morning, and the other about sunset, the latter of which is the principal; in the intermediate space they refresh themselves by chewing betel and areca, or smoking tobacco intermixed with opium. They sit cross-legged on the floor at their meals, and have very low tables for their provisions, which are set on them in plates or dishes made of wood; but they use neither knives or spoons.

Their houses are small but very neat, and are chiefly built of ebony, and other wood of variegated colour. They have but little furniture, except the necessary utensils for dressing their provisions; but what they have is always kept exceeding clear; and to prevent the house being made filthy, they have vessels to spit in when they chew betel or smoke tobacco.

The men are in general very robust, and naturally so courageous, that they are esteemed the best soldiers in India, for which reason they are frequently hired into the service of other princes, in the same manner as the Swifs are in Europe. Their arms are sabres and daggers, the latter of which they often infect with poison; and they have trunks, from whence they blow poisoned darts: these darts are pointed with the tooth of a fish dipped in the venomous juice of certain drugs that grow in the country, and it is said they will strike a mark with them at near 100 yards distance.

The natives of this island were first enslaved by the Dutch, who, however, could not effect a conquest till after a very long and expensive war, in which were employed almost all the force they had at that time in India. The Dutch first joined the natives to oppose the Portuguese, who made an attempt to subdue this island; but the latter being soon conquered, the Dutch immediately took sole possession of it, and have preserved an absolute dominion over it ever since.

The reason why the Portuguese, and the Dutch after them, endeavoured to subdue this island, arose from its being situated near the Molucca and Banda Islands, which produce such great plenty of cloves and nutmegs, the possession of which they could not have secured without being masters of this island.

These

The enslaved natives, if well used, are in their disposition loving and faithful; but if ill treated, they will not be satisfied till they have had revenge on the party by whom they were injured. They are hasty and passionate; but they have such just notions of honour, that when they discover themselves to be wrong, they will condemn their own conduct, and be glad to comply with any submission that may be thought necessary as a recompense for the offence committed.

They are very industrious, quick of apprehension, and have very retentive memories. Their minds seem to be strongly impressed with the most just ideas of friendship and all social duties; some of them have been known to hazard their lives and properties in defence of an injured stranger; while others have sacrificed their estates for the relief of the distressed.

The women of Celebes are obliged to be very circumspect in their carriage, and very careful not to be seen in company with any other man than their husband. When this happens to be the case, the husband is indemnified if he kills the man he finds with his wife. The least familiarity a married woman shews to a strange man, even though but a glance of the eyes, is considered as a sufficient injury, and the husband readily obtains a divorce. On the contrary, the husband is permitted to have as many wives and concubines as he thinks proper; and the more children he has, the greater he is considered as being useful to society.

The natives here of both sexes are rendered active by a custom practised during their infancy. Every day their nurses rub them with oil, or water just warm; and these unctions encourage nature to exert herself with the most extensive freedom. Male infants are taken from the breast when a year old, their parents having an opinion, that if they sucked longer, it would greatly prejudice their understandings. When they are five or six years old, the children of any distinction are entrusted to the care of some relation or friend, that their courage may not be weakened by the carelessness of their mothers, and a habit of reciprocal tenderness. They do not return to their parents till they arrive at the age of 15 or 16, when the law allows them to marry; but this is a liberty they seldom use till they are thoroughly versed in the exercise of arms. The boys are sent to school to the priests, who teach them reading, writing, arithmetic, and the precepts of the Koran; for though they retain many Chinese ceremonies, yet they are professed Mahometans. The girls are taught to read and write; to spin, cook, and make cloths; for as there are not any taylorers here, the women not only make their own cloaths, but also those worn by the men; and some of them are so industrious and expert, that they will obtain very handsome fortunes by that profession.

The inhabitants of this country are so little addicted to infamous practices, or litigious disputes, that they have neither lawyers, attorneys, or bailiffs. If any differences arise, the parties apply personally to the judge, who determines the matter with expedition and equity. In some matters of a criminal nature they are permitted to do justice to themselves; and if a man detects another in the commission of adultery, murder, or robbery, he has a right to execute justice himself, by destroying the culprit.

In the celebration of marriage, the husband receives no other portion with his wife than the presents she received before marriage. As soon as the priest has performed the ceremony, the new-married couple are confined in an apartment by themselves for three successive days, having only a servant to bring them such necessaries as they may have occasion for, during which time their friends and acquaintances are entertained, and great rejoicings made at the house of the bride's father. At the expiration of the three days the parties are set at liberty, and receive the congratulations of their friends; after which the bridegroom conducts his wife home, and each apply themselves to business, he to his accustomed profession, and she to the duties of housewifery.

When a man has reason to suspect his wife of infidelity, he applies to the priest for a divorce; and if the

complaint appears just, there is no difficulty in obtaining it. In this case the secular judge pronounces the accused party guilty, declares her to be divorced, and settles the terms; after which both parties have liberty to marry again.

These islands are all Mahometans; but they had originally strange notions of religion: they believed there were no other gods but the sun and moon; and to them they sacrificed in the public squares, not having materials which they thought sufficiently valuable to be employed in erecting temples. According to their creed, the sun and moon were eternal as well as the heavens, whose empire they divided between them. These absurdities, however, had not so lasting an influence either over the nobles or people as is found in the religious doctrines of other nations. About two centuries ago, some Christians and Mahometans arriving in the country, communicated their religious sentiments to some of the principal people, when the chief king took a disgust to the national religion. In consequence of this he determined to adopt one of the new systems that were now offered, and for this purpose he convened a general assembly. On the day appointed, he ascended an eminence, where, spreading out his hands to heaven, and in a standing posture, he addressed himself to the Supreme Being, requesting that he would by some means inform him which of the two systems of religion were the most pleasing to his will: and in the fervency of his prayer thus exclaimed, "Speak, O my God, since thou art the author of nature thou canst discern the bottom of our hearts, and knowest that it is impossible they should entertain any thoughts of disobedience. But if thou condescendest not to make thyself understood by mortals; if it is unworthy of thine essence to employ the language of man to dictate the duties required of man; I call my whole nation, the sun which enlightens me, the earth that supports me, the waters that encompass my dominions, and myself to witnesses, that in the sincerity of my heart, I seek to know thy will: and I declare to thee this day, that I shall acknowledge, as the depositaries of the oracles, the ministers of either religion whom thou shalt cause to arrive the first in our harbours. The winds and the waves are the ministers of thy power; let them be the signals of thy will."

When the prince had finished, the assembly broke up, with a determined resolution to wait the orders of heaven, and to follow the first missionaries that should arrive in the country. The Turks were the most active, and the apostles of the Koran soon after arrived; in consequence of which the sovereign and his people embraced Mahometanism, and were circumcised; and the other parts of the island soon followed their example.

These people are great pretenders to magic, and carry charms about them on a supposition of their securing them from every danger. When any one is so ill as to be given over by the physician, the priests are sent for, who attributing the violence of their disease to arise from some evil spirit, first pray to them, and then write the names of God and Mahomet on small pieces of paper, which are carefully hung about their necks; and if the patient does not soon recover, his death is considered as inevitable, and every preparation is made for the expected period.

Their funeral ceremonies are performed with great decency; to secure which the meanest person makes provision while in health, by assigning a certain sum to defray the incidental expences. As soon as a person is dead the body is washed, and being clothed in a white robe, is placed in a room hung with white, which is scented with the strongest perfumes. Here it continues for three days, and on the fourth it is carried on a palanquin to the grave, preceded by the friends and relations, and followed by the priests, who have attendants that carry incense and perfumes, which are burnt all the way from the house to the grave. The body is interred without a coffin, there being only a plank at the bottom of the grave for it to lie on, and another to cover it; and when this last is placed, the earth is thrown in, and the grave filled up. If the person is of any distinguished quality, a handsome tomb is immediately placed over the grave, adorned with flowers; and

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the relations burn incense and other perfumes for 40 successive days.

The government of this island was formerly monarchical; and in order to prevent the crown falling on an infant, the eldest brother succeeded after the death of the king. All places of trust in the civil government were disposed of by the prime ministers; but the officers of the revenue and of the household were appointed by the sovereign. The king's forces, when out of actual service, were not allowed any pay, but only their cloaths, arms and ammunition. It is said that in some former wars, he has brought into the field 12,000 horse and 80,000 foot.

The last war with the Dutch produced the total destruction of both king and country; since which this island has been under the government of three different princes, who are constantly at variance with each other; which is a very favourable circumstance for the Dutch, who might otherwise meet with a powerful opposition, and be deprived of those advantages they have so long possessed on this side the globe.

These princes hold assemblies at particular times on affairs that concern the general interest; and the result of their determinations becomes a law to each state. When any contest arises, it is decided by the governor of the Dutch colony, who presides at this diet. He holds a watchful eye over these different sovereigns, and keeps them in perfect equality with each other, to prevent any of them from aggrandizing himself to the prejudice of the company. The Dutch have disarmed them all, under pretence of hindering them from injuring each other; but in reality with a view only to keep them in a state of subjection.

The Chinese, who are the only foreigners permitted to come to this island, bring hither tobacco, gold wire, china, and unwrought silks: in return for which they take opium, spirituous liquors, gum lac, and linens. They get but little gold from hence, but great quantities of rice, wax, slaves and tripam, a species of mushroom, which, the rounder and blacker the more excellent it is esteemed. The customs bring in 80,000 livres to the company; but they obtain a much larger profit from their trade, and the tenth part of the territory, which they hold in full right of sovereignty.

Macassar, the chief city here, is situated on the

banks of the river of the same name, near the south-west corner of the island. Here the Dutch have a very strong fort mounted with a great number of cannon; and the garrison consists of 800 men.

The streets of the city are in general very long and spacious, and are planted on each side with trees, but there are not any of them paved. The mosques and houses of the quality are built of stone; but those of the common people are built of wood, and elevated from the ground by pillars. They are made of wood of various colours, and the tops of them are covered with palm or cocoa leaves. Here are large markets for the sale of provisions and other commodities. The markets are opened twice a day, viz. in the morning and evening, before the rising and setting of the sun. The provisions are brought to market and sold by women only; for if a man was to be seen in that character, he would be treated with the most distinguished contempt. The number of inhabitants in this city were formerly estimated at 160,000 men able to bear arms; but since the Dutch deprived them of their trade, great numbers have forsaken it; and the other towns and villages, which were proportionably populous, have been greatly deserted for the same reason.

The only principal place on this island, exclusive of the city of Macassar, is the town of Jampandam, which is situated about 15 miles to the south of Macassar river. This was the first place of any importance taken by the Dutch, who have a good fort here; and there is as commodious a harbour as any to be met with in the Indian sea.

There are several islands about the Celebes that go by the name of Macassar, the principal of which is situated about five leagues from the south-east corner. This island is about 80 miles long, and 30 broad: on the east side of it is a large town and harbour called Callacassong, the streets of which are spacious, and enclosed on each side with cocoa trees. The inhabitants are Mahometans, speak the Malayan tongue, and are governed by an absolute prince.

On the north-east of this island are the Straights of Patience; so called from the great difficulty in passing them, which arises from the violence of the currents, and the contrary of winds.

CHAP. XXIV.

6. The Island of BORNEO.

THIS is one of the Sunda islands, and is reckoned to be the largest in all Asia, if not in the world, it being at least 2000 miles in circumference. It is situated between seven deg. 30 min. north latitude, and four deg. 10 min. south, under the equinoctial line, which divides it into two unequal parts, seven deg. 30 min. lying northward of it, and four deg. 10 min. southward; so that it is 700 miles in length, and 480 in breadth. It is bounded on the east by the Celebes; on the west by Sumatra; on the north by the Philippines; and on the south by the island of Java.

The air, considering the situation of the country, is tolerable, particularly on those parts next the coast, which are refreshed every morning by cooling breezes from the sea, otherwise the heat would be absolutely insupportable. These parts, however, are very unwholesome, as they lay on a flat for many hundred miles, and are annually overflowed. When the waters retire, a muddy slime is left on the surface of the earth, which the sun shining upon with perpendicular rays, occasions thick fogs, that afterwards turn to rain, with cold chilling winds; so that the air at this time is very unwholesome. Another circumstance that contributes to this, is the great number of frogs and other vermin left on the

mud, which being destroyed by the heat of the sun, produce an intolerable stench.

The dry season begins in April, and continues till September, during which time the wind is easterly between the south coasts of Borneo and the island of Java; but from September to April the winds are westerly, attended by violent storms of rain, thunder, and lightning. These storms are so continual, especially on the south coast, that it is thought very extraordinary to have two hours fair weather in the course of 24.

The produce of this country, exclusive of rice, which is very plentiful, consists of frankincense, musk, aloes, pepper, cinnamon, and other spices; also various kinds of fruits, with excellent mastic, and other gums, wax, cassia, honey, cotton, and the best camphire. Though this last article is principally obtained from the root of the cinnamon tree, which grows in the other spice islands, yet the best in quality is gathered from another tree that is peculiar to this island; for which reason it may not be improper here to describe its nature and qualities.

The camphire is a substance of a very singular nature, distilling from the tree in the manner of gum, and thickening into small grains of different figures and

near the south-Dutch have a very number of cannon; several very long and wide with trees, but The musques and stone; but these, of and elevated from made of wood of n are covered with large markets for the cities. The markets morning and evening the sun. The proud by women only; character, he would content. The formerly estimated out since the Dutch numbers have for- villages, which were greatly deserted for

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a very singular na- manner of gum, and ferent figures and

azes. It is white in colour, of a bitter taste, and in its smell so penetrating as to be very offensive. If thrown into the fire it will immediately flame, and continue burning till it is totally consumed. It will also burn in water, and the smoke which arises from it will produce a blackish soot. As it consists of high volatile parts, it is very penetrating, diuretic, corroborating, and proper to resist putrefaction. It is the most efficacious diaphoretic known, its great faculty diffusing it through the substance of the parts almost as soon as the warmth of the stomach has set it in motion. In the courts of eastern princes it is burned with wax to strengthen the light; and the Indians frequently mix it with acrid and aromatic substances, of which they form troches to be chewed, in order to promote discharge of salivation. It is of singular efficacy in inflammations, whether internal or external, and has been found of use against fevers when worn as an annulet. Some put a grain or two of it into a rotten tooth, and even use it as a gargilum in the tooth-ach. If a small quantity of it be boiled in aqua-vitæ in a close place till the whole is evaporated, and then a lighted torch or candle be introduced, the air will immediately catch fire, and appear all in a flame, though no damage will arise either to the room or the spectators. It is said the camphire, when first taken from the tree is red, but that it is afterwards made white either by the sun or by fire. Little of the natural camphire, however, is seen in Europe, the Dutch taking care it shall come refined by sublimation, and ready prepared for our use.

This island likewise produces great quantities of excellent timber, with the cotton shrub, canes, and rattans. In the rivers, particularly that of Succadanea, are found excellent diamonds, and great quantities of gold dust are gathered from the sands.

The load-stone is also found here, and the wild ape produces the richest bezoar stones that are any where to be met with. Here are also mines of iron and tin, which are said to be excellent in their qualities.

The animals of this country are, oxen, buffaloes, horses, deer, and goats; besides which there are several sorts of wild beasts, as elephants, bears, tygers, monkeys, baboons, &c. These last are very numerous, and of different sorts and shapes: but the most distinguished is that species called by the natives Ouran-outang, or man of the woods, which Captain Beekman has thus particularly described in his voyage to this island: "They grow, says he, to be six feet high; they walk upright, have longer arms than men, tolerable good faces, handsome, I am sure, than some Hottentots that I have seen) large teeth, no tails nor hair, but on those parts where it grows on human bodies: they are very nimble-footed, and mighty strong; they throw great stones, sticks and billets at those persons that offend them. The natives really believe that these were formerly men, but metamorphosed into beasts for their blasphemy. They told me strange stories of them, which I could hardly credit. I bought one out of curiosity for six Spanish dollars; it lived with me seven months, and then died of a flux; he was too young to shew me any pranks, therefore I shall only tell you that he was a great thief, and loved strong liquors; for if our backs were turned, he would be at the punch-bowl, and would very often open the brandy cask, take out a bottle, drink plentifully, and put it very carefully into its place again. He slept lying along in a human posture with one hand under his head. He could not swim, but I know not whether he might not be capable of being taught. If at any time I was angry with him he would sigh, sob and cry till he found that I was reconciled to him; and though he was but about twelve months old when he died, yet he was stronger than any man in the ship."

Here are parrots and paroquets of various sorts, one of which is called by the Banjarens *luree*, and is greatly admired for its beauty. They have also several other kinds of birds; but not any like those in Europe, except the sparrow. During the time of the western monsoon the sky is frequently darkened with bats, which fly in prodigious numbers: they are called by some Flying Cats, and in colour, shape, and smell much resemble a

fox, though not so large; but their wings, when extended, are not less than six feet from the tip of the one to that of the other.

The rivers and sea-coasts produce great plenty of fish, exclusive of mullets, breams, &c. known in Europe. Among others unknown here is one called the Cockup, which is most delicious in its taste. There is another called the Cat-Fish, which the natives are exceeding fond of: they have large round heads, with bars on the sides like the whiskers of a cat; some of them are six feet long, and are well shaped in the body, but they have not any scales.

The natives of this island are of two sorts, who differ as well in their persons and dress, as in their customs and religion. Those who inhabit the sea-coast are Mahometans, and are called Banjarens, from the town of Banjar, to which most nations resort to purchase the various commodities of the country. The Banjarens are rather low in stature, and of a tawny complexion, but on the whole very proportionably made. The common people have no other covering to their bodies than a small piece of linen fastened round the waist; but the better sort wear a kind of waistcoat made of silk, or European cloth, over which they throw a loose garment of silk or betella, that reaches to the knees. They also wear a pair of drawers, but have not either shirt, shoes, or stockings. Their hair is tied up in a roll, and covered with a piece of muslin or callico; and when they go abroad, they always carry a dagger with them.

The women are smaller than the men, and their features much more delicate: they are also much tawner in complexion; and, contrary to the mode of most Indian women, walk very upright, and go with a graceful air. They are very constant after marriage, but are apt to bestow favours with great freedom when single; and however indifferet they may have been in this point, they are not considered the worse for it by their husbands, nor dare any one reproach them for the faults they have committed previous to their marriage.

With respect to the disposition of these people, they are naturally quick of apprehension, and very quiet and peaceable till thoroughly provoked; in which case, no other compensation can be admitted than the life of the aggressor, which they obtain with the greatest privacy.

The chief part of their food here, as in other hot countries, is rice; but with it they eat venison, fish, and fowl. The better sort are served in vessels made of gold or silver; but the poorer sort use dishes made of earth or brass. They all sit cross-legged at their meals upon mats or carpets; both sexes chew betel and arec, and are very fond of smoking tobacco, with which they often mix opium made into pills, after being boiled in water till it comes to a consistency. The whole company usually smoke out of the same pipe: the matter begins, and after having smoked two or three whiff, he gives it to the person nearest him, from whom it passes round till it comes to the master again. The Chinese have taught them to game, but this they seldom practise. Their principal diversions are dancing and comedies, which are performed after the manner of the east. Their rural sports are shooting at a mark and hunting. They travel chiefly in the night, on account of the coolness of the air at that time: the common people usually go in covered boats, but the better sort travel by land on elephants and horses.

Their usual salute is the salam, lifting the hands to the head, and bending the body; when they appear before their superiors, they raise their hands above the forehead; and if before a prince, they prostrate themselves on the ground, and retire backwards on their knees.

The inhabitants of the inland parts of this island are taller, and much more robust than the Banjarens. They are called Byajon, and are Pagans in their religion: their complexion is much more swarthy than the inhabitants of the coast; and their time is chiefly employed in hunting and attending their cattle. They go almost naked, having only a small piece of linen fastened round the waist: they paint their bodies of a bluish colour, and besmear them with stinking oil. Some of them are very fond of having large ears, to obtain which

which they make holes in the soft parts of them when young; to these holes are fastened weights about the breadth of a crown piece, which continually pressing on the ears, expand them to such a length, as to rest upon the shoulders. The better fort pull out their fore teeth, and place artificial ones in their stead made of gold; but their greatest ornament consists of a number of tygers teeth, which are strung together, and worn about the neck.

The Banjareens, in burying their dead, always place the head to the north, and they throw into the grave several kinds of provisions, from a superstitious notion that these may be useful to them in the other world. They fix the place of interment out of the reach of the floods; and the mourners, as in Japan and China, are dressed in white, and carry lighted torches in their hands.

Both Pagans and Mahometans allow a plurality of wives and concubines; and the marriage ceremonies of both are the same as in other Mahometan countries. The girls are generally married at the age of ten, and leave child-bearing before they are 25. They in general live to an advanced age, which is attributed to their frequent use of the water, for both men and women bathe in the rivers once in the day; and from this practice they are prodigious expert in swimming.

The language of those on the coast is the Malayan; but the islanders have a language peculiar to themselves; and both retain most of the superstitious customs of the Chinese.

They know little of physic; and the letting of blood, however desperate the case of the patient, is to them a circumstance of the most alarming nature. An instance of their great timidity on this occasion is thus given by Capt. Beekman, who was under the necessity of submitting to that operation. "One day, says he, being indisposed, I ordered the surgeon to bleed me: Cay Deponattee, and several others of the natives being in the room, and strangers to the operation, were in great amazement to know what we were about, till at length the vein being opened, they saw the blood gush out: on this they were so frightened, that they immediately ran out of the room, crying out, *van gela utter*, that is, the man's heart or mind is foolish; after which they told us we let out our very souls and lives willingly, which they said was very ill done. To this I answered, that their diet being mean, and their drink only water, they had no occasion for bleeding; but that we who drank so much wine and punch, and fed upon so much flesh, which rendered the blood hot and rich, had an absolute necessity of doing it, otherwise we should be sick." Aye, says Cay Deponattee, I think that shews you to be still greater fools, in putting yourselves to such expensive charges on purpose to receive pain for it." This was certainly a very trite observation, and fully evinced that, if they wanted faith in the utility of this expedient, they were not defective in natural understanding.

They suppose most of their distempers to arise from the malice of some evil demon; and when a person is sick, instead of applying to medicine, they make an entertainment of various kinds of provisions, which they hold under some conspicuous tree in a field; these provisions, which consist of rice, fowls, fish, &c. they offer for the relief of the person afflicted; and if he recovers, they repeat the offering, by way of returning thanks for the blessing received; but if the patient dies, they express their resentment against the spirit by whom he is supposed to have been affected.

They have not the least knowledge of astronomy, and when an eclipse happens, they think the world is going to be destroyed. They likewise know little of arithmetic, and their only method of calculating is by parallel lines and moveable buttons on a board.

Among these people are some of the Chinese, who are the only persons that keep open shops. The commodities they sell consist of rhinoceros, tea, drugs, china ware, and other articles.

Their current money is dollars, half and quarter dollars; and for small change they have a sort of money made of lead in the form of rings, which are strung on a kind of dry leaf.

The towns and factories to which the Europeans

trade, are built on floats of timber on the rivers; each town consists of one long street; and, to secure them from being carried away by the stream, posts are driven into the ground near the shore, to which they are fastened with cables made of rattans. Each house consists only of one floor divided into different apartments, according to the number in family: the sides of the building are made with split bamboo, and the roof is covered with leaves of trees; the walls are made high for the benefit of the air, and from their tops hang coverings that reach within five feet of the logs, and are made in a sloping form, to keep off the scorching heat of the sun. The floats are made of large logs of wood, and the houses are so light in their construction, that a great part of the float is seen above the surface of the water. The houses of the poorer sort are built on piles of bamboos, in the mud on each side, and are ranged in an uniform manner behind those on the floats. At high water they get to their houses with boats; and when the water is low, they go from one to the other on logs of timber. It sometimes happens, at ebb tides, when the current is excessive strong, that these houses will be removed a considerable distance, and with great difficulty brought back to their original stations. Instances have been known of their being driven to sea, and totally lost.

The principal parts for trade on this island are four, viz. the city of Borneo on the north, Passer on the east, Succadanea on the west, and Banjar Massen on the south. The last of these is the most considerable on account of the river Banjar, which is so commodious as to admit ships of the greatest burthen. This river runs from north to south about half through the island, and towards its mouth is near two miles broad. Its banks are planted with thick groves of evergreens; and one branch of it is called the China river, from the Chinese junks constantly passing it.

About 12 miles up the Banjar river from the sea, formerly stood a considerable town, which was principally frequented for the clove trade. It was near this town that the English established a factory about the year 1700, when the natives, who had their floating houses on the river, retired to Tates, leaving behind them several families of the Chinese and Macassars; and soon after the president of the English factory was deputed governor of the town. This factory, however, continued but a short time; for the Banjareens having received a considerable sum of money from the company for pepper contracted for, refused to deliver the goods; and the English, not being able to obtain redress, abandoned the place. About four years after, the East-India company attempted a second settlement, and the Banjareens seemed desirous of renewing the trade, especially as the English gave them silver for their goods, and made no demand of the money of which they had before been cheated.

The English, in order to secure themselves from future depredations, and to protect the Chinese and other nations that came to trade with them, determined to erect a strong fort: in consequence of which a great number of piles were driven to raise the foundation, and secure it from being damaged by the water. The bricks for this building were made by the Chinese at a place called Tomberneo, about 80 miles to the east of Banjar river, where the English had a house; and the timber was supplied by a Dutchman from the coast of Java. A sad disaster, however, soon befel the prosecution of this work: one of the vessels laden with timber being drove on the coast of Mandava, and the governor understanding for what purpose it was designed, he detained the ship, and caused all the crew, except one man who escaped to Banjar, to be murdered in his presence. When the Banjareens were informed of this circumstance, they immediately destroyed the foundation of the intended fort, attacked the factory, which they burnt entirely to the ground, and obliged the English finally to abandon the country.

There are not any remains of Banjar town now to be seen; for the natives, as before observed, leaving it when the English first settled here, it fell to decay; and the last overthrow of the English produced its total destruction.

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banjar town now to be observed, leaving it it fell to decay; and duced its total de- struction.

struction. Its original inhabitants have ever since resided at Tatas, about six miles higher, to which the Chinese river is navigable, and beyond it the water is deep enough for ships of the greatest burden. The ships that now go from Europe usually lie opposite the place where the English factory stood, which was at the mouth of a smaller channel, called Little Tatas River. The English had likewise a factory at Succadana, one of the most wholesome parts of the country, and the people the most civilized: this they also quitted, but for what reason is not known.

The inland part of this country is divided into several petty kingdoms, each of which is governed by a rajah, or king. Formerly all the rajahs were subject to the rajah of Borneo, who was esteemed the supreme king over the whole island; but his authority has been of late years greatly diminished; and there are other kings equal, if not more powerful than himself, particularly the king of Caytonge. The town where this prince resides is situated about 80 miles up the Banjar river. His palace is a very elegant building erected on pillars, and is open on all sides. Before the palace is a large building, consisting only of one room, which is set apart for holding councils, and entertaining foreigners. In the centre of the room is the throne, covered with a rich canopy of gold and silver brocade. About the palace are planted several cannon, which are so old, and mounted on such wretched carriages, that they are neither ornamental or useful.

This prince is esteemed the greatest, on account of the customs he receives at the port of Banjar Masscen, which are estimated at 8000 pieces of eight per annum.

The most considerable prince next to the above, is the king or sultan of Negaree, whose palace is situated at a place called Metapoura, about 10 miles from Caytonge. Before the gates of his palace is an handsome armoury, which contains a great number of fire-arms, and several cannon. He is always on good terms with his neighbour the prince of Caytonge, and to these two princes the rest are subordinate.

Great homage is paid to these princes by the natives, and it is difficult for a stranger to get access to them: the only means to effect this is by complimenting them with some valuable present, for avarice is their darling passion; and the stranger will be treated with respect in proportion to the present he makes.

"See what money can do: that can change
"Mens manners; alter their conditions!
"O thou powerful metal! what authority
"Is in thee! thou art the key of all mens
"Mouths."

The inhabitants of the mountains live independent of any of these kings: they are divided into different clans under their respective chiefs, and are subject to a government peculiar to themselves. They are seldom seen, as they live in the woods and forests, where they are so secure, that it would be a difficult matter to attack them; and they are so savage, that an attempt would in all probability be attended with the most fatal consequences. Their arms are a dagger, and a trunk about seven feet long, through which they shoot poisoned darts made of brass, and barbed on each side. Their dress consists only of a piece of cloth wrapped round the waist, and a rag about their heads. They often come down to Tatas to get commodities from the Banjareens,

in exchange for which they give gold, bezoar, rice, wax, &c.

The Dutch possess the principal parts on the coast of this island, and are masters of the best ports, and most valuable articles in traffic; but there are many creeks about the island, where others have free commerce without molestation. And as this country produces a great variety of articles, whose value are more estimable to other nations than to the Dutch, so numbers of foreigners resort here for those commodities that are best adapted to the trade of their own nation. The Chinese and Japanese come here for spices; the Malaysans for gold; and those from the Mogul country, in search of diamonds. As the Dutch reckon the pepper, cloves, and cinnamon inferior to those of other spice islands, so they suffer them to be sold without interruption. The natives are supplied by the Dutch with the manufactures of India; in exchange for which they receive gold, diamonds, and other valuable commodities.

The principal articles purchased here by the English merchants are, pepper, gold, precious stones, and a gum called dragon's blood, which is said to be finer here than in any other part of the world. They buy it in drops about an inch long, and the price is about 40 dollars for a pecul, which in weight is 132lb. They likewise buy Jambee canes for about four dollars per hundred; and the fine monkey bezoar for about five times its weight in silver.

The goods the Europeans carry there consist of guns, pistols, gunpowder, sheet lead, iron, and steel bars, nails of different sizes, hangers, knives, and other cutlery wares, boots made of red leather, spectacles, looking-glasses, clock-work, callimancoes, and various sorts of linens.

Borneo, the capital city, is situated at the north-west corner of the island; and lies in 112 deg. two min. east longitude, and in 4 deg. 55 min. north latitude. On the east side of it is an excellent harbour, adjoining to which is a large river, capable of accommodating ships of the greatest burthen. The town is very large, the streets spacious, and the houses well built: they are in general three stories high, covered with flat roofs, and the sultan's palace is a very elegant and extensive building.

This city is the chief seat of commerce in the island, and the port belonging to it is continually crowded with ships from various nations, particularly from China, Cambodia, Siam, and Malacca; and there are prodigious numbers of boats that come from the Philippine and other islands. The Dutch import here glass, cinabar, cloths, woolens, and iron; in exchange for which they take camphire, gold, and precious stones. The Portuguese and English have some trade here, though no settled factory; but there are merchants of both nations who correspond with the company's factors on the coast of Coromandel.

Before we quit this chapter, it may not be improper to observe, that those who barter with the natives of Borneo, must carefully examine the goods they purchase, and see that the weight or measure is just; for they are errant cheats; and such strangers are they to any remorse of conscience, that he thinks himself the most ingenious, who commits the most distinguished fraud. They make compositions to imitate some of the most valuable articles, particularly bezoar and bars of gold, the latter of which is so artfully executed, that unless a penetration is made entirely through them, the deception cannot be discovered.

CHAP. XXV.

7. The SPICE ISLANDS, OF MOLUCCAS.

THE Moluccas lie between five deg. north, and seven deg. south latitude; and from 121 to 130 deg. east long. The principal of them are,

The Banda islands	Banda	All these produce nutmegs, &c.
	Pulloyay	
	Polorin	
	Nera	
Ternate Tidore, or Tidor Motir Machian Bachian Amboyna Houro Ceram Gilolo Bouton	Guanapi	Most of these produce cloves, &c.
	Gudliacn	

The spices of these islands were known to the Europeans long before the passage to the East Indies by the way of the Cape of Good Hope had been found out, being brought to the Mediterranean by the way of the Red Sea, or sometimes through Persia and Turkey. But the Portuguese discovering the before-mentioned passage, and penetrating to these islands in 1511, the emperor Charles V. claimed them as his own; but the Portuguese would not give them up; they were, however, driven out by the Dutch, who are at present in possession of them. Cloves and nutmegs are not produced in any other part of the universe, and the polite Dutch delroy great quantities annually, in order to keep up the price, and not glut the markets.

The nutmeg resembles a peach, and the clove a laurel tree, only the leaves are smaller than either: the fruit of the former is both nutmeg and mace, the nutmeg being the kernel, and the mace a kind of leaf that incloses the nutmeg-shell, and the whole is contained in a large coat like that of a walnut: but the cloves appear in clusters; the blossom changes gradually from white to green, red and brown, which latter is the characteristic of its ripeness; but when it is dried in the sun, it receives a blackish hue. The clove is gathered from September to February, and the nutmeg in April, August, and December. The April crop is, however, deemed the best; and the nutmegs, when gathered, are buried in lime to prevent their being worm-eaten.

1. The Banda Islands, or those which produce the nutmegs, lie near each other. Banda, the principal of them, is about 20 miles long, and 12 broad. Besides the large forests of nutmeg and clove trees which grow spontaneously, and require not the least trouble, the soil is fertile in a variety of delicious fruits. The island is in the shape of a crescent, and the concavity of it forms an excellent bay, near which the principal towns stand. Several brooks flow from a small mountain, water the whole country, and render it exceedingly pleasant.

- “ In wanton tides the wreathing volumes flow,
- “ Still forming reedy islands as they go;
- “ In smooth meanders to the neighbouring main,
- “ Each liquid serpent draws its silver train.”

The natives are strong in their persons, disagreeable in their features, malicious in their tempers, and melancholy in their dispositions: the Dutch say,

They are ugly and strong,
And bear malice long.

The island is divided into three districts; the religions are Mahometanism and Paganism. The natives have ships of some force, containing a few cannon in each, and use bucklers, back and breast plates as defensive, and carbines, darts, lances, spearmats, &c. as offensive weapons. The men are very idle, and oblige the women not only to do all the domestic drudgery, but to cultivate the land. They have three harvests in the year, but make fruit a principal part of their diet.

At the western part of the island the Dutch have a fort, which is erected upon the top of a mountain, and ascended to by 324 stone steps. At the foot of the mountain stands a negro town, the principal factory of the Dutch being at Nera, which is well fortified, as are all the landing places in the island; and the whole under the direction and superintendance of a governor and council.

The following articles are imported into this and the other Banda islands; gold chains, gold coins, enamelled and damasked sword blades, silver cups, guns, china ware; broad cloth, velvets, damask, flannel, rice, &c. The exports are spices and fruit.

Nothing can be said of the other Little Banda island, but what is included in the above general description of Banda.

2. Ternate is not above 24 miles in circumference; but though inferior in size to some of the other Moluccas, it is deemed the principal both by the Dutch and natives, as the Dutch make it the head seat of their government, and the chief prince of these islands the place of his residence.

This island produces cloves in great abundance, admirable almonds, delicious fruits, a few goats, and some poultry, but not rice or any other grain; for the excellent heat which is requisite to ripen spices, and moderate fruit, parches the earth so as to render it incapable of bearing wheat, barley, or rice; for here the sun is seen in all his splendor and power, and his influence is so greatly felt, that his rays penetrate through the pores of the earth, and warm the soil to a considerable depth beneath the surface:

- “ For like a giant strong, or bridegroom gay,
- “ The sun springs dancing through the gates of day;
- “ He shakes his dewy locks, and hurls his beams
- “ O'er the proud hills, and warms the eastern streams;
- “ His fiery couriers bound above the main,
- “ And whirl the ear along th' ethereal plain;
- “ The fiery couriers, and the ear display
- “ A stream of glory, and a flood of day.”

The want of the various kinds of grain commonly used in bread, is not, however, felt by the natives; for they have a substitute, which makes the most wholesome and exquisite cakes in the universe, that is, the pith of a tree called Sago, whose salubrious qualities are well-known in Europe. This excellent tree is not only of utility with respect to its medicinal virtues, and for yielding them bread; but it affords them likewise drink, clothing, and shelter; for by incision a liquor is drawn from it that exceeds most wines; the leaves being a kind of cotton, the smaller are converted into garments, and the larger used to thatch their houses. This bread contributes to the longevity of the natives, most of whom live to an 100 years of age.

The king is the chief of all the Moluccas, receiving tribute from every one of the islands. The natives

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struggled against the encroachments of foreigners many years, but were totally subdued by the Dutch in 1680; and the latter have at present so many forts, and such strong garrisons, that the former do not entertain the least idea of driving them from their country.

The generality of the natives houses are built of cane; some few of the better fort, indeed, have wooden houses. With respect to their furniture, a mat serves them instead of bed, chair, and table; for they lie on it, eat and drink on it, and sit on it. They, and a pot to dress their victuals, a hatchet to cut their wood, and a calabash to hold their water, make the whole catalogue of their household utensils; their windows are not glazed, nor are their doors secured by locks. They wear silk or callico, and all persons make their own garments, the king and grandees excepted. Their fuel is odoriferous woods, and even their smiths use nothing in their forges but almond shells. The king resides at Malaya, a little town fortified with a mud wall; but the suburbs, in which the Dutch factory have a fine garden, is pretty large, and well inhabited by blacks. The palace is but a trivial building, but the gardens belonging to it are very pleasant, and contain an aviary filled with a great variety of beautiful birds, whose harmonious notes are delightful to the ear.

This prince has a cabinet of Indian rarities, and European curiosities; he is attended by a considerable retinue, and wears a sumptuous garment of Dutch manufacture.

The waters in this island are remarkably clear, and the fish extremely delicious:

- “ No swelling inundations hit the grounds,
- “ But chrysal currents glide within their bounds;
- “ The finny brood their wonted haunts forsake,
- “ Flout in the sun, and skim along the lake;
- “ With frequent leaps they range the shallow streams,
- “ Their silver coats reflect the dazzling beams;
- “ The plentiful streams a various race supply,
- “ The bright-eyed perch with fins of Tyrian dye;
- “ The silver eel in flaming volumes roll’d,
- “ The yellow carp with scales bedopp’d with gold;
- “ Swift trouts diversify’d with crimson flames,
- “ And pikes, the tyrants of the wat’ry plains.”

Ternate produces parrots, which are handsomer and speak more distinctly than those of the West-Indies; but the most remarkable of the feathered race in this island is the bird of paradise, which is justly deemed the most beautiful bird in the universe. The head is like that of a swallow, but the bill considerably longer; the body is small, but the plumage displays such admirable colours, as are inconceivably pleasing to the sight.

There is a volcano in this island, which calls out a sulphureous fire three months in the year, and sometimes does great mischief, which was the case in the year 1648, when it destroyed many houses, and did other considerable damage; and we have this recent account of its dreadful devastations in a letter from a merchant at Batavia, dated Oct. 18, 1776.

“ We have the following account of the deplorable situation of the island of Ternate.”

“ On the 4th of July 1775, there were more than 100 shocks of earthquakes felt here, some of which were so violent that they seemed to threaten the destruction of the whole island; about the 20th of August they were felt again, and the burning mountain after a dreadful explosion, threw out hot stones, cinders, and lava in abundance; and on the 5th of November the earth was never still for three hours, the mountain seemed all on fire, and the most dreadful storm of thunder and lightning fell in every part of the island, which threw the inhabitants into such a consternation, that they run from one part to another for shelter; but none was to be found, the sea was so extremely boisterous that the destruction was inevitable there, and on the land the earth opened and trembled under them, as if the whole island was going to be annihilated; but by the providence of the Almighty, a calm was restored, and the inhabitants had time to see what damage had been done, when it appeared that the Dutch settlement had suffered but little; but it will be some years before the Islanders

recover their loss. The king has made a report, that a large tract of land on the north side of the island, in the district of Xulla Tacory, has been swallowed up, by which 16 plantations have been totally destroyed, and 141 persons have been either burnt, or drowned in the sea, where many of them took refuge in their boats. This report has been confirmed by about 30 of the unfortunate inhabitants, who are rendered dreadful objects by wounds and burns in this shocking event. On the 5th and 6th of November, the earthquakes, and effusions of fire, stone, and sulphureous smoke from the mountains began as bad as ever, but no lives were lost. The horrors of this night are not to be described, for the thunder, lightning, and most shocking earthquakes continued without interruption for 12 hours, with the most terrible violence; from this ever dreadfully to be remembered night, there were no more earthquakes till July 1, 1776, when they were again felt for two hours, but so violent.”

3. Tidore is to the south-east; the capital, which is of the same name, has been strongly fortified by the Dutch; so that on account of its natural strength, and the important works they have added to it, the place is deemed impregnable; the harbour is however, but indifferent, being dry at low water, which sometimes proves very inconvenient to the merchants.

4. Motir, a very small island, about 30 miles north of the line, is secured by a strong Dutch fortress.

5. Macian islands to the south of Motir, and is nearly under the line; it rises in a conical form to a considerable height, and seems at a distance like a single mountain. The cloves of this island and Tidore are superior to those of any other of the Moluccas. In this island, which is only 20 miles in circuit, the Dutch have several forts.

6. Bachian, Great and Little, are to the southward of the Line, the first is fertile in fruit, fags, fish, &c. It formerly produced cloves, but the Dutch ordered them to be grubbed up to prevent their becoming too plentiful. It has a good harbour, defended by a strong fort; but there is nothing respecting Little Bachian which is worthy of mention.

The above are the Molucca islands, properly so called; but as those which follow produce the same kind of spices they are included under the same general appellation.

7. Amboyna, which is better than 70 miles to the northward of Banda, is about 72 miles in circumference, and lies in 3 deg. 8 min. south lat. and 127 deg. 13 min. east long. It contains at present above 50 protestant churches, and many of the natives, who have been sent over to Holland for education, officiate as clergymen and missionaries, by which means profelytes are exceeding numerous. The soil is very fertile, producing in abundance nutmegs, cloves, oranges, lemons, citrons, potatoes, millet, tobacco, sugar, bamboos, &c. but the air is unwholesome; there is a good bay, which penetrates very far into the land, and by that means forms a commodious harbour. The people extract a spirituous liquor, and a kind of oil from green cloves, which are both good in paralytic cases. The men wear only a piece of cloth about their waists, and are mighty proud of having large whistles; they purchase their wives, but in case of barrenness divorce them. The women are both of a loose, and of a malicious disposition; on account of the earthquakes the houses are all built very low. The strong and important fortrefs called Fort Victory, is the staple of the Dutch East-India company in these parts. It is defended by four bulwarks, a broad ditch, and a garrison of 800 men. The English had formerly factories here as well as the Dutch; but in 1623 the latter massacred the former, and usurped the dominion of the Spice Islands, which had been ceded to the English by the natives themselves. In putting the English and some Japanese to death they used the most horrid cruelties, in order to extort confessions concerning a pretended plot, which they accused them of having formed; and to the shame of king James I. and king Charles I. no satisfaction was obtained for the villainous barbarity; Oliver Cromwell, was not, however, so easy about the matter, for he frightened

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Little Banda island, general description of

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degroom gay, hurls his beams the eastern streams; the main, herial plain; display d of day.”

of grain commonly elct by the natives; takes the most whole-universe, that is, the salubrious qualities excellent tree is not medicinal virtues, and floods them likewise by incessant liquor vines; the leaves are converted into thatch their houses, evity of the natives, of age.

Moluccas, receiving lands. The natives struggled

frightened the Dutch into the payment of 300,000 l. as some kind of retribution. There are several populous villages in the island, in the churches and chapels of which religious service is performed both in the Dutch and Malayan tongues; it contains likewise many mountains with springs of water on their summits.

8. Bouru, in 2 deg. 30 min. south lat. and 125 deg. 30 min. east long. is about 75 miles in length, and 30 in breadth. The Dutch have here a strong fort, though the island is perfectly secure from the singularity of its coast, which rises in a high ridge, and encompasses the whole as with a wall. It contains some prodigious high mountains, but is nevertheless very fertile, producing cloves, nutmegs, cocoa-trees, bananas, plantain, green-ebony, beans, peas, potatoes, tobacco, Indian wheat, lime-trees, herbs, flowers, &c. Among the beasts are the civet-cat and a singular kind of roe-buck, whose flesh is very delicate. The natives are black, and go entirely naked till they are 12 years of age; at which period they tie a piece of cloth round their waists, and never wear any other garment. They are Mahometans and Pagans, but upon the whole have very little sense of religion. When a relation dies, they appear very sad till the corpse is in the ground, and then they seem merry to an excess; but do not forget to make a kind of sepulchre of stone and clay to cover the grave of the deceased. The next day after the women are delivered of children in this island, they go about their ordinary work, while the men indulge themselves in

bed, and pretend to be vastly ill. Instead of a cradle they put their infants in a kind of net-work hammock, which they hang upon a peg whenever they are too busy to dandle it in their arms.

9. Ceram is in 2 deg. 30 min. south lat. and in 127 east long. and produces cloves and nutmegs, but is woody and mountainous. The Dutch factory, called Amkay, is defended by a strong fort and good garrison; the inhabitants, who are Pagans and Mahometans, own the king of Ternate as their sovereign, though they have a prince of their own who dwells at Cambello.

10. Gilolo extends from one deg. fourth to two deg. north lat. and from 125 to 128 east long. and is 100 miles long, and 110 broad; the air is unhealthy, and the soil produces rice and sago, but no spices. The inhabitants are strong and tall, but barbarous and cruel, and have an independent sovereign of their own.

11. Bouton lies between 4 and 5 deg. south lat. and in 121 deg. 30 min. east long. It is 75 miles in length, 30 in breadth, has a good harbour, and contains a large town with tolerable houses, built in the manner of those of Mindanao: this town is inclosed by a stone wall, and surrounded by groves of cocoa-trees. The natives are governed by a prince of their own, speak the Malayan language, and profess the Mahometan religion.

Many writers have included New Guinea among the Moluccas, which is so glaring an absurdity that we hope all future geographers will avoid it.

CHAP. XXVI.

8. The ISLAND of JAVA.

THIS island is situated between 102 and 113 deg. east longitude, and between 5 and 8 deg. of south lat. being about 700 miles in length, 200 in breadth, and upwards of 900 in circumference. It is bounded on the east by the island and straits of Bally, on the west by the straits of Sunda (from whence it is called one of the Sunda Islands;) on the north by the island of Honnee; and on the south, by the Indian ocean.

The air of this island is in general very wholesome, and the country exceeding fertile, and beautifully diversified. A chain of mountains runs through the center of it that are seen at a considerable distance from sea. The most distinguished among those is one called the Blue Mountain, which is covered with woods and groves of the cocoa-nut. It is said these mountains produce great quantities of gold, but that the natives take particular care to conceal it from the Europeans.

The most distinguished production for which this island is famous, is the cocoa-nut, which grows here in great abundance, and is said to be superior to any in the Indies. This fruit the natives eat at their meals in the same manner as we do bread; and they extract a liquor from it which they use in saucers, and which is also efficacious in medicinal cases. Besides this the cocoa-nut produces another liquor that is very cool and pleasant, and in taste is somewhat like water sweetened with sugar. The trunk also produces a third kind of liquor, which the natives call *Java*, and the Europeans palm wine, from the cocoa being a species of that plant. This liquor is very strong, so that when the natives use it they mix it with some of the water that runs from the nut. The tree on which this fruit grows is large and straight, thick at the bottom, and taper at top. The nuts hang in clusters on the branches, joined by a tendril something like that of the vine. The branches, which grow near the top of the tree, shoot out at different periods, so that the fruit is in three

stages at the same time, some of it being only in blossom, some green, and others quite ripe. The nut is covered with two rinds, the outermost of which consists of long tough threads, and is of a reddish colour: the inner rind is of a brown colour, and very hard. The nut within is about an inch thick, very solid, and in taste resembles an almond. Travellers say that the age of this tree may be always known, from a circle that annually grows round its trunk. Likewise, that when a child is born the parents plant a cocoa-tree, and if any person asks their age, the father refers them to his cocoa-trees, which on this occasion are numbered according to the birth of the children.

Besides the advantages already mentioned, the cocoa-tree produces good timber for building, and the branches are used for covering the houses. The bark is of great service for the natives reduce it into threads, and make good cordage of it for the use of their shipping. The other fruits produced on this island are, plantains, bananas, ananas, mangos, durians, oranges of several sorts, limes, lemons, betel and areka nuts.

Rice is the only grain that grows here, but they have great plenty of vegetables, as cabbages, lettuce, parsnip, fennel, melons, pumpions, potatoes, cucumbers and radishes. They have likewise considerable plantations of sugar, tobacco and coffee.

The animals of this country are, oxen, horses, sheep, hogs, and deer. The flesh of the hogs is sweet, and the venison excellent; but the mutton is small and very dry. They have likewise plenty of fowls that are exceeding good, particularly peacocks, partridges, pheasants and wood-pigeons: and the rivers produce various sorts of fish. In the woods and forests are great numbers of wild beasts, as buffaloes, tygers, rhinoceroses, monkeys of various kinds, and wild horses: and there are also prodigious numbers of serpents, some of which are of a very extraordinary size. There are likewise many flying snakes, and a remarkable animal called

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called Jackoa; it is almost like a lizard, is very malicious, and discharges its urine at every thing that offends it: the urine is of such a quality, that it will canker the flesh, and if the part is not immediately cut out, the object on which it falls must infallibly perish. Few accidents, however, happen from this creature, as it always gives notice of its situation from the singularity of its voice, so that animals as well as the natives have an opportunity of escaping it.

The island of Java is divided into several kingdoms and principalities, all of which were formerly under the government of their respective princes. At this time, however, it may be considered as consisting only of two parts, viz. The north coast, which is under the dominion of the Dutch; and the south coast, which is subject to the kings of Palamboan and Mataram. The English had formerly possessions here, but they were ousted by the Dutch in the reign of James II, and the latter may now be said to be chief masters of this extensive country.

The natives of this island are descendants of the ancient Chinese. They are in general very robust, of a brown complexion, have large eye-brows, flat faces, broad cheeks, and wear their own hair, which is short and black. The women wear as much hair as can grow upon the head, and to increase the quantity they use oils, and other preparations. It is formed into a kind of circular wreath upon the top of the head, surrounded with another of flowers, and the whole is fastened in very elegant taste by a bodkin. The men wear a piece of cloth wound several times round the waist; and the women have a garment much of the same nature, which reaches from the shoulders to the knees. Those on the coast are Mahometans, but the rest are Pagans. The women are very constant, and pay a particular respect to their husbands; but they are naturally indolent, proud and revengeful. Polygamy is here allowed, but if the husband is found guilty of infidelity, the wives can very easily obtain a divorce.

The most distinguished solemnity amongst them is a wedding, on which occasion both the families borrow as many ornaments of gold and silver as they can, to adorn the bride and bridegroom, so that their dresses are very showy and magnificent. Among the better sort the feasts given on these occasions last sometimes a fortnight, and sometimes longer, during which time the man, although married the first day, is kept by the women from his wife; nor will they even suffer them to speak to each other till the ceremony of sealing is over.

They carry on a considerable trade from one port to another, particularly to the island of Borneo, where they get diamonds, which they dispose of to the Dutch in exchange for other commodities.

The general trade, however, of this island is principally in the hands of the Dutch, as are also the chief productions of the country; and the natives cannot be considered in any other light than as their subjects; for they not only condescend to trade with them, but bring their commodities, especially pepper, to Batavia, where the Dutch buy it ready cured, so that they have not any trouble in preparing it for sale.

The Dutch have prodigious numbers of sugar canes in this country, especially about Batavia; so that they not only supply the colony, and the factories in the Spice Islands with this article, but they also send great quantities of it annually to Holland. They have likewise large plantations of coffee, which, though not equal in quality to that of Mocha, is yet exceeding good, and they send considerable quantities of it every year to Europe.

Bantam, which was once the metropolis of a great kingdom, is the principal place of commerce at the western part of this island. It stands in a plain at the foot of a mountain, from whence issues a river that divides itself into three streams, one of which runs through the town, and the others surround it. It is 12 miles in circumference, and before it was reduced by the treachery of the Dutch, (who first joined the natives against their king, and then stripped the latter of all regal power) was very populous, well fortified, and adorned

with several elegant buildings and palaces. At this time, however, it is a very ruinous place, inhabited only by the poorest people. The houses stand on piles, and are built with reeds and canes; and there are only three principal streets in the city, through which run channels of the most filthy water. It has, however, a very pleasant bay, and round it are several small islands that retain the names given to them by the English when they traded in this country.

The most distinguished city now in this island, and indeed the most important of all the European settlements in the Indies, is BATAVIA, which is built on the ruins of the ancient capital of Jacatra.

This opulent city is situated about 40 miles east of Bantam, on a fine bay of the sea, in 106 deg. east long, and 6 deg. of south lat. The bay in which it lies extends east as far as the cape of Karovant, and west as far as Rough Point towards Bantam. It is called by the Indians Jacatra, and by the natives and Chinese, Calacka or Calappa, the name they give to the cocoa, the principal and esteemed fruit of the country.

At the time the Dutch first came to this place, which was in the year 1619, it was in a very insignificant state, being surrounded with watery and fenny grounds, and subject to great inundations from a river that ran through it: but the Dutch thinking this spot the most advantageous for their trade on the island, demolished the old town, and after cutting canals and drains to carry off the water, they erected the present city, which they called Batavia, and which has ever since been their capital seat of commerce in the Indies.

The port belonging to it is exceeding safe and commodious, there being several small islands round it, which so break off the violence of the winds and waves, that 1000 sail of ships may ride in it with the greatest security. At the mouth of the river that joins the bay from the town is a boom that runs across it, which is every night guarded by a detachment of soldiers, and at this place all vessels pay toll. A very considerable advantage peculiar to this harbour arises from the north and south winds, the former of which blow in the morning to bring in vessels, and the latter in the evening to carry them out.

The city of Batavia is divided into two parts by a river: it is of a square form, and is supposed to be larger than any city in England, London excepted. It is very uniformly built, and the houses in general are of stone. The streets are spacious, and in the most distinguished of them are canals faced with stone, and planted on each side with evergreens: there are upwards of 50 stone bridges over these canals, besides draw-bridges and others made of wood. The streets in general are about 30 feet broad, and paved on each side with brick, which is raised above the highway for the convenience and safety of foot passengers.

The houses are plain but very neat, and behind them are large gardens well stocked with garden stuff, and most kinds of fruit. The public edifices in general are very magnificent, particularly the governor's house, which, though only two stories high, is yet very lofty, and may be seen a great distance at sea. Other distinguished buildings here are, the great church, the staid-house, the orphan's hospital, the house of artisans, the spin-house, or house of correction, the pest-house, and the Chinese hospital for sick and aged people. Here are also two churches, one for the use of the reformed Portuguese, and the other for the Malaysians; but Papists and Lutherans are prohibited from exercising their modes of worship.

In the center of the city is a large square, used as a parade for the garrison. On the west side of this square stands the great church, on the south side is the staid-house, on the north is a range of very elegant buildings, and on the east is a large canal shaded on each side with lofty trees.

This city has four handsome gates, two on each side the river; and it is encompassed with a strong rampart faced with stone, and fortified with 22 bastions furnished with cannon, so planted as to be of equal service either against an insurrection or an invasion. On the west side of the city is a large castle made in the form of a quadrangle,

quadrangle, which commands both the city and road. It has four handsome bastions faced with stone, and four gates, one of which is called the land-gate, where there is a stone bridge with 14 arches, the center one of which is of a different form, and much larger than the others. Within the boundaries of the castle are several elegant buildings, particularly the house of the governor-general; and here are likewise apartments for most of the principal officers belonging to the company. In the castle are likewise arsenals and magazines well supplied with all kinds of ammunition; and here all the affairs of the company are transacted.

Besides the fortifications already mentioned, there are five very strong forts situated at some distance from the city, as a defence against any attempt that might be made by the natives, and to secure their respective manufactures, particularly their powder-mills, sugar-mills, corn-mills, &c. In short, the Dutch have erected so many fortifications and other works for the use of the factory, that they could subsist here without having any intercourse with Europe; and if occasion should require it, would be able to defend themselves against a very powerful enemy; for in the islands of Ormus and Onioil, two leagues from the city, they have yards and docks for ships, with plenty of timber and all other materials; a large rope-walk, forges for anchors, &c. and founderies for iron and brass cannon, mortars, bombs, shells, bullets, &c.

The number of regular troops with which the city and forts are garrisoned amount to between 10 and 12000, 1000 of which are constantly kept on guard.

The suburbs of the city of Batavia are very extensive, and their situation delightful. The whole country is interspersed with beautiful villas, plantations that yield an agreeable shade, and gardens well laid out and finely ornamented. The better sort of people reside most part of the year in the suburbs, and those in office only go occasionally to Batavia as business requires their attendance.

The inhabitants of the city and suburbs of Batavia are formed of various nations, who all preserve the dresses, modes and customs of their respective countries. This motley group has a very strange appearance, the idea of which will be best conveyed to the reader, by giving some particulars relative to each.

The *Javanese*, or natives of the country, who reside in a particular quarter of the suburbs, are chiefly employed in husbandry, building of boats, or fishing. The men are of a tawny complexion, and wear only a garment made of callico, which reaches from the waist to the ancles. The women are much fairer than the men, and have good features: they cover their bodies with a piece of silk or callico, under which is another piece tied round the waist, and formed like a petticoat. The women dress their hair, and the men wear a kind of skull-cap; but both sexes go without shoes or stockings. Their houses are built of split bamboo, with a spreading roof that extends on each side to keep off the violent heat of the sun; and are much superior in neatness to those of other Indians. They live very abstemiously, their food consisting of rice, fruits, and dried fish; and their general drink is either pure water or very weak tea.

The *Chinese*, who are very numerous here, are not only the greatest retailers of most commodities, but many of them are excellent mechanics. They chiefly employ their time in husbandry and gardening, and farm the fishery, excise and customs. They pay a tax to the Dutch for permission to wear their hair, which is generally done up in a roll, and fastened to the hinder part of the head with bodkins of gold or silver. The distillers of arrack are chiefly Chinese, who pay 50 reals excise for ever cauldron they make. However, they receive some privileges from the company; for they have not only a Chinese governor who manages their affairs, but they are also allowed a representative in the council. They bring tea and porcelain hither from China; but those who are employed for this purpose must not continue on the island longer than six months. The dresses and customs of the Chinese here are the same as in China, which have already been described in our account

of that country: but they have singular maxims in the interment of their dead; for they will never open the same grave where any one has been buried: their burial-grounds, therefore, in the neighbourhood of Batavia, cover a prodigious space of ground, and the Dutch take the advantage of them by making them pay large sums for ground for this purpose. In order to preserve the body, they make the coffin of very thick wood, not with planks fastened together, but cut out of a solid piece like a canoe; the coffin being covered and put into the grave is surrounded with a kind of mortar about eight inches thick, which in time becomes as hard as stone. The relations of the deceased not only attend the funeral, but also a great number of weeping women, who are hired on these occasions. In Batavia the law requires that every man should be buried according to his rank; so that if the deceased has not left money sufficient to pay his funeral expences, an officer takes an inventory of his goods, which are sold, and out of the produce he buries him in the manner prescribed.

The *Dutch* are the greatest merchants here, and are also very good mechanics: they keep the chief inns and places of public entertainment; but they are far from being obliging to their guests, and particularly to foreigners. They pay two reals a month for their licence, and 70 for every pipe they sell of Spanish wine.

The *Portuguese* here are very numerous, and in order to distinguish them from other Europeans, they are called by the natives *Oranferante*, or *Nazareen* men. They in general speak the Malayan language, but some of them a corrupt dialect of the Portuguese; and they have all renounced their religion, by professing the principles of Luther. They are chiefly employed in the most servile offices: some of them are handicraftsmen, others get their living by hunting, and the greater number by washing linen. They have so closely followed the customs and manners of the Indians, that they are only distinguished from them by their features and complexion, their skin being considerably lighter, and their noses not so flat; and the only difference in their dress consists in the manner of adjusting their hair.

The *Malayans*, who reside here, are of a very tawny complexion: they wear a short coat with strait sleeves, and a cloth fastened round the middle. The women wear a waistcoat, over which is a cloth that reaches from the waist to the ancles; but neither sex have any other covering to their head than their hair; nor do they wear either shoes or stockings. The men are chiefly employed in fishing, but some of them are retail traders, though greatly inferior to the Chinese. They profess the Mahometan religion; but they are naturally very profligate, and will not hesitate to commit the most infamous crimes.

The *Ambonese* are a very bold and desperate people, and for that reason are not permitted to reside in the city, but live together in one quarter of the suburbs. They are under subjection to a chief, who always resides with them, and has a magnificent house furnished after the manner of their country. The men go almost naked, having only a piece of cloth fastened round the waist, and a kind of turban on their heads made of cotton. The women wear a habit that fits very close to the body, and they have a mantle hanging loose over their shoulders. Their houses are made of wood, and covered with branches of trees; they are pretty lofty, and the floors are divided into separate apartments; so that one house will contain several families. The men are chiefly carpenters; but some of them belong to the Dutch troops, and are much valued for their natural courage and intrepidity.

The *Topasses*, or *Mandikers*, are a mixture of Indian and other nations, and have much greater privileges here than the rest. Many of them are considerable merchants, and have handsome houses; some of them are tolerable good mechanics; and the lower sort are chiefly employed in husbandry and gardening. They differ very little from the Dutch in their dress or method of living, only the men wear large breeches or trowsers that reach down to their ancles. The women wear a waistcoat

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and a piece of callico round the waist, but they have not any covering on their heads except the hair, which is tied up in a roll. These people reside both in the city and suburbs: their houses are several stories high, built of brick or stone, and the insides very neatly furnished.

The *Daguis* are some of the descendants of the ancient inhabitants of Macassar and the neighbouring islands. These have their quarters in the suburbs, and being, like the Amboyne, very hardy and bold, many of them are employed in the service of the army. Their usual weapons are bows and arrows; and some of them have sabres and bucklers. In their own country they generally go naked, but here they wear a very decent dress, and are particularly fond of ornamenting their hair.

The *Timoreans* were formerly inhabitants of an island to the east of China, but were brought to this place by the Dutch. These people were originally Pagans, but many of them have turned Christians or Mahometans. The habits and customs of these people are much the same as those of the Macassars; and their chief employment consists in husbandry and gardening.

The *Negroes* here are chiefly Mahometans. Some of them are pedlars, and hawk about the streets glass beads and coral; others follow mechanical trades; but the most considerable of them deal in free-stone, which they bring from the neighbouring islands.

Such is the mixture of people that constitute the inhabitants of this city and its suburbs; and notwithstanding the great difference of their customs, manners, dress and religion, yet they preserve an unanimity that can only be attributed to their anxious pursuit after commerce, which seems to inspire their souls with one universal sensation.

- “ Thus, while around the wave-subjected foil
- “ Impels the native to repeated toil,
- “ Indolent 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 display'd. Their much-lov'd wealth imparts
- “ Convenience, plenty, elegance and arts;
- “ But view them closer, craft and fraud appear,
- “ E'en 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 slumber in the storm.”

As the principal part of these people are composed of different Indian nations, so the chief Indian languages are here spoken; but the most universal are the Malayan and the Portuguese.

All the inhabitants enjoy liberty of conscience; but they are not allowed to exercise their respective modes of worship. Priests and monks are permitted to live here, but they are prohibited from being publicly seen in the respective habits of their priestly orders.

The Dutch have founded several schools in Batavia for teaching the learned languages; and most mechanic arts are brought to great perfection. They have a printing-house, paper-mills, and powder-mills; and among the handicrafts are, sugar-bakers, cotton-weavers, carpenters, rope-makers, bricklayers, shipwrights, smiths, braziers, cutlers, &c.

Batavia being the great emporium of the Dutch East-India company, they import here not only the productions of Europe, but also the merchandize of Japan, the Spice Islands, Persia, Surat, Bengal, the coasts of Malabar and Coronandel, &c. Though they will not permit any Europeans to trade here, yet a number of Chinese junks, from 300 to 500 tons burthen, arrive once a year, by means of which they are furnished with the commodities of China without being at the expence and inconvenience of sending their own ships for those necessary and profitable articles.

In the city of Batavia are held the two grand councils, that govern all the dominions belonging to the Dutch in the East-Indies. These are distinguished by

different appellations: the first is called the Council of the Indies, who direct all public matters relative to government: the other is called the Council of Justice, in whom are invested the administration of justice to all parties. The highest of these two assemblies is composed of 18 or 20 persons, called counsellors, and the governor-general is always president. They usually assemble twice a week, or oftener if called upon by their president; and their general business is to deliberate on such measures as may be most conducive to the interest of the company.

The governor-general has the power of, and lives with a dignity equal to, a sovereign prince. He receives all the Indian kings and their ambassadors, many of whom come annually to Batavia. When he goes abroad, his coach is preceded by a troop of horse-guards; on each side walk a body of halberdiers, and the rear is closed by a company of foot soldiers. The dress of his guards is exceeding handsome, and the whole forms a very brilliant and grand procession. His lady has likewise her proper attendants, and when in public, appears with a dignity not inferior to that of a queen.

The most considerable officer here, next to the governor, is the director-general, whose business is to purchase such commodities as are brought to the port, and to dispose of such as are taken from it. He is sole master of all the magazines, and has the supreme direction of every thing that relates to the commercial interest of the company.

As Batavia is a place of the greatest trade in India, the customs must be very considerable; more especially as the inhabitants are in general wealthy, and almost every article is subject to a duty.

The taxes are paid monthly; and to save the charge and trouble of gathering them, on the day they become due a flag is displayed on the top of a house in the center of the town, and all parties are obliged immediately to pay their money to the proper officers appointed to receive the same.

The money current here consists of several sorts; as ducats, which are valued at 132 stivers; ducatoons, at 80 stivers; imperial rix-dollars, at 60; rupces of Batavia, at 50; schellings, at six; double cheys at two stivers and an half; and doits, at one fourth of a stiver. Some of these coins are of two sorts, though of the same denomination, namely, milled and unmilled, the former of which is of most value: a milled ducatoon is worth 80 stivers, but an unmilled one is not worth more than 72. All accounts are kept in rix-dollars and stivers, which are here mere nominal coins, like our pounds sterling.

Besides their land forces, the Dutch have a number of men of war sufficient to engage any fleets they are likely to meet with on the Indian seas. And from their great importance in this part of the globe they assume the title of “Sovereigns of all the seas, from the Cape of Good Hope eastward, to Cape Horn in America.”

Having thus noticed every necessary particular relative to the city of Batavia, we shall now describe such other remarkable places in this island as merit attention.

About 80 miles east of Batavia is Cherebon, a place of considerable extent, and where the Dutch have a factory. The country is very fertile, and produces most kinds of provisions, particularly rice. The inhabitants are under the dominion of four great lords, called sultans, one of whom is particularly attached to the Dutch, and for that reason is distinguished from the rest by the name of the company's sultan. The rest, indeed may not be undeserving of the like epithet, as they are in alliance with the Dutch, whose friendship they endeavour to preserve, and whom they consider as their sole protectors; for had it not been for them these petty princes would have been reduced to the subjection of the king of Bantam, who made depredations on their district, but was subverted by the interposition of the Dutch. Since this circumstance, the sultans have testified their gratitude by granting many distinguished privileges to their protectors in these dominions. The chief person belonging to the Dutch factory here is called the resident, who corresponds with the governor-general

ral of Batavia, but is solely independent of any other officer. Here is a good fort, where the Dutch have a garrison consisting of 80 men; about a mile and a half from which is a large temple containing the tombs of several of the princes of Cherebon. It is a lofty building made of variegated stones, and very elegantly ornamented within. The generality of their priests reside near this temple, the whole order of whom are treated with the most distinguished respect by the inhabitants. It is said the English had once a factory here, but that having made too free with the wives of the natives, they murdered them all, and levelled their buildings to the ground.

Palamboan, the capital of a kingdom or principality of the same name, is situated in 114 deg. east long. and in 7 deg. 30 min. south lat. on the freights of Bally, through which the East-India ships sometimes pass when they are homeward bound from Borneo: in which case they generally touch at this place to take in water and fresh provisions. This kingdom, which is independent of the Dutch, lies at the south-east end of Java, in a pleasant country watered with several rivulets, which fall on each side of the town into the neighbouring freights. The rajah, or king of this country, generally resides either at Palamboan, or at a fort 15 miles from the sea. His dominion reaches from the east end of Java 80 miles along the south-coast, and about 60 miles from north to south; but its extent up the country is not known. This kingdom is said to produce gold, pepper and cotton; also rice, Indian corn, roots and garden stuff. Their animals are, horses, buffaloes, oxen, deer, and goats; and they have great plenty of ducks, geese, and other sorts of poultry. The sovereign and his subjects are Pagans, but there are some Mahometans among them, and a few Chinese.

Mataram, at the time it was an empire, extended over the whole island, and even now takes up a considerable part of it, is under the government of the Dutch, and was the last reduced to subjection by them on this island. Mataram continued its struggles for independency till the year 1704, when the Dutch took the advantage of an opportunity that offered in a dispute relative to the succession of the crown, between the son and brother of the deceased sovereign. These two rivals produced an universal division in the nation. He who was entitled to the crown by order of succession had so much the advantage over his antagonist, that had it not been for the Dutch, who declared in favour of his rival, he would certainly have got the supreme power into his own hands. After a series of contests, the party espoused by the Dutch at length prevailed: the young prince was deprived of his succession, and his uncle, who was unworthy of the character, usurped the throne.

After the death of this sovereign, the company placed the legal heir on the throne, and dictated such laws to him as they thought best calculated to answer their sinister purposes. They chose the place where his court was to be fixed, and secured his attachment by erecting a castle, in which a guard was kept with no other apparent view than to protect the prince. They employed every artifice to lull his attention by pleasures, made him valuable presents, and flattered him by pompous embassies. From this time the prince and his successors have become mere tools of the company. The necessary protection allowed them by the Dutch consists of 300 horse and 400 foot: but the expences the company are at on this account are amply repaid by the advantages arising from the country. The harbours afford docks for build-

ing all the small vessels employed in the service; and they are supplied from hence with the chief part of the timber that is used in their respective settlements. Besides these advantages, they are furnished with various productions of the country at certain stipulated prices, which are so low as to produce very pecuniary emoluments.

The kingdom of Mataram is in general very fertile, and produces great quantities of rice; as also plenty of fruit. There are likewise various sorts of animals, particularly horses, sheep, goats, and remarkable large oxen. The rivers abound with fish, and the woods produce great plenty of game. But the most valuable articles of this country are, rice, pepper, cadjang, cotton, yarn, cardamom and indigo; the latter of which is esteemed to be as good in quality as any found in the Indies.

The king usually resides at Mataram, the capital of the kingdom. His palace is a very handsome spacious building, adjoining to which are many good houses belonging to his nobles, who every day wait on him; and his subjects in general pay him the greatest homage.—It is here to be observed, that though these princes are vassals, yet they are permitted to live in as great state as when they were really monarchs; and the orders of the Dutch are always executed in their names. They therefore assume a dignity not inferior to the most despotic prince, and when they go abroad, are attended with every distinguished mark of royalty.

The last place of importance we have to mention in this island is Japara, situated at the bottom of an eminence called the Invincible Mountain, on the top of which is a fort built of wood. It is a very considerable town, and has a good road scoured by two small islands. The English had once a factory here, but they were driven from it by the Portuguese, who at that time were masters of the place. This country produces almost every necessary of life, especially cattle, hogs and poultry: they have also great plenty of rice, with various sorts of the most delicious fruits; and their waters abound with the best of fish. But the most valuable commodities here are pepper, ginger, cinnamon and indigo. In the woods and mountains are several kinds of wild beasts, as buffaloes, stags, tigers and rhinoceroses; the latter of these the natives hunt for the sake of their horns, which they convert into utensils that are much admired, by reason that they will not contain poison; for if any composition of that quality is put into them, they will immediately break to pieces.

The natives of this country are much like those in other Indian nations; and they have the same kind of customs and ceremonies. They are very fond of public diversions, particularly the representation of comedies, which principally consists in singing and dancing; and they are such slaves to cock-fighting, that by the large sums they lay, they are often reduced to the most abject distress.

The inhabitants of Japara are chiefly Mahometans, as is also the king, who generally resides at a place called Kattafura, where the Dutch have a fort and garrison. This prince reigns absolute among his subjects, who are very faithful, and pay him the greatest homage. Like most eastern monarchs, he is constantly attended by women, and takes as many wives and concubines as he thinks proper. When his courtiers obtain an audience, they approach him with the greatest humility; and even his priests do reverence him, that some of them go in pilgrimage to Mecca, to make vows for the prosperity of him and his family.

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C H A P. XXVII.

9. Of the Islands adjoining to Java, particularly the Island of TIMOR.

THERE are several islands bordering on the coast of Java, which are conveniently situated for accommodating such European vessels as pass them in their way to Borneo. The Dutch have settlements in most of these islands, and the inhabitants are subject to their government.

Opposite the easternmost point of Java is the island of Madura, the most valuable produce of which, for foreign markets, are deer skins. Its principal town is Arabia, situated near a deep bay about eight leagues from the westernmost land of Java. The soil of this island is very fertile, and produces several sorts of grain, particularly rice; also various kinds of the most delicious fruits. The chief animals are, buffaloes, horses, sheep and oxen, the latter of which are remarkably large, and the flesh little inferior to those of Europe. The buildings of the inhabitants, and their maxims and customs, are much the same as in other Indian nations; but they are divided in their religion, some of them being Mahometans, and others Pagans. The men are in general very robust and courageous, for which reason they are called upon by the Dutch, when occasion requires, to recruit their forces at Batavia, or such others of their settlements, where there is any deficiency in the fixed number of their troops.

The island of Bally, by some called Lesser Java, is situated to the east of Java, from which it is divided on the west by the straits of Bally. It is a small island, but produces a great plenty of all kinds of provisions; and the natives, like those of Madura, are very strong and bold. The straits are narrow and dangerous, and it is with great difficulty a passage can be made from Madura to this island, owing to the violence of the winds that blow from the south once in 24 hours.

To the east of Bally is the island of Lanbock, which is also very small, but produces every necessary article for the enjoyment of the inhabitants, though not any particular one for foreign markets.

Near Lanbock are the straits of Allafs, so called from a town of that name on the shore, opposite to which lies the island of Combava. This is a much larger island than either of the former two, notwithstanding which, it does not produce any particular article for exportation.

To the east of Combava are two small islands called Sippi; but they are not of any account in commerce. Adjoining to these is the island of Flores, which is tolerably large, being 150 miles in length, and upwards of 50 in breadth. At the west end of this island is a town called Larrentoueka, the inhabitants of which are distinguished for the infamous practice of poisoning strangers.

At a small distance from Flores, is the island of Solor, where the Dutch have a factory; and to the east of this lie the islands of Leolana, Panterra, and Misombay, all of which are only remarkable for producing a small quantity of sandal wood, and some cassia-lignea.

Amidst this cluster of islands, the most considerable is Timor, which lies about 50 miles from the three last-mentioned. It extends almost north-east and south-west, and is situated betwixt 124 and 128 degrees of east longitude from London; and the middle of it is in nine degrees of south latitude. It is upwards of 200 miles in length, and more than 50 in breadth; and is divided into several principalities or kingdoms. It has not any navigable rivers or harbours, but there are several bays where ships may ride at some seasons of the

year with the greatest safety, as the shore is good, and free either from rocks or shoals. The Dutch and Portuguese have both factories on this island; but the latter is the most considerable.

The principal kingdoms in this island are Namquimal, Lortriby, Pobumby, and Amaby; each of which has a sovereign who governs his own territories independent of the rest. These kings are absolute monarchs, and preserve a dignity not inferior to other princes of the east. They have several rajahs, and other distinguished officers under them; all of whom, with their subjects in general, pay them the greatest homage. Each kingdom has a language peculiar to itself; but the manners and customs of the inhabitants are much the same.

The island of Timor is very fertile, and produces a variety of valuable articles, particularly cocoa-nuts, which grow here in great abundance. There are also several sorts of trees that make excellent timber for ship-building; and in some parts of the island are sandal wood and cotton trees. They have likewise many kinds of fruit, as pine-apples, mangos, jakas, plantains, pomegranates, oranges, lemons, limes, and wild tamarinds.

The tame animals here are oxen, horses, goats and sheep; and the wild ones, buffaloes, wild boars, and different kinds of monkeys. There are also great numbers of lizards, scorpions, and serpents of various sorts, some of which are exceeding large, and much dreaded by the natives.

They have different sorts of poultry, among which are ducks and geese; but these were first brought thither by the Europeans, and the climate being too hot, they do not thrive; and are therefore very indifferent food. In the woods are great numbers of wild fowl and other birds, some of which are greatly admired for the beauties of their plumage. One of these is called the ringing-bird, from its musical notes, which imitate the ringing of bells: it is a small bird, and is beautifully variegated, the wings being blue, the head of a reddish cast, and the breast a shining crimson.

The seas and rivers produce great plenty of fish, particularly the former; among which are mackarel, turtle, prawns, craw-fish, several sorts of oysters, and cockles of a most extraordinary size.

The natives of this island are of a low stature, and very swarthy in complexion; but they are stout, and their limbs rather delicately constructed. Their dress consists only of a small piece of cloth tied round the waist, and on their heads they wear a cap or bonnet made of palmetto leaves; the better sort decorate their heads with a kind of coronet made of thin plates of silver or gold, scalloped or indented on the edges; and the inside of it is curiously ornamented with feathers of various colours.

Their usual employment is hunting and fishing, in the former of which they are very expert. Their weapons are swords, darts and lances, and with these they go into the woods in pursuit of buffaloes, which they run down, and then kill them with their darts.

Land here is of little value, for the natives in general are too indolent to be at the trouble of cultivating it; but those who do are rewarded by the land becoming their own property.

They know little of arts or sciences, and are very poor mechanics, their principal ingenuity consisting only in building, the implements and materials for which they receive from the Chinese, who also bring them rice,

tea, iron, porcelain, and raw and wrought silk; in exchange for which they take bees-wax and sandal wood.

The most general languages used by the inhabitants of this island are the Malayan, and a corruption of the Portuguese; but the natives have a language of their own. It is sad, those who are independent of the Dutch and Portuguese, have a peculiar enmity to European strangers; and that when any land on the coast, if they have an opportunity, they will not hesitate to murder them.

The fort belonging to the Dutch here is called Concordia, situated on a rock near the sea, between two and three miles from the south-east point of the island. It is a plain building, and poorly fortified; but the natives are so well affected to them, that they are not under any apprehension of danger. There are fine gardens belonging to the fort, which are inclosed by a stone wall; these gardens produce plenty of several kinds of vegetables, as also a great variety of the most delicious fruits; and opposite to the entrance of the fort is a fresh water river that abounds with variety of fish.

The Portuguese settlement on this island is called La-

phao, and is situated by the sea side about three leagues to the east of the Dutch fort. It is a very small place, containing only a few mean houses, and a church made of boards, covered with palmetto leaves. There is, indeed, a kind of platform here, on which are six iron guns; but the whole are so much decayed as to be rendered almost useless. The people in general speak the Portuguese language, and the natives have been so intermixed with the Portuguese by marriages, that it is difficult to know one from the other. They are very fond of being called Portuguese, and most of them profess the Roman Catholic religion; but in the other parts of the island they are either Mahometans or Pagans. Some trade is carried on at this place by the Chinese, who come here annually with their junks, and take the commodities of this country in exchange for those of their own. But the place where the greatest trade is carried on is Porto Nova, situated at the east end of the island, and where the Portuguese governor usually resides. This town, with that of Concordia belonging to the Dutch, were some years ago attacked by a pirate, who plundered, and then destroyed several of the buildings.

C H A P. XXVIII.

10. The Island of SUMATRA.

SUMATRA, the most considerable of the Sunda Islands, is situated in the Indian ocean, between 93 and 124 degrees east longitude, and five degs. 30 min. north latitude. It is bounded on the east by Borneo, on the north by Malacca, on the south-east by Java, and on the west by the Indian ocean. It is long and narrow, reaching in a direct line from the north-west to the south-east, and is about 800 miles in length, and 100 in breadth. It is the first of the remarkable islands that form the great Archipelago of the east, the entrance of which is, or it were, blocked up by this island and Java, which form a barrier separating the Indian from the Chinese ocean; with this exception, that in the center between the two islands there is an opening, which appears as if purposely designed to admit a free passage for the advantages of commerce. This opening is called the Sreight of Sunda, the south part of which is the north of Java, and called Java Head; and the north point is the south of Sumatra, called Flat Point. These two are about six leagues asunder, between which ships pass from Europe directly to Batavia or China, without touching in the Indies; they stretch away east from the Cape of Good Hope, and make no land till, having traversed the whole Indian Sea, they arrive at Java Head.

The air of this island is in general very unwholesome, arising chiefly from the two extremes of heat and cold, and the intermixture of wet from very heavy rains. The day and night are equal, and the inconvenience that occur from the excessive heat of the former, are greatly increased by the cold chilling winds of the latter.

A chain of mountains runs through the whole island from the south-east to the north-west, and here the air is more wholesome than on the coast. There are also several high mountains on the west coast, in one of which is a volcano that frequently throws out flames of fire.

The winds, or periodical winds, shift here at the equinoxes, as they do in other parts of the Indian seas, blowing six months in one direction, and six months in the opposite direction, and near the coast there are other periodical winds, which blow the greater part of the day from the sea, and in the night and part of the morn-

ing from the land; but these scarce extend seven miles from the coast.

There are many small rivers on this island, but not any of them navigable, and their waters are very unwholesome. The river Indapura, which falls into the sea on the west coast, has a water tinged with red, occasioned, as it is said, by the great quantity of oaker that grows on its banks, which are always covered at the time of the floods. The waters of all the rivers that overflow the low countries, are very foul, and not fit for use till they have been boiled, and infused with tea, or some other wholesome herb.

The most valuable produce of this island is pepper, rice, sugar, camphire, gold-dust, bezoar, canes and cotton. The soil is in some parts very fertile, and well watered with rivulets; but in the low-lands next the sea are abundance of bogs and marshes, which produce only reeds and canes of bamboo.

Here are plenty of most kinds of fruits, which arrive to the greatest perfection, and are equal to any found in the Indies; as coeca-nuts, limes, oranges, mangoes, plantains, guavas, jakas, durians, pine-apples, mangoes, and other tropical fruits: they have also melons, peas, beans, potatoes, yams, radishes, pot-herbs, fallads, and plenty of all kinds of garden-stuff. There is likewise a plant grows here called bang, which is somewhat like hemp, and when infused in liquor, operates much like opium; this is sometimes used by the natives, particularly when they are engaged in war, as it animates them to persevere in the most dangerous undertakings.

The animals here are, horses, buffaloes, deer, goats, hogs, oxen, and hog-deer, from the latter of which is obtained a species or kind of the bezoar stone. This stone is of a dark brown colour, and has two coats, the innermost of which is covered with small strings, but the outer coat is quite smooth. When the stone is dissolved in any liquor, its taste is exceeding bitter; but if a small quantity of it is taken by those who have an oppression of the stomach, a foul blood, or a want of appetite, it will remove the complaints, and is also very efficacious in other disorders incident to human nature.

In the woods and mountains are several sorts of wild animals,

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animals, as tygers, elephants, rhinoceroses, monkeys,
and wild boars: there are also squirrels, guanos, porcu-
pines, alligators, serpents, scorpions, musquitos, and
other venomous insects; and this is said to be the only
island in the East-Indies where there are bears.

They have several sorts of poultry, particularly fowls
and ducks; also pigeons, doves, parrots, parokets, mac-
kaws, and a great variety of small birds.

The rivers abound with fish, among which are, mul-
lets, craw-fish, shrimps, eels, oysters, &c. and they
have plenty of turtles: but some of the rivers are greatly
pestered with crocodiles.

The north part of the island produces great quanti-
ties of gold, which are got out of the rivers and moun-
tains; and the trade of Achen principally depends on
this valuable commodity. There are also mines of tin,
iron, brass, copper, &c. It has not any wheat or rye,
but great quantities of barley, honey, wax, sugar, gin-
ger, and pepper, with which they load their vessels
every year, and they send their pepper and gold in ex-
change for rice and opium, which our merchants send
them from Bengal and other parts.

The inhabitants of this island are of two sorts: those
that inhabit the coast are Mahometans; and the moun-
taineers, or natives, are Pagans. They are in general
of a moderate stature, and a very swarthy complexion;
they have black eyes, flat faces, and high cheek bones;
their hair is long and black, and they take great pains to
dye their teeth of the same colour: they likewise be-
lieve themselves with oil, as in other hot countries, to
prevent being stung by the insects, and let their nails
grow exceeding long, scraping them till they are trans-
parent, and dyeing them with vermilion.

The poorer sort go almost naked, having only a small
piece of cloth fastened round the waist; and about their
heads they wear a piece of linen, or a cap made of
leaves, resembling the crown of a hat; but they have
neither shoes or stockings. The better sort wear drawers
or breeches, and a piece of callico or silk wrapped about
their loins, and thrown over the left shoulder; and
when in towns they wear sandals on their feet.

In their dispositions they are very proud and re-
vengeful; and so indolent, that they will neither en-
deavour to improve themselves in arts and sciences, or
in husbandry; but suffer their manufactures to be neg-
lected, and their lands to lie without cultivation. If
foreigners, therefore, were not to supply their defects,
they would most likely suffer themselves to be reduced
to a savage state, and only preserve their existence, like
the beasts of the country, by such articles as is fur-
nished without the assistance of industry. Their chief
food is rice, with which they sometimes use a strong
soup made of fish or fish, or a small quantity of meat
highly seasoned with spices. The Mahometans, as in
other countries where the same religion is professed, are
very abstemious in the use of meats, particularly swine's
flesh; neither will they touch strong liquors: but the na-
tives eat all kinds of flesh, except beef, the ox being the
principal object of their worship. Their common drink
is tea, or plain water; but they sometimes use the li-
quor of young cocoa-nuts, which is very cooling and
pleasant. Their salutations are much the same as in
other Asiatic countries, and they always sit cross-legged
on the floor at their meals.

The Mahometans speak and write the Malayan Lan-
guage; but the natives have a language peculiar to
themselves. These last write as we do, from the left
hand to the right; and, instead of pen, ink and paper,
they write, or rather engrave, with an instrument
made of iron on the outside of a bamboo cane. The
Malayans write from the right hand to the left;
but they use ink, and write with pens on a sort of
brownish paper. They are very indifferent account-
ants, but in this defect they are assisted by the bama-
ns, who reside amongst them, and are chiefly employed as
clerks to settle their accounts, being considered in this par-
ticular to have abilities little inferior to those of Europe.

Their only vessels here are flying proas, which are
greatly admired for the neat and convenient manner
in which they are constructed. They are very expert in
building their houses, but in all other mechanical arts

they are very deficient. The Chinese are the chief me-
chanics on the island, and great numbers of them have
settled here, particularly at Achen. Several sail of Chi-
nese junks arrive here annually, bringing with them rice
and other produce of the country; as also artificers of
various trades, who, during their stay, employ them-
selves in making cabinet goods, household furniture, and
toys, which they export to sale in a street called the
Chinese Camp, situated on an eminence near the sea.
When they have sold their goods, they return home;
but as they are naturally addicted to gaming, they sel-
dom leave the country till they have lost all their prop-
erty; and some will carry it to such lengths, as even to
dispose of their own vessel, lose the money, and then
work their passage home in another.

The island of Sumatra is divided into several king-
doms and principalities; but the most considerable is
Achen, which comprehends the whole northern part of
the island.

Exclusive of the king of Achen, who is the greatest
monarch in the island, there are several oranayas, or
great lords, in this kingdom, who exercise a low reign
authority in their respective territories; but they all ac-
knowledge the king of Achen their superior, and accept
of the great offices in his court. In former times the
kings have exercised such despotic power as to displace
some of these, and displace others; and, on the contrary,
influences have been known where these princes have de-
posed the king, and placed another on the throne.
There have been repeated struggles between the king of
Achen and these princes for sovereign power; and if
the former has in some reigns been absolute, he has in
others had a very limited authority. The king has the
power of disposing of the crown during his life to such
of his children as he thinks proper, whether born of a
wife or a concubine; but if the king does not dispose
of it in his life-time, there are sometimes several com-
petitors for it; and he who is most favoured by the
oranayas, or vassal princes, usually carries his point;
and in these cases the crown is elective.

Achen, the capital city of this kingdom, is situated
in 6 deg. 30 min. east longitude, and five deg. 30 min.
north latitude. It stands in a plain about two miles
from the sea, 1900 miles south-east of Fort St. George
in India, and 450 miles north-west of the city of Ma-
lacca. The harbour, which is so large as to be capable
of containing any number of the largest ships, is com-
manded by a spacious fortress encompassed with a ditch
well fortified according to the Indian manner, and
mounted with cannon. There are seven gates belong-
ing to the city, besides which there are other redoubts
and fortifications in the adjacent marshes.

The city contains about 8000 houses, which are
built on posts two feet above the ground, on account of
the great rains that sometimes overflow the city, that
the inhabitants go from one house to another in boats.
The floors and sides are made of split bamboos, and
they are covered with reeds, cocoa or palm-leaf leaves.
They are chiefly divided by palliades, except in two or
three particular streets set apart for trade, and one that is
particularly inhabited by the Chinese. The Europeans live
as near each other as they can, in a long street near the
river. They consist of English, Dutch, Danes, and
Portuguese, who, with the Gazuzats and Chinese, are
the chief traders in the city.

The king's palace is situated in the center of the
city, and is an ordinary building of an oval form; but
it is very spacious, being at least a mile and an half in
circumference. There are several courts that lead to
the royal apartments, each of which is defended by a
strong gate guarded by soldiers. The palace is encoun-
tered by a large moat, on the sides of which grow
reeds and canes of such immense height as to conceal
the whole building. The gates are surrounded by a
strong wall, on the top of which, in different parts, are
planted small guns; and through the palace runs a reser-
voir for the convenience of bathing, the bottom of
which is paved with marble.

The king's elephants and magazines are kept in the
outer courts of the palace, and at proper distances are
several small forts well guarded and stored with artillery
and

and fire-arms. But the king's greatest strength consists in his elephants, which are very numerous, and so trained, that they will stand unmoved at the firing of artillery: it is said, that when they pass the king's apartments, they will fallate him by bending their necks, and raising their trunks.

The king has also a great number of horses, all of which, as well as the elephants, have rich and magnificent trappings.

He is not at any expence in times of war, for at his command all his subjects are obliged to march at their own expence, and carry with them provisions for three months: if they are in the field longer than that time, he supplies them with rice for their support. On their going out he furnishes them with arms, a register of which is kept, and they are obliged to restore them at their return.

The king of Achen must certainly be very rich, for he is at much less expence than any other prince in the Indies. In war he is only at the expence of arms, powder, lead, and rice, which is very trifling; and in peace it does not cost him any thing, even for the maintenance of his family. He has more flesh, fowl, and all kinds of provisions paid him by his subjects, than are consumed in the palace, and the surplus is sold at the market for his benefit. He divides hereditary estates among his subjects, whom he obliges to furnish him with a certain quantity of rice every year. This he puts into his magazines, and exports to such places where there is a scarcity of that article.

He is not at any expence either for his own cloaths, or those of his concubines; for on a certain day in the year, all who have any office or place in the city, are obliged to make him a present of one or more garments, according to the income of their places. If the king disapproves of what is presented, he returns it back, and the officer that gave it is sure to be turned out of his place, unless he adjusts the matter by complimenting him with a sum of money.

He is heir to all his subjects who die without male issue; and if they have any daughters unmarried, he sends them to the palace. He is also heir to all foreigners that die within his territories; for when such a person is known to be ill, the king's officers take possession of his house, and on his death remove his effects to the castle. He has the estates of all those put to death; and almost every day produces an instance of some innocent man's suffering purely to gratify his unbounded avarice. If it is a wealthy person in office that is pitched on, he is accused of mal-administration; and, to prevent their alienating their estates or goods, he takes them by surprize, and has their wives, children, slaves, cattle, and all their moveables lodged in the castle, before they know their sentence. This is the tyranny of this despotic prince!

The inhabitants of Achen are more vicious than in other places on the coast: they are proud, envious, and treacherous; despise their neighbours, and yet pretend to have more humanity than the inhabitants of any other nation. Some of them are good mechanics, especially in the building of galleys; and they are very dextrous in doing all kinds of smith's work: they also work well in wood and copper, and some of them are skilled in making artillery. They live very abstemiously, their chief food being rice, to which some of the better sort add a small quantity of fish; and their usual drink is water. They are very fond of tobacco, though they have but little of their own raising; and, for want of pipes, they smoke in a buncu, in the same manner as the inhabitants on the coast of Coromandel. The buncu is the leaf of a tree rolled up with a little tobacco in it, which they light at one end, and draw the smoke through the other till it is nearly burnt to the lips. These rolls are very curiously formed, and great quantities of them are sold in the public markets.

They are all Mahometans, and, agreeable to the laws of the Koran, are permitted to marry as many women as they please, but the first is entitled to the preference, and the children by her are esteemed the lawful heirs. If any disputes arise between the husband and his wives, they may separate, provided they mutually request it.

but the solicitation of one only will not be sufficient.

A court of justice is held five times a week for determining all matters of controversy, in which one of the chief orankayas presides as judge. There is also a criminal court, where cognizance is taken of all quarrels, robberies, murders, &c. committed in the city: and there is a third court, in which the cadi, or chief priest, presides, who takes cognizance of all infringements of an ecclesiastical nature. Besides these, there is a court for determining disputes between merchants, whether foreigners or natives. Here an exact account is kept of all the customs, gifts, fines, and commodities belonging to the king, with a list of all the persons who buy of his majesty, pay the duty, or make him presents.

Robberies and murders are more frequent here than in any other part of the Indies, notwithstanding the laws are of the most severe nature. All offenders are brought to a speedy trial, and the punishment is inflicted immediately after their conviction. If the offence be of a trifling nature, the punishment for the first time is the loss only of a hand or foot, and the same for the second; but for the third, or if they rob to a considerable amount, they are impaled alive. When the hand or foot is to be cut off, the limb is laid on the edge of a broad hatchet, and the executioner strikes it with a large mallet till the amputation is perfected; and then they put the stump into a hollow bamboo stuffed with rags or moss, to prevent the criminal from dying by the loss of blood. After he has thus suffered, whether by the king's command, or the sentence of the judge, all the ignominy of his crime is wiped off; and if any one upbraids him with it, he may kill him with impunity. Murder and adultery are punished with death; and, in this case, the criminal has many executioners, he being placed amidst a number of people, who stab him with their daggers; but female offenders are put to death by strangling. The king is frequently a spectator of these punishments, and sometimes acts himself as executioner: and though such a spectacle must, to a feeling mind, appear of the most horrid nature, yet to little does he seem to be affected by it, that instance has been known of his executing a criminal, and immediately going to entertain himself with cock-fighting, a diversion more universally esteemed than any other in the country.

Having thus noticed every material particular relative to the kingdom and city of Achen, we shall now point out the other places that are distinguished in this island, beginning with those on the western coast. The first of these is Hencoolen, a settlement belonging to the English, but chiefly inhabited by people of other nations. This town is situated in 103 deg. east longitude, and three deg. 10 min. south latitude. The adjacent country is mountainous and woody, and in some parts are volcanos that frequently issue out fire. The air is very unwholesome, and the mountains are generally covered with thick clouds that burst in storms of thunder, rain, &c. The soil is a fertile clay, and the chief produce is grass; but near the sea it is all a morass. The natives build their houses on bamboo pillars as at Achen, but the English build theirs with timber, not only from their being in want of stone, but on account of earthquakes, which very frequently happen in this part of the island.

On the north-west side of the town is a small river, by which the pepper is brought here from the inland part of the country; but there is a great inconvenience in shipping it, on account of a dangerous bar at the mouth of the river. The road is also dangerous for ships, as it has no other defence from the violence of the sea during the south-west monsoons, than a small place called Rat Island, which, with the land point of Silibar, makes the haven. The town is about two miles in circumference, and is known at sea by a very high slender mountain, called the Sugar-Loaf, which rises in the country 29 miles beyond the town.

The pepper brought here comes from the territories of two neighbouring rajahs, one of whom resides at Singlediamond, at the bottom of a bay 10 or 12 miles to the north; and the other at Bufar, 10 miles to the east.

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These two rajahs have houses in the town, whither they come when they have any business to transact with the English, who pay them half a dollar duty for every 50 lb. weight of pepper; and they also pay to the owner for every such quantity 10 Spanish dollars, weighing each 17 pennyweights and 12 grains.

The English first settled on the East-India company built a fort, and called it Fort York. In 1693, a contagious distemper raged with such violence, that the governor and council all died in a very short space of time, which was attributed to the town being situated on so unwholesome a spot as not to be borne by an European constitution. In consequence of this calamity, the English, in 1719, began to build a new fort in a more healthy part, and better adapted for regular fortifications; but they had no sooner raised the walls of it, than the natives, who had a long time been at enmity with them, attacked the place, and set fire to the principal part of their buildings; on which the governor, with his small garrison, precipitately embarked for Batavia, leaving behind them several chests of money, and all the artillery, arms, ammunition, &c. The natives however, finding themselves greatly injured by the absence of the English, and not having any method of disposing of their pepper, in a short time after invited them to return, and again take possession of their new settlement. This invitation being accepted, the fort they had begun was soon completed, under the name of Marlborough Fort; and they have been in quiet possession of the place from that time to the present.

The English have another settlement at Sillabar, which is situated about 15 miles from Bencoolen; and here they constantly keep a detachment from Marlborough Fort. The town is tolerably large, and before it is a convenient harbour; but it hath not any building or other matter that demands particular attention.

They have also other settlements to the north-west of the above; particularly at Catoan, situated about 40 miles from Bencoolen, Ippo, about 30 miles farther to the north; Bantall, which is upwards of 100 miles north of Bencoolen; and Mocho, situated a little to the south of Indrapour.

The Dutch have likewise several good settlements on this island, the most considerable of which is Pullambang, or Pullambang, situated about 120 miles north-east of Bencoolen. The chief article of trade here is pepper, of which the Dutch have prodigious quantities, being under contract with the king of Pullambang, and other inland princes, to take it at a certain price, which they pay one half in money, and the other in cloth. All other nations are prohibited from trading here, except the Chinese, by means of whom the English get a share of their pepper, as our ships pass through the straits of Banca. The Dutch formerly carried on a great trade here in opium, but as that was found to impoverish the country, by drawing away its ready cash, the king, in 1708, ordered only three chests, of about 160 lb. each, to be imported; and that if any should be detested in acting contrary to this order, they should not only forfeit their goods, but also their lives.

The town of Pullambang is very large, and pleasantly situated on the banks of a fine river, which divides itself into several branches that run by four channels into the sea. It was formerly a considerable city, in which state it continued till 1659, when it was destroyed by the Dutch, in revenge for some injuries they pretended to have received from the natives. It was about this time that the Dutch reduced the chief of the kingdoms in the south part of this island; but several of them were afterwards recovered by the natives, who have ever since continued to enjoy their original liberty.

The other Dutch factories here are, Bancalis, situated nearly opposite to Malacca, on the banks of a spacious river of its own name. The chief articles sold by the company here are cloth and opium; in return for which they receive gold dust. The country is very fertile, and in the woods and mountains are prodigious numbers of wild hogs, whose flesh is exceeding sweet and fat. They have likewise some good poultry, and the river abounds with various kinds of fish.

Siack is situated on the river Andraghina, but is a very inconsiderable place, on account of the unwholesomeness of the air, which is attributed to the great number of shads caught in the river at a particular season of the year, for the sake of the roes; and the rest of the fish being thrown in heaps, corrupt and exhale pestilential vapours. These roes the natives pickle, and then dry in smok; after which they put them in large leaves of trees, and send them to different countries between Achem and Siam. It is called Turbow, and is reckoned to great a delicacy, that few of the better sort are without it.

Padang is situated about 60 miles south of the equator, and has a fine river, where large ships may come up, and ride in safety; but it is the most insignificant settlement the Dutch have on this island: it produces but a small quantity of pepper, and the trade in gold is so trifling, as hardly to depay the natural expences attending it. There are many other places on this island independent of the English and Dutch; the principal of which are,

Priaman, situated nearly opposite to Padang, about 100 miles north-west of Indrapour. It is very populous, and plentifully supplied with most kinds of provisions. The natives carry on a considerable trade in gold with the inhabitants of Manincabo. The Dutch had a factory here for some years, but were at length driven from it by the king of Achen.

Ticow is a very considerable place, situated about seven leagues from Daulaan, in 20 deg. fourth latitude. The inland part of the country is very high; but that next the sea is low, covered with woods, and watered with several small rivers, which render it marshy. There are, however, many pleasant meadows well stocked with buffaloes and oxen, which are purchased at a very easy price. It likewise affords plenty of rice, poultry, and several sorts of fruits, as durians, ananas, oranges, citrons, pomegranates, melons, mangoes, cucumbers and potatoes. But its most valuable produce is pepper, with which it abounds, and is in quality esteemed superior to that of any other place on the island. The pepper chiefly grows at the bottom of the mountains; for which reason those parts are exceeding populous. The city is situated about two miles from the sea, opposite to a small island. It is but a little more than five miles from the city and suburbs do not contain 800 houses, which are chiefly built with reeds, and are neither strong or convenient. The king is subject to the king of Achen, who appoints a new governor every three years, and without him the king of Ticow cannot execute any business of importance. The governor, therefore, is the person applied to by foreigners in the transacting of business, and even the natives pay him the most distinguished respect. The inhabitants of the city are Malaysians, but the inland parts are possessed by the natives, who disown the king of Achen's authority, and have a peculiar language and king of their own. This part of the country produces great quantities of gold, which the natives exchange with the Dutch, or the inhabitants near the coast, for pepper, salt, iron, cotton, red cloth, and Surat pearls. The air here is very unhealthy, particularly from July to October, and the people are very subject to fevers, which are so violent in their nature, as seldom to admit of being removed; so that was it not for the pepper, no stranger would venture to go near them. Every person who trades at this place must have a licence for that purpose from the king of Achen; and when that is obtained, they cannot be interrupted either by the king or governor of Ticow. They sell their pepper by bahats, a weight containing 16 lb. averdupois, and the king of Achen has 15 per cent. out of all that is sold, that is, 7 1/2 for the export of the pepper, and 7 1/2 for the import of the commodities given in exchange for it.

Barros, one of the most considerable places on the west coast belonging to the king of Achen, is situated on a fine river near about the center between Ticow and Achen; and, like the former, no person must trade here without permission from the king. This place produces great plenty of gold, camphire, and benjamin, the latter of which serves the natives instead of money.

The country is very pleasant, and abounds with rice, and several sorts of the most delicious fruits. The Dutch and English, as also the inhabitants of the coast, buy up the camphire here, in order to carry it to Surat, and the streights of Sunda.

Andrighi is a small province, but remarkable for producing great quantities of pepper; and gold is cheaper here than in any other part of the island.

Jamby also produces great quantities of pepper, which is said to be much superior in quality to that of Andrighi. The Dutch had once a factory here, the most considerable of all their settlements on the coast, but they withdrew from it in the year 1710. The English had likewise a factory near it, but they also withdrew on account of the obstructions they met with in trade from the Dutch.

Podir is a large territory situated about 30 miles from Achen, and has the advantage of an excellent river. The soil is very fertile, and the country produces such quantities of rice, that it is called the granary of Achen. It also produces a large quantity of silk, part of which is wove by the natives into fluffs, that are valued in most parts throughout the island, and the rest is sold to the inhabitants of the coast of Coromandel.

Pallaman is a large place situated at the foot of a very high mountain, but is remarkable only for producing pepper, which is not only very large, but excellent in its quality.

Daya abounds in rice and cattle; and Cinquele produces annually a large quantity of camphire, which the inhabitants of Surat, on the coast of Coromandel, purchase for 15 or 16 rials the cotti, or 28 ounces.

There are several islands belonging to that of Sumatra, among which is one called by the inhabitants Pulo Lanchakay, and by the natives of Achen, Pulo Lada, or the island of Pepper. This is a large island, situated in 6 deg. 15 min. north latitude. In the center of it are two high mountains separated from each other by a very narrow valley; and at the foot of these mountains is a plain that extends at least 12 miles in

length. In this plain the pepper is produced; but the island is very thinly inhabited. The soil of the plain is well calculated for all kinds of drugs, fruit, rice, and cattle; and, as it has several good springs and rivers, it might produce excellent pasture; but the inhabitants only attend to the cultivation of pepper, as that is the article which turns out most to their advantage. The other parts of the island are covered with thick woods, in which are some trees that are remarkably fruit and lofty. The winds are westerly from the beginning of July to the end of October, during which time they have very heavy rains; and the climate, as in other parts of the same latitude, is very unwholesome. The island at present produces 500,000 lb. weight of pepper annually, which is said to be preferable to that of any other place in the Indies. The inhabitants are Malays; but are naturally better disposed than those of Achen; their habits are much the same in make, but not so elegant: they are very zealous Mahometans, and in their customs and ways of living differ little from the inhabitants of Achen.

Lingen Island is situated about 60 miles north-east of Jamby, and about the same distance to the south-east of Johore. It is 50 miles in length, and 10 in breadth. The interior part of it is very mountainous, but that next the sea lies low, and is very fertile. It produces pepper and canes, and in some parts of it are great numbers of porcupines.

Banca island is very large, being at least 150 miles in length, and about 20 in breadth. The natives, like most of the Malayans, are treacherous, and very inhospitable to such strangers as unfortunately happen to be shipwrecked on the coast. At the mouth of the streights of Banca is Lucipara, a small island, but so barren that it has but few inhabitants, and only produces a small quantity of pepper.

There are several other small islands belonging to Sumatra, some of which are uninhabited, and the rest is insignificant as not to merit the least attention.

CHAPTER XXIX.

II. The Island of CEYLON.

CEYLON lies between five deg. 30 min. and 10 deg. 16 min. north lat. and between 79 deg. 40 min. and 82 deg. 45 min. east, at the distance of about 190 miles from Cape Comorin, on the Continent of India. This island was well known to the ancients, and described by Ptolemy under the name of Taprobane. It is about 900 miles in circumference, being above 300 in length, and about 140 in breadth. The Dutch call their Fort at Jaffnapatan, Ham's-Heel, from fancying that the whole island in form resembles a Westphalia ham.

This is certainly one of the most pleasant and fruitful islands in all the Indies, and the air is much more temperate than could be expected from its vicinity to the Line. The mountainous parts are woody, but the plains exceedingly fertile; springs, meandering streams, and rivers water the whole, but the latter in general are so rocky, as not to be navigable. The principal river rises in Adam's Peak, is called Mavilaggonga, washes the city of Candy, and discharges itself into the ocean at Trinqueale. The variation of the seasons, and the winds which occasion the monsoons, are much the same on this coast as on the coast of India. The northern corner of this island is the most infertile, on account of its deficiency with respect to rivers, rivulets, springs, &c. and not enjoying any refreshing showers for many years; but the other parts are amazingly fertile, being plentifully supplied with water, and enjoying periodical rains, which always proceed from the south-

ward, but are prevented from reaching the northern district by a chain of very high mountains.

Here are plenty of oxen, which in general are used instead of horses; but they are of a peculiar nature, having bunches on their backs like camels. The island, however, abounds in horses and elephants, but they are only used by the king and his favourites.

Ceylon produces all the fruits that are known in India, either on the continent or in the islands; hence it is called *The Garden of the East*, and *Paradise of the Indies*; grapes in particular are found in perfection during nine months of the year. It produces besides plenty of ginger, pepper, sugar, mulberries, palms, cardamum, calabash, cotton, and araka trees; figs, originally planted by the Portuguese, long pepper, melons, various sorts of mangos, onions, garlic, and other European roots; but above all, cinnamon.

There are various sorts of cinnamon trees, but those peculiar to Ceylon are the best. In a very dry soil they are fit to be stripped of their bark in two or three years; if the soil is a moist white sand, five years are required; but in a stony wet earth they are eight or nine years before they become ripe. Those that happen to grow in the shade do not yield so fine a flavour as those that are entirely exposed to the sun. We are told in the Philosophical Transactions, that the cinnamon is "rather of a bitterish taste, somewhat astringent, and smells like camphire: for by the heat of the sun the camphire is rendered so thin and volatile, that it rises up

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is produced; but the soil of the plain is fertile, and produces rice, and sugar, and other fruits; but the inhabitants are not so numerous as in other parts of the island. The island is remarkable for its abundance of pepper, which is the chief article of its commerce. The pepper is of a very fine quality, and is much valued for its medicinal properties. The island is also famous for its cinnamon, which is of a superior quality. The island is situated in the Indian Ocean, and is bounded by the Bay of Bengal to the north, and the Indian Ocean to the south. The island is divided into several provinces, and is governed by a British Resident.

60 miles north-east of the south-eastern point, and 10 in breadth. It is mountainous, but the soil is fertile. It produces various parts of it are great

ing at least 150 miles in length. The natives, like the other islands, are very numerous, and very industrious. Unfortunately, however, the island is very unhealthy, and the mortality is very high. The island is situated in the Indian Ocean, and is bounded by the Bay of Bengal to the north, and the Indian Ocean to the south. The island is divided into several provinces, and is governed by a British Resident.

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in general are of a peculiar nature, and are very valuable. The island is famous for its elephants, but they are not so numerous as in other parts of the island.

that are known in the island; hence it is called the *Paradise of the East*, and *Paradise of the Indies*, and is found in perfect abundance.

It produces betel, pepper, mulberries, pineapples, coconuts, sugar, and other fruits. The island is also famous for its cinnamon, which is of a superior quality. The island is situated in the Indian Ocean, and is bounded by the Bay of Bengal to the north, and the Indian Ocean to the south. The island is divided into several provinces, and is governed by a British Resident.

It is a very dry soil, and the bark in two or three years is ready for use. The bark is of a very fine quality, and is much valued for its medicinal properties. The island is situated in the Indian Ocean, and is bounded by the Bay of Bengal to the north, and the Indian Ocean to the south. The island is divided into several provinces, and is governed by a British Resident.

Those that happen to find a flavour as sweet as the sugar. We are told that the cinnamon is of a superior quality, and is much valued for its medicinal properties. The island is situated in the Indian Ocean, and is bounded by the Bay of Bengal to the north, and the Indian Ocean to the south. The island is divided into several provinces, and is governed by a British Resident.

and mixes with the juices of the tree, where it undergoes a small fermentation; and then rising still higher between the substance of the wood and the thin inner membrane of the bark, it is at last so effectually diffused through the branches and leaves that the least trace of it is not to be perceived. Mean time the thin glutinous membrane, between the bark and substance of the wood, attracts the purest, sweetest, and most agreeable particles of the juice, leaving the thick and gross ones, which are pushed forward and serve to nourish the branches, leaves, and fruit; for if the bark be fresh taken off, the juice remaining in the tree hath a bitterish taste, not unlike that of cloves, but on the contrary, if you take the inner membrane of the bark when just taken off, you will find it most exquisitely sweet and pleasant; whereas the outer part of the bark differs very little in taste from that of the common trees; which shews that all its sweetness is owing to the inner membrane. This tree grows to the height of an olive tree, in its trunk and branches resembles the orange, and in its leaves the laurel. This spice is of immense value to the Dutch, being universally admired for the fragrance of its smell, and delicacy of its taste; and the oil which they extract from it is an important article of commerce. The outward bark is used in the manufacture of some very beautiful cabinets, the inner is the cinnamon itself; the excellent oil that issues from it is called oil of cinnamon, and that extracted from the root is camphire. It must, however, be observed, the camphire is not obtained by the cinnamon tree only, but by another kind of tree, peculiar to the island of Borneo. The fruit of the cinnamon tree is about the size of a large hazel nut, resembles an acorn, is boiled to a liquid, which serves the domestic purpose of burning in lamps in lieu of oil, and the medicinal purpose of curing aches, pains, sores, &c. for which it is in great repute.

Betel grows on a small shrub, the leaves resemble those of ivy, and are naturally of a green colour, but the natives whiten them by artificial means without impairing their virtues; the flavour is exceedingly pleasant, and the smell aromatic. The method of turning them white is by laying them in troughs made of banana wood, and pouring water on them once in every 24 hours. The betel is generally chewed with Areka, which is a fruit resembling green walnuts, the smell of which is extremely offensive till it is dried, when the disagreeable scent leaves it. Its qualities are to warm the mouth, lute the tongue, cause digestion, cure the stone, and clear the stomach of watery humours by promoting spitting.

To make the quid, or rather pill, for chewing, they take a piece of chalky earth or a kind of lime, about as big as a pea, which they mix with a fourth part of the areka nut, wrap the whole in three betel leaves, and chew it when they think proper; some add cardanum, cloves, and cinnamon, which increase the flavor, and render the chewing more agreeable. The areka tree is fruitless, has no branches, but bears the fruit among a few leaves at the top. Till a person is accustomed to this chewing, it occasions a dizziness and stupefaction like tobacco; but when grown familiar is much more agreeable. When a visit is made, the first thing presented is a quid of betel, which it would be equally impolite for the visited to omit, or the visitor to refuse.

The pepper shrub, like ivy, requires support; it is therefore always planted near other trees, round whose trunks it may entwine itself. Its leaves likewise resemble those of ivy, and are as biting to the smell, as the fruit is to the taste; the pepper, which is found in small bunches, is green at first, red when ripe, and blackish after being dried in the sun. The black and white are the same; the former only retaining the husk, and the latter being peeled. The Indians use it not only as a spice, but while green preserve it with sugar, and pickle it with vinegar; by both which methods it is rendered exceedingly delicious.

It is an erroneous supposition, that cardanum grows only in the kingdom of Cananor, as great quantities of it are found in Ceylon. The natives procure it by burning the herbs after the rainy season, when the cardanum is produced from the ashes, all that is purchased

by the Europeans is put to medicinal uses; but the Africans in general best relish their rice bread when seasoned with cardanum.

The mangoes here resemble nectarines, and are, when ripe, either red, white, or green; they are from the size of an egg to that of a very large pear; are very delicious when preserved, and make an admirable pickle.

The Jackies produce nuts like chestnuts, which are substituted for bread when rice is scarce; they are, however, far from being wholesome.

Ceylon likewise produces the snake-tree, the root-tree, whose branches hang to the ground, and take fresh root; and the talipot tree, which is as high as the mast of a ship, but without any branches or leaves, except at the summit. The top is therefore cut off, and used as an umbrella, or a soldier's tent; as it is very strong and light, and will fold like a fan.

The kettule tree is a very singular production of nature, the wood is harder than mahogany, the leaves make excellent strong ropes, the fruit, resembling almonds, are admirable eating, and the trunk yields daily several gallons of a salubrious and delicious liquor.

The orula produces a berry of a purgative nature, which when broiled and steeped in water serves either for ink, or to take the rust from iron.

The rice is of five different sorts, all of which grow in water, except one species that is deemed inferior to the rest; the others are excellent in their kind, and the drugs of an admirable quality.

Here are eight other species of grain that are converted either into bread or oil; the most singular of which is the tanna, celebrated not only for its goodness, but for yielding a thousand-fold.

The elephants of Ceylon are the largest in the universe; the tigers and bears are very fierce; and the buffaloes, oxen, hogs, deer, &c. are delicate eating; nevertheless the natives are fond of the flesh of goats, squirrels, and monkeys. The monkeys in this island are innumerable, and of many different species; some of which do not resemble any that are to be found in other countries. One sort have grey hairs, with black visages, and a white beard from ear to ear, which makes them appear at a distance like old men; another sort are of the same size, but of an amazing whiteness. They reside in the woods, but often make excursions, and do a great deal of mischief, digging the dead bodies out of the ground to feed upon them.

The dogs are ferocious, but at the same time greatly admired for their sagacity, and are so faithful to their masters that they fully merit the encomiums given by Homer to the dog of Ulysses.

"When wife Ulysses, from his native coast
"Long kept by wars, and long by tempests to't;
"Arriv'd at last, poor, old, diguis'd, alone,
"To all his friends, and e'en his queen unknown,
"Chang'd as he was, with age, and toil, and cares,
"Furrow'd his revere'd face, and white his hairs,
"In his own palace forc'd to ask his bread,
"Scorn'd by those slaves his former bounty fed,
"Forgot of all his own domestic crew,
"The faithful dog alone his rightful master knew.
"Unfed, unhous'd, neglected, on the clay,
"Like an old servant, now cashier'd, he lay;
"Touch'd with repentment of ungrateful man,
"And longing to behold his ancient lord again;
"Him, when he saw, he rose, and crawl'd to meet,
"Twas all he cou'd, and fawn'd, and kiss'd his feet;
"Seiz'd with dumb joy, then falling by his side,
"Own'd his returning lord, look'd up, and dy'd."

The natives feed sometimes upon young crocodiles and alligators, and out of their heads take a bone, which, when reduced to powder, is deemed a specific for the stone and gravel.

Ants are innumerable, and throw up prodigious large hills, four or five feet in height and two or three in diameter; these they arch in an admirable manner, make so strong that it is difficult to destroy them with a pick-axe, and fill with all kinds of grain for their winter subsistence. What an useful lesson does this present

dent and industrious little insect afford to the indolent and improvident!

- “ O! thou sluggard, tell me why the ant,
 “ Midst summer's plenty, thinks of winter's want;
 “ By constant journeys careful to prepare
 “ Her stores, and to bring home the corny ear?
 “ By what instructions does she bite the grain,
 “ Left hid in earth, and taking root again,
 “ It might elude the foresight of her care?
 “ Distinct in all th' insects deeds appear
 “ The marks of thought, contrivance, hope, and
 “ fear.”

PRIOR'S SOLOMON.

Of the bees, which swarm here, one species builds the combs on the boughs of trees. When the inhabitants would take the honey, they hold lighted torches under the trees, which affects the little animals in such a manner that they fall down dead; the comb is then taken, and the bees themselves gathered up and boiled for food.

Serpents and leaches are very numerous, and consequently very dangerous, as the natives go bare-legged; but as much as possible to prevent them from biting, they rub their legs and feet with a composition of ashes, salt, and lemon juice.

The king only is permitted to keep turkeys, geese, ducks, and pigeons; his subjects are, however, allowed the use of all other fowls, wild and tame. Here are many wild peacocks, and green parrots; but partridges, woodcocks, wood-doves, snipes, sparrows, &c. are not so plenty. The most singular bird, however, is one entirely black, called carlos; it has a large ugly head, a long bill, short legs; never lights upon the ground, but sits almost continually on a tree, where it quacks like a duck.

Sea and fresh water fish are very plentiful; the porcupines or sea hogs are amphibious, and often ramble a considerable way up the country to browse among the corn, or eat heros. Several kinds of fish are appropriated solely to the use of the king; and it is death by the law for any person to catch them but for his use.

Though Ceylon abounds with mines of gold, silver, and other metals, none are permitted to be worked, but those of iron; and such as produce precious stones are all monopolized by the sovereign. The cat's-eye, which has a variety of fine colours, and needs no polishing, is the favourite gem; though their rubies, sapphires, topazes, hyacinths, turquoises, &c. are some of the finest in the universe. The mountains likewise produce crystal, green, white, and red; brimstone, salt-petre, &c.

The inhabitants of Ceylon are composed of Dutch, who possess and command the sea coast, where are likewise many Portuguese, Moors, Malabars, and a mongrel breed of all four; but the natives, who reside in the inland parts are called Chingulays or Singalates. These are of two classes, the Chingulays, properly so called, and who are rather a civilized people; and the Vaddans who live in the woods, and are quite wild. The first are well made, have regular features, are very active and ingenious, hardy, frugal, temperate, and neat; but to balance their good qualities, they are talkative, yet grave; crafty, yet courteous; and treacherous, though complaisant. The latter live without civil government; are excellent archers, and their principal business is to kill and devour. When they have expended or spent their arrows, and want new ones made, they go towards the house of a smith in the night, and hang up a quantity of venison, with a bow fashioned into the form and size of the arrow's point they want, by way of pattern; if the smith makes the arrows as they would have them, and leaves them in lieu of the venison, they reward him with more deer's flesh; but if he neglects them, they are sure to do him a mischief; which proves that they profess integrity and gratitude as well as a spirit of resentment and malice. That they are provident, is likewise evident, from their singular method of preserving flesh against a time of scarcity, which is by rubbing the inside of a hollow tree with a great quantity of honey, filling it with flesh, and closing

up the aperture with clay, which preserves it as effectually as if it was salted. They love to live under trees by the sides of rivers, where they fortify themselves against the attacks of wild beasts with boughs.

The habitations of the Chingulays, or more civilized natives of Ceylon, are low, built with planks, or canes daubed over with clay, and covered with thatch. They have no chimnies, yet would willingly white wash their houses often, but this they dare not do, as the use of white wash is one of the king's peculiar privileges; and it is death by the law to intrude upon any of his prerogatives, however absurd or repugnant to public utility.

Some of the ancient pagodas are tolerably handsome, and resemble those of the continent of India; but such as are of a more modern date are deplorable structures; which evinces that whatever little taste for architecture they ever possessed, has declined in Ceylon as well as many other places. Besides the idols in their temples, they have images of their own peculiar deities, in little chapels, built in their yards or inclosures, before whom they strew flowers, and light candles, whenever they go to pay their devotions.

With respect to their manners and customs they sit cross-legged on the floor, which is usually matted. Cane beetleheads and stools, and a few china plates, bruzen and earthen vessels for dressing food, or to serve as lamps, are the whole of their furniture. The men undress themselves and sleep between two mats; the women and children lie upon the floor on a single mat, but keep their cloaths on. But what is the most extraordinary in so warm a climate, they keep a fire burning all night.

The Chingulays eat but little flesh through inclination; beef they are prohibited from touching, and even fowls they rather abstain from. They use spoons and ladles, but neither knives or forks. The husband sits down to meals alone, the wife being obliged to wait upon him with all imaginable obsequiousness; and when he has done, the pretimes to sit down with her children. Like some other Asiatics, they do not touch the vessel they drink out of with their lips, but hold it at a distance, and pour the liquor into their mouths. Old-people let their beards grow long, and wear a cap like a mitre; but with respect to the people in general, they wear a waistcoat either of blue or white calico, and another piece of calico about the middle, tied round with a sash. In the latter they wear their ornamental weapons, such as a hanger, with an enamelled hilt, and scabbard finely embossed. The people are obliged to go bare-footed, because none but the king is allowed to wear shoes and stockings. The women grease their hair with oil of cocoa nuts, and comb it down behind; they wear a flowered waistcoat, and calico apron, and adorn themselves with pendants in their ears, bracelets upon their arms, necklaces about their necks, rings on their toes and fingers, and a girdle of silver wire; and upon a visit, a silk hood is added to the rest of the dress.

The Chingulays are divided into five classes, viz.

1. The housewreos or nobility.
2. Artificers and mechanics.
3. Handicraftsmen of a lower order.
4. Slaves.
5. Beggars.

The Chingulays, in general, are so addicted to the use both of betel and tobacco, that they even smoke and chew in the night time, and when they are perfectly intoxicated, fall a-sleeping till they drop a-sleep; a custom they are taught from their infancy.

Previous to marriage, the man sends a friend to purchase the woman's cloaths, which the freely sells for a stipulated sum. In the evening he carries them to her, sleeps with her all night, and in the morning appoints the day of marriage; on which he provides an entertainment of two courses, for the friends of both parties. The feast is held at the bride's house, when the young couple eat out of the same dish, tie their thumbs together, sleep together that night, and on the ensuing morning depart for the bridegroom's habitation.

The meaning of making a purchase of the bride's cloaths is, that she and her friends may be satisfied with respect to the man's circumstances, as she always asks

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as much for them as the thinks it is requisite that a young couple should possess on their first entering upon the world, and becoming liable to the expenses incurred by supporting a young family. Thus, what at first appears to be a ridiculous custom, is, in reality, a very prudential maxim.

- " Let reason teach what fashion vain wou'd hide,
- " That hymen's bands by prudence should be ty'd;
- " Venus in vain the wedded pair woo'd crown,
- " If angry fortune on their union frown;
- " Soon will the flattering dream of bliss be o'er,
- " And cloy'd imagination cheat no more.
- " Then waking to the sense of lalling pain,
- " With mutual tears the nuptial couch they stain;
- " And that fond love, which should afford relief,
- " Does but increase the anguish of their grief;
- " While both cou'd easier their own sorrows bear
- " Than the sad knowledge of each other's care."

They are permitted to part from each other whenever they please; but if there are any children, the man is obliged to maintain the boys, and the woman the girls; and they are so fond of availing themselves of this law, that some have been known to change a dozen times before they have entirely suited their inclinations. The profession of a midwife is unknown, as the women in general are both qualified and willing to assist each other w^h occasion requires.

In the same manner as countesses with us charge any person indifferently to aid them in the execution of their duty, in the king's name, so all the male Chingalasses are allowed to command those who are within hearing, to assist them upon any emergency; but the women are not permitted to mention the king's name, under the severe penalty of having their tongues cut out.

The criminals in Ceylon are frequently impaled alive, others have stakes driven through their bodies, some are hung upon trees, and many are worried by dogs, who are so accustomed to the horrid butchery, that on the days appointed for the death of criminals, they, by certain tokens, run to the place of execution. But the most remarkable criminal punishment is by the king himself, who rides an elephant tramped up on purpose; the beast tramples the unhappy wretch to death, and tears him limb from limb.

Other modes of punishing are by fines and imprisonment, at the discretion of the judges. When the fine is decreed, the officers seize the culprit wherever they meet him, strip him naked, his cloaths going as part of payment, and oblige him to carry a large stone, the weight being daily increased by the addition of others that are smaller, till the money is either paid or remitted.

A creditor will sometimes go to the house of his debtor, and very gravely affirm, that if he does not discharge the debt he owes him immediately, he will destroy himself; this so greatly terrifies the other, that he instantly musters all the money he can, even sells his wife and children not to be deficient, and pays the sum demanded. This is owing to a law, which specifies that if any man destroys himself on account of a debt not being discharged, that the debtor shall immediately pay the money to the surviving relations, and forfeit his own life, unless he is able to redeem it by the payment of a very large sum to the king. And such hath been the revengeful disposition of some, that they have put an end to their own existence in order to overwhelm others, and thus wickedly gratified their malice at the expence of their lives.

- " Pleasure and revenge
- " Have ears more deaf than adders, to the voice
- " Of any true decision."

SHAKESPEARE.

A woman must not be beaten without permission from the king, so that they may thank his majesty for all the blows they get. But they may be made to carry heavy baskets of sand upon their heads as long as the punisher pleases, which is much more dreadful to them than a heavy drubbing. The circumstances of the children depend upon those of the mother, for if the mother is

a free woman, they are free, but if she is a slave, they are always vassals. They have two modes of deciding controversies, the one is by imprecating curses to fall upon them, if they do not speak the truth; and by the other both parties are obliged to put their fingers into boiling oil, when the person who can bear the pain the longest, and with the least appearance of being affected, is deemed innocent. They have, however, methods of evading both these laws, the first by using ambiguous expressions, and the latter by certain preparations, which prevent the oil from doing them any injury.

The Chingulays acknowledge one all powerful being, think that he created all things, and imagine that their deities of the second and third order are subordinate to him, and act as his agents. Among those of the second order, Buddow is the most particularly revered, as they say he was the mediator between God and man. The priests of Buddow are so much respected that they are not cognizable by the law, and even if they attempt the life of the king he dares not punish them; but like man, other Indians, the Chingulays worship both God and the devil; the first they think they ought in gratitude to pay aoration to, for the innumerable blessings he bestows upon them; and the latter they worship, that he should do them no mischief; for they fancy that whoever can put him in a good humour, is secure from receiving any harm of him. Another of their favorite deities is the *tooth of a monkey*. The original tooth, when the Portuguese were in possession of Ceylon, was, by some means, stolen from the priests, who had the care of it; this occasioned a deal of disturbance, and put the whole island into a terrible confusion; the priests were highly blamed for not being careful of so precious a deity; and the only consolation of the people was to think their lost favourite so exceedingly respectable in himself, that whoever were in possession of him could not possibly have the heart to use him ill. A cunning Portuguese, in the service of the governor, determined to take advantage of this general absurdity; and having formerly seen the *monkey's tooth*, whose loss was so greatly lamented, he procured another exactly like it, and carrying it to the priests, they were so mightily pleased to see their deity again, that they rewarded him with what amounted to above the value of 10,000 pounds, with which he retired to his own country, and lived like a gentleman, frequently saying, with great jocularly, " That as the people of Ceylon adored a *monkey's tooth*, without having ever received any benefit from it, he certainly had a right to respect it, having been so extremely obliged to it." And in all companies his constant toast was the *monkey's tooth*.

The principal festival of the Chingulays is observed in honour of the new moon, in the month of July, when a priest goes in procession with a garland of flowers; to which the people present their offerings. After they have sufficiently refreshed their respects for it, he mounts upon an elephant, and being preceded by about 50 other elephants, he rides about with the stick upon which the garland of flowers is fixed, placed upon one shoulder. All the elephants are finely caparisoned, have collars with bells descending from them, and are attended by drummers, trumpeters, pipers, dancers, &c. All tradesmen, who have any connection with the temple, or its priests, walk three in a row, holding each others hands, and have music and dancing between each company. The high priest follows, mounted upon an elephant, with a person sitting behind him holding an umbrella over his head; and two other priests mounted upon elephants succeed him. These three are the representatives of three of the principal deities. The women cooks follow with tans in their hands, and many ladies richly dressed then appear hand in hand, and three in a row; troops close the procession, the houses are adorned with streamers, and illuminated with lamps at night. This anniversary was attempted to be abolished in 1664; but an attempt caused a rebellion, so that the kings of Ceylon are obliged to let it continue.

Inferiors salute their superiors by bowing their bodies and extending their arms with the palms of their hands upwards; but the great only extend one hand, and not the head. The salutation of the women is by clapping their

their hands together, and then carrying them so clafed to their foreheads.

The begging clafs of Chingulays are mountebanks in their way; the men beat a drum, the women dance, and both fhew a variety of whimsical tricks. They beg or rather amufe people for their bread in great companies; they are prohibited by law from touching the waters in wells or fprings, and muft ufe none but what is procured from rivers or ditches. If a nobleman or gentleman commits high treason, he is put to death, and his wives and daughters are delivered to fome of thefe beggars, which is looked upon in fo difgraceful a light, that they frequently deftroy themselves to avoid any connections with perfons efteemed fo defpicable.

In Ceylon, Dutch, Portuguefe, and the native Cinglaffian languages are fpoken, befides a learned language known only to the king and the priefts. Their only paper is the leaf of the talipot tree; but the method of teaching children to write is here very fingular, as they inftruct them by writing with flicks in the fand and foft clay of the roads and ftreets.

The commerce is as follows,

Exports.	Imports.
Cardanum	Velvets
Jaggory	Silks
Oil	China
Black lead	Red caps
Turmeric	Spices
Betel nuts	Opium
Musk	China roots
Salt	Sandal wood
Rice	Lead
Wax	Copper
Pepper	Tin
Coral	Looking-glasses
Amber	Calicoes
Pearls, &c.	Bottles
	Camphire, &c.

The principal part of the natives employ themselves in agriculture. They tread the ground, or rather mud, in which they fow rice, with buffaloes; but before they put the rice into it they foak it in water till blades begin to fprout. They embank their wet marfhy lands, in order to have foot-paths. When the rice is about fix inches in height, they weed and tranfplant it. After reaping, the women gather and put it into a pit, where it is thrashed, or rather trod by buffaloes.

The Portuguefe landed in Ceylon, in 1505, and about 12 years after they eftablifhed factories there, the reigning king permitting them to build forts; and upon his demife, he declared the king of Portugal his heir; but in procefs of time the Portuguefe behaving with great cruelty and arrogance, the young king of Candy invited in the Dutch, in 1639, who after a tedious war, at length, in the year 1655, fubdued the Portuguefe, and became mafters of the coaft and trade. The king, their ally, they drove into the mountains, and with their ufual gratitude made him their tributary. The Dutch have in fubfequent years committed many cruelties, and the natives frequently retaliate by making excursions among them, or murdering all they meet with at a diftance from the forts.

The ifland was formerly divided into nine monarchies, but at prefent it is under the dominion of one king, whole court is kept in the center of the ifland, at a place called Diglly-Neur; the palace is but meanly built, though the gates are large, flatly, and finely carved, and the window frames made of ebony, and inlaid with filver; his elephants, troops, and spies are numerous, and his concubines many. The guards are

commanded by Dutch and Portuguefe regular officers. He affumes great dignity, and demands much refpect, which his fubjects readily pay him, as they imagine that all their kings are immediately upon their demife turned into gods. He expects that Chriftians fhould falute him kneeling and uncovered, but requires nothing more of them. His title is emperor of Ceylon, king of Candy, prince of Onva and the four Corles, great duke of the feven Corles, marquis of Duramma, lord of the fea-ports and filheries of pearls and precious ftones, lord of the golden fun, &c. &c. &c. His revenue confifts in the gifts and offerings of his fubjects; his palaces are built upon almoft inaccessible places for the greater fecurity; no bridges are permitted to be erected over rivers or freams, or good roads to be made, to render the country as impaffable as poffible. None are allowed to approach his palace without a paffport ftamped on clay. The troops are hereditary, and carry as weapons, fwords, guns, pikes, bows, arrows, &c. They are fubtle, but not courageous, and will not engage an enemy but by furprife, and when there is fome manifelt advantage in their own favour. It is fo difficult to penetrate into the inland parts, and all the paffes are fo well guarded, that even the Dutch themselves are unacquainted with the greateft part of the ifland. The chief city, Candy, has nothing remarkable refpecting it but its fituation, being naturally fortified by the furrrounding rocks; having formerly been burnt feveral times by the Portuguefe, and the court being removed to Diglly-Neur, it retains very little of its former confequence. The moft remarkable places on and about the coaft are,

The ifland of Manaar,	
Chilao,	Negumbo,
Colombo,	Point de Galle,
Batalo,	Trinquileme,
Jaffnapatama,	Patchiarapalle.
And the feven little iflands of	
Ourature,	Caradiva,
Xho Deferta,	Pongardiva,
Analativa,	Nainundiva,
	and Nindundiva.

Before we conclude, it is neceffary to obferve, that Adam's Peak, which ftands to the eaft of Colombo, is not only the higheft mountain in Ceylon, but in all India; it receives its name from a tradition of the natives, that Adam was created and buried here. It is fteep and craggy, and of a conical figure; at the fummit there is a fmooth ftone, on which appears the impreffion of a large human foot, which the Chingulays affirm to have been made by Adam. This occafions them to pay great adoration to it; and at the commencement of every year vaft multitudes clamber up to it, notwithstanding the afcent is fo difficult that iron fpoons and chains have been fixed to the rocks, in order to facilitate their climbing. In another part of the mountain there is a lake, which the natives with equal gravity aver to have been made by the tears which they fay Eve continued fhedding, on account of the death of Abel, for 100 years fucceffively. Such incoherencies will ignorance frame and fuperftition believe. Well might Bifhop Stillingfleet fay,

- “ Permit me, mufe, ftill farther to explore,
 “ And turn the leaves of fuperftition o'er;
 “ Where wonders upon wonders ever grow,
 “ Chaos of zeal, and blindnefs, mirth, and woe;
 “ Vifions of devils into monkeys turn'd,
 “ That, hot from hell, roar at a finger burn'd;
 “ Bottles of precious tears that faints have wept,
 “ And breath a thoufand years in phials kept.”

CHAP. XXX.

12. The MALDIVIA ISLANDS.

THESE islands are situated about 500 miles from Ceylon, and reach from 4 deg. south lat. to 8 deg. north lat. They extend about 600 miles in length, and are upwards of 100 in the broadest part. They are said to be upwards of 1000 in number; but many of them are only large hillocks of sand, and, from the barrenness of the soil, are entirely uninhabited. The whole country is divided into 13 provinces, called Atollons, each of which contains many small islands, and is of a circular form, about 100 miles in circumference. These provinces all lie in a line, and are separated by channels, four of which are navigable for large ships, but are very dangerous, on account of the amazing rocks, that break the force of the sea, and raise prodigious surges. The currents run east and west alternately six months, but the time of the change is uncertain; and sometimes they shift from north to south. At the bottom of these channels is found a substance like white coral, which, when boiled in coconuts, greatly resembles figar.

These islands lie so near the equinoxial on both sides, that the climate is exceeding sultry; the nights, however, are tolerably cool, and produce heavy dews that are refreshing to the trees and vegetables. Their winter commences in April, and continues till October, during which they have perpetual rains and strong westerly winds, but they never have any frost. The summer begins in October, and continues six months, during which time the winds are easterly, and there not being any rain, the heat is so excessive as scarce to be borne.

The Maldives are in general very fertile; and in particular produce great quantities of millet, and another grain much like it, of both which they have two harvests every year. They have also several kinds of roots that serve for food, particularly a sort of bread-fruit, called Nallpou, which grows wild, and in great abundance. The woods produce excellent fruits, as coconuts, citrons, pomegranates, and Indian figs. Their only animals for use are sheep and buffaloes, except a few cows or bulls that belong to the king, and are imported from the continent; but these are only used at particular festivals. They have little domestic poultry, but are well supplied with prodigious quantities of wild fowl that are caught in the woods and sold at a very low price. They have also plenty of wild pigeons, ducks, rails, and birds resembling sparrow-hawks. The sea produces most kinds of fish, great quantities of which are exported from hence to Sumatra. Among the fish is one called a *cevie*, the shells of which are used in most parts of the Indies instead of coin; and these are the same as those known in England by the name of black-amoor's teeth.

The only poisonous animals here are snakes, of which there is a very dangerous sort that frequents the borders of the sea; but the inhabitants are greatly pestered with rats, dormice, pismires, and other sorts of vermin, which are very destructive to their provisions, fruit, and other perishable commodities; for which reason they build their granaries on piles in the sea, at some distance from the shore; and most of the king's granaries are built in the same manner.

The inhabitants of these islands are very robust, of an olive complexion, and well featured. They are naturally ingenious, and apply themselves with great industry to various manufactures, particularly the making of silk and cotton. They are cautious and sharp in trading; and are courageous and well skilled in arms. The common people go almost naked, having only a piece of cotton fastened round their waist, except on

festival days, when they wear cotton or silk jerkins, with waistcoats, the sleeves of which reach only to the elbows: the better sort tie a piece of cloth between their legs and round the waist, next to which they have a piece of blue or red cotton cloth that reaches to the knees, and to that is joined a large piece of cotton or silk reaching to their ancles, and girded with a square handkerchief embroidered with gold or silver; and the whole is secured by a large silk girdle fringed, the ends of which hang down before; and within this girdle, on the left side, they keep their money and betel, and on the right side a knife. They set a great value on this instrument, from its being their only weapon; for none but the king's officers and soldiers are permitted to wear any other. The better sort wear turbans on their heads made of silk richly ornamented, but those of the former sort are made of cotton, and only ornamented with various coloured ribbons.

The women are fairer than the men, and in general of a very agreeable disposition. They wear a coat of cotton or silk that reaches from the waist to the ancles, over which they have a long robe of taffery, or fine cotton, that extends from the shoulders to the feet, and is fastened round the neck by two gilt buttons. Their hair is black, which is esteemed a great ornament; and to obtain this they keep their daughters heads shaved till they are eight or nine years of age, leaving only a little hair on the forehead to distinguish them from the boys. They wash their heads and hair in water to make it thick and long, and let it hang loose that the air may dry it, after which they perfume it with an odiferous oil. When this is done, they stroke all the hair backwards from the forehead, and tie it behind in a knot, to which they add a large lock of man's hair; and the whole is curiously ornamented with a variety of flowers.

The houses of the common people are built of cocoa wood, and covered with leaves sewed one within another; but the better sort have their houses built of stone, which is taken from under the flats and rocks in the following manner: among other trees in this island is one called candou, which is exceeding soft, and when dry and sawed into planks, is much lighter than cork; the natives, who are excellent swimmers, dive under water, and having fixed upon a stone fit for their purpose, they fasten a strong rope to it: after this they take a plank of the candou wood, which, having a hole bored in it is put on the rope, and forced down quite to the stone: they then run on a number of other boards till the light wood rises up to the top, dragging the stone along with it.—By this contrivance the natives got up the cannon and anchors of a French ship that was cast away here in the beginning of the last century.

The Maldivians are in general a very polite people, particularly those on the island of Male; but they are very libidinous, and fornication is not considered as any crime; neither must any person offer insult to a woman that has been guilty of misconduct previous to marriage. Every man is permitted to have three wives if he can maintain them, but not more. The girls are marriageable at eight years of age, when they wear an additional covering on their necks: the boys go naked till seven, when they are circumcised, and wear the usual dress of the country.

They are very abstemious in their diet, their principal food consisting of roots made into meal, and baked; particularly those called nallpou and elas, the latter of which they dress several ways: they also make a porridge of milk, coconuts, honey, and bread, which they esteem an excellent dish; and their common drink is

water.

water. They sit cross-legged at their meals, in the same manner as in other eastern countries: the floor on which they sit is covered with a fine mat, and, instead of table cloths, they use banana leaves. Their dishes are chiefly of china, all vessels of gold or silver being prohibited by law; they are made round, with a cover, over which is a piece of silk to keep out the ants. They take up their victuals with their fingers, and in so careful a manner as not to let any fall; and if they have occasion to spit, they rise from the table and walk out. They do not drink till they have finished their meal, for they consider that as a mark of rudeness; and they are very cautious of eating in the presence of strangers. They have no set meals, but eat when the appetite serves, and all their provisions are dressed by the women; for if a man was to be seen executing that business, he would be treated with the greatest contempt.

They are naturally very cleanly, and when they rise in the morning, they immediately wash themselves, rub their eyes with oil, and black their eyebrows. They are also very careful in washing and cleansing their teeth, that they may the better receive the stain of the betel and areka, which is red, the colour they are particularly fond of. They constantly keep betel about them, and mutually present it to each other upon occasional salutations.

Though they are all Mahometans, yet they preserve many Pagan customs; for when crossed at sea, they pray to the king of the winds; and in every island there is a place where those who have escaped danger make offerings to him of little vessels made for the purpose, in which they put fragrant woods, flowers, and other perfumes, and then turn the vessel adrift to the mercy of the waves. Such are their superstitious notions of this airy king, that they dare not spit to the windward for fear of offending him; and all their vessels being devoted to him, they are kept equally clean with their mosques. They in pite crosses, sicknets, and death to the devil; and in a certain place make him offerings of flowers and banquets in order to pacify him.

Their mosques are very neat buildings made of stone well-cemented, each of which is situated in the center of a square, and round it they bury their dead. The mosque has three doors, each attended by a flight of steps: the walls within are wainscoted, and the ceiling is of wood beautifully varnished. The floor is of polished stone, covered with mats and tapestry; and the ceiling and wainscoting are firmly joined without either nails or pegs.

Each mosque has its priest, who, besides the public duties of his office, teaches the children to read and write the Maldivian language, which is a radical tongue; he also instructs them in the Arabic language, and is rewarded for these services by the parents.

Those who are very religious go to their mosque five times a day; and before they enter it, they wash their feet, hands, ears, eyes, and mouth; nor will they neglect doing this on any occasion whatever. Those who do not chuse to go to the mosque may say their prayers at home; but if they are known to omit doing one or the other, they are treated with the greatest contempt, as no person will either eat or converse with them.

They keep their sabbath on the Friday, which is celebrated with great festivity; and the same is observed on the day of every new moon. They have several other festivals in the course of the year, the most distinguished of which is one called Maulude, and is held in the month of October, on the night in which Mahomet died. On this occasion a large wooden house, or hall, is erected on a particular part of the island, the inside of which is lined with the richest tapestry. In the center of the hall is a table covered with various sorts of provisions, and round it are hung a prodigious number of lamps, the smoke of which gives a most fragrant scent. The people assemble about eight o'clock in the evening, and are placed, by proper officers appointed for that purpose, according to their respective stations. The priests and other ecclesiastics, sing till midnight, when the whole assembly fall prostrate on the ground, in which posture they continue till the head priest rises, when the rest follow his example. The people are then served

with betel and drink; and when the service is entirely over, each takes a part of the provisions on the table, which they carry home, and preserve as a sacred relic.

With respect to their marriage ceremonies, when two persons intend entering into that state, the man gives information of his design to the pandiare, or notary, who asks him if he is willing to have the woman proposed; on his answering in the affirmative, the pandiare questions the parents as to their consent; if they approve of it the woman is brought, and the parties are married in the presence of their friends and relations. After the ceremony is over, the woman is conducted to her husband's house, where she is visited by her friends, and a grand entertainment is provided on the occasion. The bridegroom makes presents to the king, and the bride equally compliments the queen. The man does not receive any dowry with his wife, and he is not only obliged to pay the expence of the nuptial ceremony, and to maintain her, but he must likewise settle a jointure upon her, though, if she thinks proper, she may relinquish it after marriage. A woman cannot part from her husband without his consent, though a man may divorce his wife; but if she does not assent to the separation, he may demand her jointure; yet this is seldom practised, it being considered as an act of the meanest nature.

When any one dies, the corpse is washed by a person of the same sex, of which there are several in each island appointed for that purpose. After this is done, it is wrapped up in cotton, with the right hand placed on the ear, and the left on the thigh. It is then laid on the right side in a coffin of candou wood, and carried to the place of interment by six relations or friends, and followed by the neighbours, who attend without being invited. The grave is covered with a large piece of silk or cotton, which, after the interment, becomes the property of the priest. The corpse is laid in the grave with the face towards Mahomet's tomb; and after it is deposited, the grave is filled up with white sand sprinkled with water. In the procession both to and from the grave, the relations scatter shells for the benefit of the poor, and give pieces of gold and silver to the priest, in proportion to the circumstances of the deceased. The priest sings continually during the ceremony, and when the whole is over, the relations invite the company to a feast. They inclose their graves with wooden rails, for they consider it as a sin for any person to walk over them; and they pay much respect to the bones of the dead, that no persons dare touch them, not even the priests themselves.

They make little difference in their habit on these occasions: the mourners only go bareheaded to the grave, and continue so for a few days after the interment.

When a person dies at sea, the body, after being washed, is put into a coffin, with a written paper mentioning his religion, and requesting those who may meet with the corpse to give it decent interment. They then sing over it, and, after having completed their ceremonies, they place it on a plank of candou wood, and commit it to the waves.

The king resides at Male, the most considerable of the Maldivian islands. It is situated in the center of the rest, and is about five miles in circumference. The palace is built of stone, and divided into several courts and apartments, but it is only one story high, and the architecture very insignificant; however, it is elegantly furnished within, and surrounded with gardens, in which are fountains and cisterns of water. The portal is built like a square tower, and on festival days the musicians sing and play upon the top of it. The ground-floors of the respective apartments are raised three feet, to avoid the ants, and are covered with party-coloured mats, on which are painted several characters and figures. The ceiling and walls are covered with silk tapestry, fringed and flowered with gold. The king's beds are hung like hammocks between two pillars ornamented with gold; and when he lies down he is rocked to sleep by his attendants.

The king's usual dress consists of a coat made of fine white cloth or cotton, with a white and blue edging, fastened

When the service is entirely over, the provisions on the table, are preserved as a sacred relic, marriage ceremonies, when they are performed, are performed into that state, the man design to the pandiare, or is willing to leave the woman in the affirmative, the woman as to their consent; if it is brought, and the presence of their friends and relations is over, the woman is brought, where she is visited, entertainment is provided on the occasion, and presents to the queen, and compliments the queen, and dowry with his wife, and the expense of the nuptials, but he must like her, though, if she thinks a better marriage. A woman without his consent, his wife; but if she does she may demand her jointure, it being considered as

When the queen goes abroad, all the women in their respective districts meet her with flowers, fruits, &c. She is attended by a great number of female slaves, some of whom go before to give notice to the men to keep out of the way; and four ladies carry a veil of white silk over her head that reaches to the ground. The queen and her ladies frequently bathe in the sea for their health, and for the convenience of which they have a place on the shore close to the water, which is inclosed, and the roof of it covered with white cotton. The only light in the chambers of the queen, or those of the ladies of quality, is what arises from lamps, which are kept continually burning, it being the custom of the country never to admit day-light. The drawing-room, or that part where they usually retire, is blocked up with four or five rows of tapestry, the interwork of which none must lift up till they have coughed, and told their names.

The principal part of the nobility and gentry live in the north parts of this island for the convenience of being near the court: and so much is this division esteemed, that when the king banishes a criminal, he is thought to be sufficiently punished by being sent to the south.

The king's guards consist of 600, who are commanded by his grandees; and he has considerable magazines of arms, cannon, and several sorts of ammunition. His revenue consists chiefly of a number of islands appropriated to the crown, with certain taxes on the various productions of others; in the money paid to purchase titles and offices, and for licences to wear fine cloaths. Besides these, he has a claim to all goods imported by shipping; for when a vessel arrives, the king is acquainted with its contents, out of which he takes what he thinks proper at a low price, and obliges his subjects to purchase them of him again at what sum he pleases to fix, by way of exchange for such commodities as best suit him. All the ambergris found in this country, (which produces more than any other part of the Indies) is also the property of the king; and so narrowly is it watched, that whoever is detected in converting it to his own use, is punished with the loss of his right hand.

The government here is an absolute monarchy, for every thing depends on the king's pleasure. Each atollon, or province, has a naybe, or governor, who is both a priest and a doctor of the law. He not only presides over the inferior priests, and is vested with the management of all religious affairs, but he is likewise entrusted with the administration of justice, both in civil and criminal cases. They are in fact so many judges, and make four circuits every year throughout their jurisdiction: but they have a superior called the pandiare, who resides in the isle of Male, and is not only the supreme judge of all causes, but also the head of the church. He receives appeals from the governor of each province, but does not pass sentence without consulting several learned doctors; and from him appeals are carried to the king, who refers the matter to six or his privy council. The pandiare makes a circuit once a year through the island of Male, (as every governor does in his respective province) and commands all to be scourged that cannot lay their creed and prayers in the Arabic tongue, and construe them into the Maldivian. At this time the women must appear in the street unveiled, on pain of having their hair cut off, and their heads shaved.

The punishments for crimes are various: if a man is murdered, the wife cannot prosecute the criminal; but if the deceased has left any children, the judge obliges him to maintain them till they are of age, when they may either prosecute or pardon the murderer. The stealing any thing valuable is punished with the loss of a hand, and for trifling matters they are banished to the four horn islands. An adulterer is punished by having her hair cut off, and those guilty of perjury pay a pecuniary mulct. Notwithstanding the law makes homicide death, yet a criminal is never condemned to die, unless it is expressly ordered by the king; in which case he sends his own soldiers to execute the sentence.

The principal articles exported from these islands are, cocoa-nuts, cowries, and tortoise-shell, the latter of which is exceeding beautiful, and not to be met with in any other place, except the Philippine Islands. The articles imported are, iron, steel, spices, china, rice, &c. all which, as before observed, are engrossed by the king, who sells them to his subjects at his own price.

Their money is silver, and of one sort only, called lorrins, each of which is about the value of 8d. It is about two inches in length, and folded, the king's name being set upon the folds in Arabic characters. They sometimes use the shells of cowries, instead of small change, 1200 of which make a lorrin; but in their own markets they frequently barter one thing for another. Their gold and silver is all imported from abroad, and is current here by weight, as in all other parts of the Indies.

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fastened with buttons of solid gold: under this is a piece of red embroidered tapetry that reaches down to his heels, and is fastened with a large silk girdle fringed, and a great gold chain before, with a jocket formed of the most precious stones. He wears a scarlet cap on his head, which is a colour so esteemed that no other person dare presume to use it. This cap is laced with gold, and on the top of it is a large gold button with a precious stone. The grandees and soldiers wear long hair, but the king's head is shaved once a week: he goes bare-legged, but wears sandals of gilt copper, which must not be worn by any other persons except those of the royal family.

When he goes abroad, his dignity is particularly distinguished by a white umbrella, which no other persons, except strangers, are permitted to use. He has three pages near his person, one of whom carries his fan, another his sword and buckler, and a third a box of betel and areka, which he almost constantly chews. He goes to the mosque on Friday (the sabbath of the Maldives) in great pomp, his guards dancing, and striking their swords on each others targets to the sound of music; and is attended on his return by the principal people of the island. As there are not any beasts of burthen, he either walks, or is carried in a chair by slaves.

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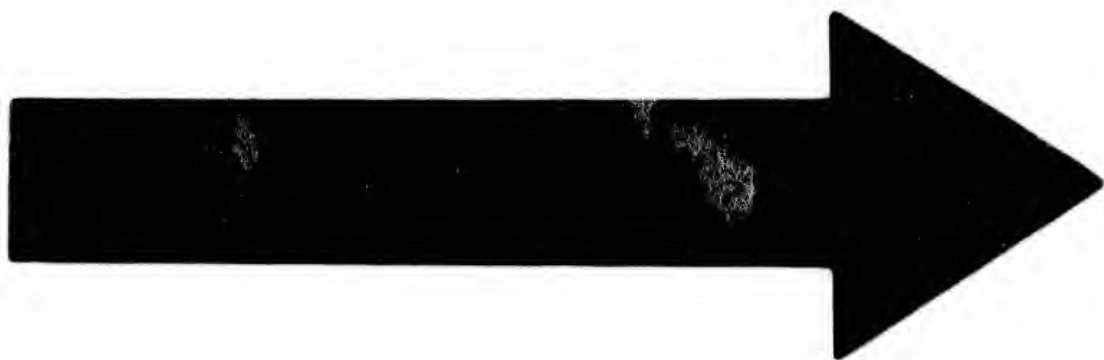
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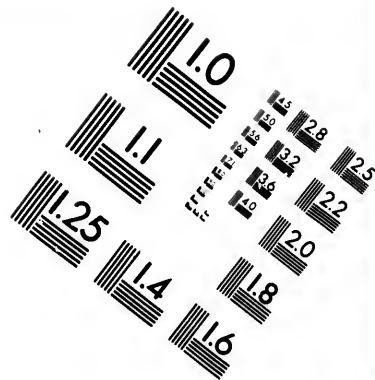
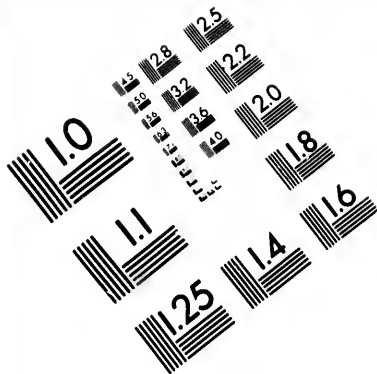
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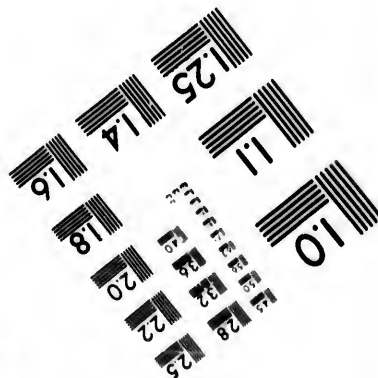
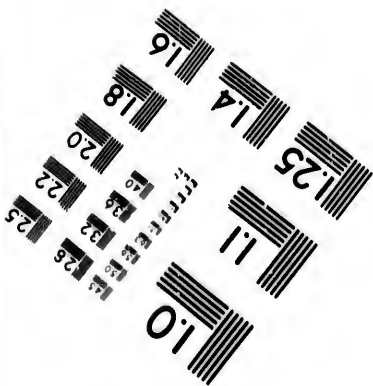
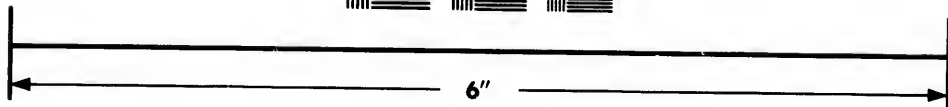
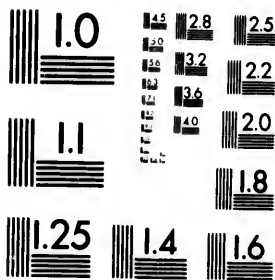
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ASIATIC ISLANDS, under the Dominion of the Turks.

THE Ægean Sea, or Archipelago, separates Europe from Asia. Various are the opinions of the learned concerning the etymology of its ancient name, but many agree with Statius in deriving it from the ancient fable of Ægean, one of the giants of old, who warred against Jupiter, for which he was, by Neptune, chained against a rock in this sea :

—“ As Ægean, when with heaven he strove,
“ Stood opposite in arms to mighty Jove ;
“ Mov'd all his hundred hands, provok'd the war,
“ Desy'd the forky lightning from afar ;
“ At fifty mouths his flaming breath expires,
“ And flash for flash returns, and fires for fires ;
“ In his right hand as many swords he wields,
“ And takes the thunder on as many shields.”

The modern appellation Archipelago is derived from the Greek words *Archos* and *Pelagos*; the first signifying chief, and the latter implying a sea, this being the chief sea in these parts.

The islands scattered about the Archipelago all belong to the Turks; but from the oppressions of the Ottoman government, they are surprisingly sunk from their former opulence and importance. We shall take them regularly as they lie, beginning at the westward, and proceeding thus :

1. Tenedos.
2. Lesbos.
3. Carencers.
4. Chios.
5. Pifara.
6. Samos.
7. Icaria, or Nicaria.
8. Pathmos.
9. Claros.
10. Leros.
11. The Mandria Isles.
12. Coos, or Stanchio.
13. Stampalia.
14. Carpanthus.
15. Isles in the Gulph of Smyrna.
16. Rhodes.
17. Cyprus.

These are all situated to the westward.

These are situated to the northward.

1. TENEDOS.

No one of the islands of the Archipelago has been more famed in the historian's page, and the poet's numbers, than Tenedos, though it is one of the smallest in the Ægean sea. It lies in 40 deg. north latitude, and 26 deg. east longitude, exactly opposite to Troy, from the shore of which it is about two leagues distant, and indeed formed the Trojan harbour. It was behind this island that the Grecians concealed their fleet, in order to delude the Trojans by making them suppose that they had raised the siege, and were gone home.

- “ In fight of Troy lies Tenedos, an isle
- “ (While fortune did on Priam's empire smile)
- “ Renown'd for wealth, but since a faithless bay,
- “ Where ships expos'd to winds and weather lay—
- “ There was their fleet conceal'd:—We thought for
- “ Greece
- “ The sails were hoisted, and our fears release :
- “ The Trojans, coop'd within their walls so long,
- “ Unbar their gates, and issue in a throng
- “ Like swarming bees, and with delight survey
- “ The camp deserted where the Grecians lay.”

After the fall of Troy, Pausanias observes, that the inhabitants of this island were reduced to a state of the utmost indigence. At length they were conquered by the Persians, and afterwards alternately subdued by the Lacedemonians, Romans, and Turks. It is near 20 miles in circumference, and formerly had a considerable city, and two havens. It was likewise celebrated for a temple dedicated to Apollo Smynthias. The only antiquities now to be seen on this island, are the ruins of the granaries built by the emperor Justinian; they were 280 feet in length, and 90 in breadth. This island produces the best, and most delicious wine in all the Levant, which is called Muscadine, and is held in the highest repute both by Europeans and Asiatics. Tenedos is surrounded by rocks, and contains several towns, or rather villages, the principal of which has the same name as the island, is inhabited by Greeks, and adorned by many fountains of white marble, being made of stones brought from the ruins of Troy. A strong castle flanked with square towers stands on the north of the town close to the sea; besides which two round towers, and a battery of 20 cannon, defend the haven. To the south of the port there is another castle, which commands the harbour and town, and is consequently of the utmost importance to the place. The tombs of Marpesia queen of the Amazons, and of the hero Achilles are shewn here.

2. LESBOS.

Lesbos, one of the principal islands of the Archipelago, is about 60 miles from Tenedos, and near eight miles from the continent of Asia Minor, lies under the 39th deg. north latitude; and between the 26th and 27th deg. east longitude, being about 70 miles in length, and 186 in circumference; the chief cities were

Aristba, which was entirely destroyed by an earthquake.

Pyrrha, on the western coast towards Greece, which met with the same fate as the former, as did Hiera and Agamis.

Eressus was situated on the southern promontory of the island, and only famous for having been the birth-place of the celebrated Theophrastus, who succeeded Aristotle in his peripatetic academy.

Antissa, according to Strabo, was formerly an island of itself, and was called Antissa from being opposite to Lesbos, which was then known by the name of Ilsa. This city was destroyed by the Romans, on account of its disaffection to their government.

Methymna. This city was the place of Arion's nativity, and was in great repute for the excellent wine which the inhabitants made.

Mitylene, the metropolis of Lesbos. This city was not more famed for the fertility of the circumjacent country, and the uncommon magnificence of its buildings, than for the number of considerable personages to whom it gave birth; among these were Pittacus, one of the seven Grecian sages; Alceus the lyric poet; Sappho, the celebrated poetess; Terpander the musician; Hellanicus the historian; Callias the critic, &c. &c. &c. Indeed Mitylene was deemed so much the seat of the muses, and the center of politeness, that Aristotle resided in it two years, to partake of the elegant conversation of its inhabitants.

The city, after having revolted from the Athenians, was greatly injured by the Peloponnesian war. It was subsequently destroyed by the Romans, and at its siege

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the famous Julius Cæsar made his first campaign, and greatly signalized his courage. Being afterwards rebuilt, Pompey restored it to its ancient franchises. The emperor Trajan adorned it with many elegant structures, and from his own name called it Trajanapolis. This island is naturally exceeding fertile, and was celebrated by the ancients for producing in great abundance all the necessaries and delicacies of life. The wine in particular is excellent, and as much celebrated by physicians for its salubrity, as admired by the voluptuous for its admirable flavour.

The character of the Lesbians was the most immoral imaginable, and at length became proverbial; for the Greek saying, *To live like a Lesbian*, implied to live the most abandoned and profligate life that it was possible for the mind to conceive.

Lesbos is at present but thinly peopled, and scarce any thing is to be seen but the fragments of its former magnificence: however, 130 small villages are still reckoned, and several harbours, particularly Castri, built on the ruins of the ancient Mitylene, which is situated on the east side of the island, has an excellent port, and is defended by a strong castle.

Cos-dogg is a town built on the spot where a city antiently stood, called the Mounts of Ida: the inhabitants are principally Greeks, but the neighbouring mountains are infested by a great number of Turkish robbers, who are some of the most bloody and mercilefs villains existing.

The trade of this island consists principally of wine, grain, fruits, cheese, butter, pitch, &c. The duties paid to the Ottoman port amount to 18,000 piastres, and the inhabitants are computed at about 20,000: the houses at present are low and mean built, and the people miserably poor; they are, however, as much debauched as when they lived in greater affluence. Magazines are here kept to furnish with stores the Turkish galleys which are employed by the Porte to cruise against the pirates that infest some of these islands. The governor is a eadi, but the troops on the island are commanded by an aga of the Janissaries.

We shall conclude this article, by observing that as the Lesbians are deemed some of the most amorous people in the universe, so the most emphatical, concise, and expressive description of the tender passion of love that ever was written, is that of the Lesbian poetress Sappho, in her celebrated ode supposed to be addressed by a lover to his mistress:

"Bless'd as the immortal gods is he,
"The youth who fondly fits by thee,
"And hears and sees thee all the while
"Softly speak, and sweetly smile:
"Twas this depriv'd my soul of rest,
"And rais'd such transports in my breast:
"For while I gaz'd, with transport tost,
"My breath was gone, my voice was lost,
"My bosom glow'd; the subtle flame
"Ran quick thro' all my vital frame;
"O'er my dim eyes a darkness hung,
"My ears with hollow murmurs rung;
"In dewy damps my limbs were chill'd,
"My blood with gentle horrors thrill'd;
"My feeble pulse forgot to play,
"I fainted, sunk, and dy'd away."

3. The CAREENERS.

The Careeners, or Spalmadori Islands, are exceedingly small, and being situated to the north of Lesbos, the pirates put in here to careen, the situation being the best imaginable for watching the ships that go to, or come from Constantinople.

4. CHIOS.

Chios, or Scio, which lies in 39 deg. north latitude, and 27 east longitude, is called by the Turks Sakifaduct. It is situated opposite to the coast of Ionia, and has a coast of about 80 miles in circuit, being divided into upper and lower ground, the former terminating towards the north at Cape Apanomeria, and the latter

towards the south at Cape Mastico. This island is mountainous and rocky, yet the plains produce corn, wine, oil, honey, fruit, and gums; though the fertility is much impeded by the great scarcity of water. The country is fertile and populous, and the inhabitants opulent. The men are well made, the women handsome, and both sexes so much inclined to mirth, that they think all the time lost which is not employed in singing, dancing, feasting, revelling, or gallantry.

A great deal of commerce is carried on here; but the harbour is bad, and indeed dangerous; yet the ships going to and coming from Constantinople rendezvous at this place; and a Turkish Squadron is kept here to protect the merchant ships, and annoy the pirates.

Scio, the capital, is a handsome city. The houses are elegant, and have grand terraces, and windows glazed with red and green glass. The Venetians in 1694 took it, and greatly embellished it, but lost it the year following: it is two miles in circumference, and enclosed by several beautiful gardens. The inhabitants are chiefly of the Greek church, or Roman Catholics, and have several churches and monasteries, which remain unmolested by the Turks, who likewise permit them openly to profess their religion.

The castle, which was built by the Genoese, commands the port and town; the garrison consists of 1420 men, and both fortresses and town are not above 12 miles from the continent of Asia, from whence they are supplied with provisions, as the island, though tolerably fertile, does not afford a sufficiency for its numerous inhabitants, and the great number of strangers who are perpetually touching at the port. It is to be observed that Scio was one of the seven cities that contended for the honour of having given birth to Homer, and their coin formerly was stamped with his image.

The natives of this island are by their neighbours in general deemed a very stupid and ignorant set of people; the Turks call them *Praprios*, which signifies *stupid wretches*; and have a proverb concerning them, which may be thus translated:

Before a wife Sciot shall ever be seen,
Be sure you shall meet with a horse that is green.

The whole island contains 30 villages, 300 churches, 2000 Latins, 10,000 Turks, and 100,000 Greeks. In time of peace it is governed by a eadi, with a stipend of 500 aspers per day; but in war time a balla is sent from Constantinople to take upon him the supreme command. The Greek bishop is immensely rich, having, besides the abovementioned 300 churches, many chapels and monasteries under his jurisdiction: the chief of the latter called Neamoni, or New Solitude, is about five miles from Scio, contains 150 monks, and pays to the government 500 crowns annually, which it can well afford, its yearly revenue being 50,000 crowns, or an eighth of the produce of the whole island.

Gum mastich, the staple commodity, is gathered in August and September; at which season the officer who goes to receive the grand signior's quota, is entertained in a very sumptuous and festive manner.

Next to the capital, the following are the most considerable towns of the island.

Callimacha, the chief mastich town, contains six churches, which have 30 subordinate chapels and a nunnery belonging to them.

Pergi, which contains a castle, 30 churches, and 2000 inhabitants.

Mesta, is famous for the nectar wine, which its neighbouring vineyards produce.

Armolia is a mastich town, defended by a strong castle.

Vollisa is famous for its silk manufactory; it contains 300 houses, 1500 inhabitants, and is defended by a castle erected by the celebrated Belisarius, who experienced the most astonishing reverse of fortune, and from the glorious conqueror became the public beggar.

"Then think how few the joys allowed by fate,
"How mixt the cup, how short their longest date,
"How onwards still the stream of pleasure flows,
"That no reflux the rapid current knows;

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observes, that the ced to a state of the were conquered by cely subdued by the ks. It is near 20 y had a considerable life celebrated for a 132. The only an- and, are the ruins of usinian; they were eadth. This island ous wine in all the and is held in the d Asiatics. Tene- tains several towns, which has the same Greeks, and adorned be, being made of Troy. A strong ca- ds on the north of s which two round s, defend the haven, another castle, which is and consequently ace. The tombs of s, and of the hero

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from the Athenians, nician war. It was ans, and at its siege the

" Merit itself can't bribe the ruthless hand ;
 " Of rigid time, or stay his ebbing sand ;
 " Wit shall expire, and beauty must decay ;
 " The night of age succeeds the brightest day ;
 " The cheeks where nature's sweetest garden blows,
 " Her whitest lilly, and her warmest rose ;
 " Bright eyes, the meaning ministers of love,
 " And coral lips, whose tender accents move ;
 " These must resign their lustre, those their bloom,
 " Dissolve at length, and find one common tomb."

St. Helena, of the Archipelago, is situated on a rock, and contains two churches, a chapel, and about 200 inhabitants.

Cambia has a castle upon a rock, and is celebrated for its pines, with which the Turks build many gallees, and for a hot medicinal spring.

Cardamita is situated in a very rich territory, which in particular produces annually 170 tons of excellent wine; many coins of Constantine the Great have been dug up in the neighbourhood; and a spring of water issues from a rock, at no great distance, which in its fall forms a beautiful cascade. This town was anciently famed for the temple of Neptune near port Dolphin, the ruins of which are yet to be seen.

" His finny train Saturnian Neptune joins :
 " Then adds the foamy bridle to their jaws,
 " And to the loosen'd reins permits the laws ;
 " High on the waves his azure car he guides ;
 " Its axles thunder, and the sea subsides ;
 " Then the smooth ocean rolls her silent tides ;
 " The tempests fly before their father's face,
 " Trains of inferior gods his triumphs grace,
 " And monster whales before their master play,
 " And chairs of tritons crown'd the wat'ry way."

While this island was under the dominion of the Venetians and the Genoese, the natives were permitted to be governed by their own laws, but since the Turks conquered it, the poor people are both despised and oppressed.

Thus conquest gives the bloody power to kill,
 Or the black privilege of using ill ;
 Who heaves a sigh, if freedom be the cause,
 Is by the victor deem'd to break the laws ;
 On godlike liberty who casts a glance,
 Falls the sad victim of the reeking lance.
 Th' oppress'd in silent sorrow must remain,
 Nor dare of their hard destiny complain.

5. P S A R A.

Psara, a very small island to the westward of Chios, is remarkable for nothing but a breed of asses, who die immediately after being carried from the island, but are exceeding strong, hardy, and long lived, while they remain in their native place.

Near this island are some smaller islands, called Carreners, which like those already mentioned are frequented by pirates.

6. S A M O S.

Samos lies in 37 deg. north lat. and 27 east long. at the distance of 40 miles from Chios, and opposite to the south coast of Ionia; it is about 80 miles in circumference, and the see of an archbishop; but this prelate is exceeding poor, for he is obliged annually to pay so large a stipend to the court of Constantinople, that he scarce leaves himself any thing. It was formerly a commonwealth; and is naturally so very fertile, that when Greece was at the summit of her glory, it was deemed, though less than many, of as much importance as any of the islands of the Archipelago. The trade at present consists of several sorts of wines, which are admirable, a superior kind of onions and garlick, fine earthen ware, raw silk, oil, honey, saffron, fruits, drugs, minerals, emery, oker, and black dye, &c. Notwithstanding the natural richness of this island, the natives are so much oppressed by the Turks, and plundered by the pirates, who infest the coast, that they are in general miserably poor.

The inhabitants are about 12,000, principally Greeks; the capitation tax which they pay amounts to about 6400 crowns, and the customs are farmed at 10,000 more. The governor, who is an aga of the Janissaries, collects about as much again for himself, and makes himself likewise heir to every Greek who dies without male issue, taking money, house, goods, and indeed every thing but the garden, which is left to the quiet possession of the daughters. The Greek monks are 200 in number, and so extremely ignorant, that their whole knowledge of religion consists in being able to say mass by rote.

The chief town Samos, which, as well as the island itself, the Turks called Suffan, is now reduced to a poor mean village; and to add to its wretchedness, the pirates frequently plunder it, but the noble fragments of its ancient splendor which still remain, excite at once admiration and melancholy in the beholder.

Vati, the residence of the French vice-consul, though formerly a splendid city, is now only a mean village, containing about 300 miserable houses and a few wretched inhabitants, that is according to the common acceptance of those words, for though they possess not worldly wealth, yet they appear rich in content, that most valuable of all treasures.

" They cannot want, who wish not to have more,
 " Who ever said an Anchorer was poor?"

Coro contains about 600 houses, but since it was plundered by the Venetians, many of them are gone to ruin, and more are uninhabited. A cadì, and an aga of the Janissaries are obliged by the Porte to reside here, notwithstanding the unwholesomeness of the air, occasioned by the putrid waters that surround the place, which are now stagnant, though they formerly flowed freely to the sea.

The rest of the towns are as much or more miserable; and, upon the whole, the island presents little besides but scenes that are shocking to the imagination.

The hermitage of Caecoprata is highly revered by the Greeks; it is a horrid cavern, with a rocky ascent to it of about 500 yards, narrow, steep, and craggy; but they are exceedingly fond of such dismal and romantic situations.

Perhaps nothing has contributed more to render Samos celebrated in history, than having given birth to that admirable philosopher Pythagoras, who afterwards removed to Crotona, according to Ovid;

" Here dwelt the man divine, whom Samos bore,
 " But now self-banish'd from his native shore ;
 " Because he hated tyrants, nor cou'd bear
 " The chains which none but servile souls will wear ;
 " He, tho' from heav'n remote, to heav'n cou'd move,
 " With strength of mind, and tread th' Abyss above,
 " And penetrate with his interior light
 " Those upper depths, which nature hid from sight ;
 " And what he had observ'd, and learnt from thence,
 " Lev'd in familiar language to dispense."

The city of Samos was formerly very magnificent, as we may judge from its ruins, which are still superb monuments of its ancient grandeur. Among other things it was famous for a noble temple, built to the honour of Juno, who was supposed to preside over clouds, nuptial rights, &c.

" Great queen of gath'ring clouds,
 " Whose moisture fills the floods ;
 " Great queen of nuptial rights,
 " Whose power the soul unites,
 " And fills the genial bed with chaste delights."

7. NICARIA, OR ICARIA.

Nicaria lies in 37 deg. 30 min. north lat. and 26 deg. 30 min. east long. is about 70 miles in circumference, and rocky, mountainous, and barren. It has no harbours for shipping, and consequently must be without commerce. The Samians say, that when the two islands were made, all the good materials were exhausted in making Samos, and that nothing but the rubbish re-

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maintained for Nicaria. Some negative benefits, however, arise to the natives from these disadvantages, for the Turks do not think it worth their while to oppress them, nor the pirates to plunder them.

The inhabitants, who are about 3000 in number, have wine, which is but indifferent, sheep, goats, and aromatic herbs; they row their boats, and do other work quite naked for fear of wearing out the few cloaths they are able to procure.

A ridge of mountains parts the island in two; here are but two towns and a few scattered houses, and the natives are exceedingly lazy, of savage dispositions, and speak a most barbarous dialect of the Greek. They have a kind of bishop, 24 priests, and a few chapels. The people are strong and well made, but ill favoured and nasty, and have in general a bad character, which they seem fully to merit.

8. PATMOS, OR PATHMOS.

The island of Patmos lies in 37 deg. 20 min. north lat. and 26 deg. 45 min. east long. is 10 miles south-west of Nicaria, and only about 18 in circumference; nevertheless it has several convenient harbours, which give it the advantage over many other of the Levant islands. De la Scala, its principal port, is deemed the very best in the Archipelago. Sapfala and Cricou are likewise excellent harbours, but they are all terribly infested by pirates, which has obliged the inhabitants of Sapfala to evacuate the town, and retire up a neighbouring hill to the monastery of St. John, which is at once a religious house and fortress, has an annual revenue of 6000 crowns, and maintains 100 monks. Though the use of bells are forbidden in all other parts of the Turkish dominions, yet the monks of this monastery are permitted to have two large ones.

St. John the Evangelist was banished by the Romans to this island, and here composed his Apocalyptic or Revelations; the place is consequently in great esteem both by Turks and Christians; St. John's hermitage is situated upon a rock between Port De la Scala and the monastery; the entrance is hewn out of the solid rock, and leads to the chapel, which is almost 44 feet in length, 15 in breadth, and is covered with a gothic roof.

The management of this island is committed to the care of two Greek officers, as no Turks reside upon it. The taxes produce about 10,000 crowns annually. The houses are neater than those of most of the other islands, and the chapels are well built, arched, and about 250 in number. It is remarkable that though the island does not contain above 300 men, yet the women are near 6000 in number; the latter are good tempered and handsome, but spoil their faces by using a prodigious quantity of paint; however, the sweetness of their dispositions makes amends for all faults, and surpasses beauty, either natural or artificial.

"What is the tincture of the finest skin,
"To peace of mind, and harmony within?
"What is the sparkling of the brightest eye,
"To the soft soothing of a calm reply?"

9. CLAROS.

Claros lies very near Patmos, is mountainous, about 40 miles in circumference, has two sea-ports, a town and castle, to which it gives name, yet was never famous for any thing but a magnificent temple dedicated to Apollo.

"Me Claros, Delphos, Tenedos obey;
"These hands the Paterian scepter sway.
"The king of gods begot me; what shall be,
"Or is, or ever was, in fate I see,
"Mine is th' invention of the charming lyre;
"Sweet notes, and heav'nly numbers I inspire;
"Sure is my bow, unerring is my dart,
"But ah! more deadly his who pierceth my heart.
"Medicine is mine; what herbs and simples grow
"In fields and forests, all their powers I know;
"And am the great Physician call'd below."

APOLLO'S ADDRESS TO DAPHNE.

10. LEROS.

The island of Leros, Leria, or Oleron, lies to the south of Patmos and north of Claros, is 18 miles in circumference, and produces abundance of aloes; Greeks and Turks inhabit it, but are not numerous. It contains but one small town, a few scattered hamlets, and a small number of monasteries. Upon a hill are some noble ruins, in particular about 20 superb marble fountains that remain entire, and which are perhaps the remnants of the temple of Diana, on whose account this island was formerly famous, and of whom take the following description,

"The graceful goddess was array'd in green;
"About her feet were little beagles seen,
"That watch'd with upward eyes the motions of
"their queen;
"Her legs were buikin'd, and the left before,
"In act to shoot; a silver bow she bore,
"And at her back a painted quiver wore;
"She trod a waxing moon that soon wou'd wane,
"And drinking borrow'd light be fill'd again;
"With down-cast eyes, as seeming to survey
"The dark dominions, her alternate sway."

11. THE MANDRIA ISLANDS.

The Mandria islands are a cluster of small islands to the eastward of Leros; the center island is by far the largest, but none of them are inhabited, except by the pirates that infest those parts, and who are some of the most cruel and savage wretches existing, murdering the crews of all the ships they are able to overpower.

"Bold were the men, who on the ocean first
"Spread their new sails, when shipwreck was the worst;
"More dangers now from man alone we find,
"Than from the rocks, the billows or the wind."

12. STANCHIO, OR COOS.

Stanchio, which lies in 36 deg. 40 min. north lat. and 27 deg. 30 min. east long. is opposite to the coast of Doris, 80 miles from Samos, 70 in circumference, has a fruitful soil, and towards the east gradually rises into mountains; it is rich in pasture, wines, fruit, turpentine, cypress, medicinal and other plants, &c.

Cos, the capital, is spacious, populous, well built, and strongly fortified; it is situated on the eastern coast, and was formerly famous for a superb temple of Esculapius, as the island itself was for the birth of the celebrated Hippocrates, whose house is still shewn in the town of Harangues; but both these celebrated physicians owed their fame more to their recommending temperance than to any of the medicines they discovered.

"By exercise our long-liv'd fathers stood,
"Toil thrung their nerves, and purified their blood;
"But we their sons, a pamper'd race of men,
"Are dwindled down to threecore years and ten.
"Better to hunt in fields for health unbought,
"Than see the doctor for a poisonous draught.
"The wife for cure on exercise depend;
"God never made his work for man to mend."

To return to Cos, it was celebrated for some light garments manufactured here, and called *vestimenta coa*; but was still more famous for the statue of Venus, made here by Apelles, who was a native of this little island; and hence originated the notion of Venus's rising out of the sea.

"When bright Venus rises from the flood,
"Around in throngs the wond'ring Neriads crowd,
"The Tritons gaze, and tune the vocal shell,
"And ev'ry grace unfung the waves conceal;
"A lute she holds; and on her head are seen
"A wreath of roses red, and myrtles green;
"Her turtles fan the buxom air above,
"And by his mother stands an infant love."

This admirable piece of workmanship was first lodged in a stately temple, but Augustus carried it to Rome; and to make the superstitious people some amends for its loss, their tribute was entirely remitted. The harbour is good, and well secured from the depredations of pirates.

13. STAMPALIA.

Stampalia lies about 40 miles from the coast of Anatolia, is 60 miles in circumference, has a town of its own name on the south coast, two harbours, and was anciently celebrated for its temple of Apollo. It has a church or two, subject to a bishop, but is very thinly inhabited.

14. CARPANTHUS.

Carpantus or Searpanto, on the south coast of Doris, lies in 35 deg. 45 min. north lat. and 27 deg. 40 min. east long. is between Cerate and Rhodes, and anciently gave name to the Carpathian Sea. It is near 80 miles in circumference, but is mountainous, barren, and but thinly inhabited. It has no town except Searpanto, whose harbour is tolerable, but terribly infested by the pirates.

15. ISLANDS IN THE GULPH OF SMYRNA.

These islands, being five in number, are small and uninhabited, one is called Long Island, or Isola de Eglera, that is church island; it is 10 miles long, rather narrow, and contains the ruins of a magnificent temple. Another of them the Greeks say formerly contained many elegant buildings, of which no vestiges are at present left, but an apartment supported by four pillars; the whole being cut out of the solid rock; from this island a causeway formerly joined to the main land, but it is now entirely ruined. Some have imagined this to be the Clazomenae of the ancients, but whether the conjecture is right we cannot pretend to determine.

16. RHODES.

Rhodes extends from 35 deg. 50 min. to 36 deg. 30 min. north lat. and from 28 deg. 20 min. to 28 deg. 44 min. east long. being 75 miles east from Candia, 8 from the Lycian coast, and about 120 in circumference. This island hath been long famed in history under various names, and its inhabitants very early were deemed a maritime people. When attacked by the Greeks the Rhodians called in the Romans to their assistance; who, according to their usual custom, drove away the Rhodians's enemies, and repaid themselves for their trouble, by seizing their country, and making bold with the property of the natives; after which it underwent many revolutions, being taken by the Venetians in 1124. The Turks conquered it in 1283, but were driven out of it by the knights of St. John of Jerusalem in 1308; however, Soliman the Magnificent attacked it with an army of 200,000 men, and 300 ships, and took it, January 1, A. D. 1523, after the Rhodians had lost 90,000 of their men, and the Turks a much greater number. After this misfortune most of the Rhodians quitted their country, so that the island became very much depopulated; the Turks, however, shewed so great a respect to the knights of Rhodes, that they suffered them to keep their houses, effects, coats of arms, statues, inscriptions, &c. and granted very considerable privileges to such as would come and settle there, which drew back some of the Rhodians, and many of the Greeks; so that Rhodes at present is as populous and flourishing as Turkish tyranny will permit any place in the Ottoman territories to be.

The metropolis of Rhodes is called by the same name, and was always esteemed a place of great strength; at present, though its former splendor is much decayed, it is a handsome city and a good sea-port; the situation at the side of a hill is delightful; it is about three miles in circuit, fortified by a treble wall and castle, though they are but in bad repair; the streets are capacious and well paved, particularly that of St. John, which is

paved with beautiful marble; the houses are elegantly built in the Italian taste, and the markets well supplied with all kinds of provisions. It has two harbours, a large for ships of all nations, and a smaller for the Turkish galleys only, a squadron of which are always kept here to cruise against the Maltese ships. This port is shut up every night with a chain, and near it is a fine piazza adorned with stately trees, at the extremity of which are the arsenal and dock. The church of St. John, a most noble structure, is converted into a mosque, many other churches, the palace formerly belonging to the grand master, the houses of the knights, &c. are still magnificent fabrics.

This city was formerly celebrated for the learning and politeness of its inhabitants, and the numerous academies for various arts and sciences, which were kept open at the public expence; but at present literature meets here with the same treatment that it does in all other parts of the Turkish dominions.

The soil of Rhodes is so fertile and rich, that it produces every delicacy that man can wish to enjoy; and the air is the most pure and serene that he could desire to breathe. Indeed such is the beauty of the country and delightfulness of the climate, as to give occasion to the poets to feign that Apollo rained golden showers upon it, and blessed it with his most prolific and salubrious beams.

“ The glorious ruler of the morning So,
“ But looks on flowers, and straight they grow;
“ And when his beams their light unfold,
“ Ripens the dullest earth, and warms it into gold.”

Hence the inhabitants erected the celebrated Colossus, one of the wonders of the world, to the honour of Apollo or the sun. This prodigious statue was made of brass, 70 cubits, or about 123 feet in height, proportionably big in every part; it stood altride over the haven, so that ships could sail in and out between its legs. In one hand it held a light-house, in the other a scepter; and its head represented a golden sun. The distance between the two feet was 100 yards, and two men could scarce with extended arms embrace its thumb. After having stood 66 years, it was overturned by an earthquake; and though the Rhodians collected from the various Grecian states a prodigious sum to defray the expences of repairing it, yet the money was embezzled, and the image was suffered to lay on the ground for the space of 894 years, when the Saracens took the city, and sold it as old brass to a Jew, who loaded 960 camels with it; the whole weight being 720,000 lb. avoirdupoise. This wonderful work was made by Clares, a native of Rhodes, who was 12 years in completing it. Just on the spot where the feet stood, a castle on one side and a tower on the other were erected, and are standing at present.

The modern Christian inhabitants of this fine island are very poor, and are not suffered to live within the walls of the city, which privilege is, however, granted to the Jews. The principal manufactures are silk, tapestry, and camblets; but the city is a mart for all the commodities and productions of the Levant; yet Rhodes is kept merely in opposition to the Christians, as it does not remit any thing to the grand signior, the Turkish balls being allowed the whole of its revenues, to maintain the gallees, the garrison, and himself.

17. CYPRUS.

This celebrated island lies between 34 and 36 deg. north latitude, and between 33 and 35 deg. east longitude, in the most easterly part of the Levant, and is the largest of all the islands of Asia Minor, being 200 miles in length, 46 in breadth where widest, and about 30 from the continent. The ancients had many names for it, in particular they called it Macaria, on account of its surpassing fertility; and Cyprus, the name it still bears, from the abundance of cyprus trees which it produced. The first mention we have of it in history, is the conquest of it by Cyrus, who found it divided into nine petty kingdoms, each governed by its own sovereign; the Ptolemies of Egypt then subjugated it; the

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houses are elegantly furnished, and supplied with two harbours, and a smaller for the purpose of which are always ready to receive the chain, and near it is the church of St. converted into a mosque, formerly belonging to the knights, &c. are

for the learning and the numerous academies, which were kept at present literature that it does in all and rich, that it pro- with to enjoy; and that he could desire beauty of the country as to give occasion to finest golden towers most prolific and fa-

ing So, might they grow; but unfold, warms it into gold."

celebrated Colchis, to the honour of as statue was made of set in height, prepor- titude over the heaven, between its legs. In the other a figure; a sun. The distance yards, and two men embrace its thumb, was overturned by an odians collected from honey sum to defray the honey was embelzled, on the ground for the graces took the city, w, who loaded 500 t was made by Clares, years in completing feet flood, a castle on were erected, and are

ts of this fine island d to live within the is, however, grand manufactures are busy, ity is a mart for all of the Levant; yet on to the Christians, he grand signior, the hole of its revenues, n, and himself.

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een 24 and 26 deg. d 36 deg. east longi- the Levant, and is a Minor, being 200 ents wide, and about ts had many names Macaria, on account us, the name it still presr trees which it ave of it in hillary, ho found it divided erned by its own fa- n subjugated it; the Romans,

Romans, and after them, the emperors of Constantino- ple possessed it. In 1191, it was conquered by Richard the first, king of England, and given by him to Guy of Lusignan, whose successful reign over it till 1200, when the Venetians seized it, who remained masters of it till 1570, when it was conquered by the Turks, who still continue in possession of it.

The soil produces all kinds of grain, wines, oil, sugar, cotton, honey, saffron, wood, metals, minerals, plants, drugs, flowers, &c. all excellent in their kinds. It was formerly populous and opulent, but at present is but poor and thinly inhabited, which is chiefly owing to two causes, viz. the tyranny of the Turkish govern- ment, and the swarms of locusts which for some ages past have infested it, to the frequent destruction of the produce of the earth. Their wool and cotton manu- factures are the best in the east, but the silk is very in- different. By one of the Turkish bassas all the sugar canes in the island were destroyed; the people, how- ever, have a great traffic in a delicious bird, which they catch in the months of September and October, and pickle in vast quantities to export to Venice, where they are much prized, and purchased at a high price by the voluptuous.

It was formerly divided into 12 districts, each con- taining a large city, and the whole including 800 vil- lages; at present it is deemed of great importance, be- ing governed by a bassas: subordinate to whom are

Five	[Uchili,] and these	} 40 ziamets,
langiacs,		Alaine,		
viz.	[Cyprus,] have again	} 1067 timariots.
		Schis,		
		Tausus,		

The inhabitants were formerly deemed some of the most lewd and debauched people in the universe; and, ac- cording to the most authentic accounts, their inclin- ations are as depraved as ever; but the Turkish govern- ment compels them to a more reserved behaviour, and at least obliges them to act with an outward appear- ance of decency. The present inhabitants are chiefly Greeks, who dress after the Italian fashion, but retain their own religion and customs. The people of this island were converted to Christianity by St. Paul and St. Barnabas, the latter of whom was a native of Cy- prus. It gave birth to the poet Alcepius, Xenophon, Zeno, Apollonius, the famous bishop Epiphanius, and several other great men. Cyprus has no considerable rivers, but some famous mountains, particularly Olym- pus, whose height and extent are astonishing:

“ Huge Olympus tow’rs
“ The parliamentary feat of heav’nly pew’rs.”

On this mountain, at the distance of every league, there is a Greek monastery, and a fountain said to be erected by the empress Helena, the mother of Constan- tine the Great.

Hardly any vestiges remain of the ancient city of Sa- lamis, formerly celebrated for its temple of Jupiter, who was here represented by an image armed with thun- der and lightning:

“ The mighty Thund’rer with majestic awe,
“ Then shook his shield, and dash’d his bolts around,
“ And scatter’d temples on the teeming ground.”

The principal places at present are the following: Famagusta, or Afilnee, is an elegant city, and good sea-port; pleasantly situated, and defended by two forts; it is enclosed on two sides by a ditch, and double wall well fortified; and on the other two by the sea. The Turks are sensible of the importance of this place, and, contrary to their usual custom, keep the fortifica- tions in excellent repair. The governor of this city is accountable only to the Ottoman Porte, not being sub- ordinate to the bassas of the islands. The Greeks and other Christians are only permitted to keep shops here in the day time, but are not allowed to live in the city, which is, however, a bishop’s see, subject to the metropoli- tan of Nicosa.

Though the above is the most important place, yet Nicosa is deemed the metropolis of Cyprus. This city, which is delightfully situated in the center of the island,

was formerly the seat of the Cyprian monarchs. It was then nine miles in circuit, but is now dwindled to three. It is, however, still a beautiful town, of a cir- cular form, surrounded by walls, defended by a deep ditch, and well fortified. It formerly contained 40,000 houses, and several noble palaces; but many of the first, and all the latter, are fallen to decay, or have been pulled down. The best churches, particularly St. Sophia, the Turks have converted into mosques. The Greeks, Latins, Armenians, Nestorians, Maronites, &c. have their churches and chapels allowed them. This city is the residence of the Turkish bassas and the Greek archbishop, the suffragans of the latter being the bishops of Famagusta, Paphos, Larneca, and Cerenes.

Larneca is a good sea-port, in which the French and Venetians have a consul; the houses are, however, low and mean, and the inhabitants composed of Turks, Greeks, and some Europeans. The commodities are cotton, cotton yarn, wool, &c.

Cerenes, the ancient Cerania, is almost in ruins, though formerly a strong and populous place. People depart from hence to the Continent as the nearest port. The Palace of Peace, a magnificent edifice formerly be- longing to the knights, is near this city; and at about nine miles distance there is a Greek monastery, the monks of which have cells along the sea coast, where they deposit the fish which they are employed to catch for the use of the brotherhood.

Larneca is now no thing but a mean village, though it remains a bishop’s see; and the situation of the ancient city of Amathus is not at present known.

Paphos, now called Bassa, is situated on the western coast of the island. St. Paul in this city converted its governor Sergius, and struck the necromancer Barjesus with blindness (Acts xiii. 6.) Though much decayed from its former glory, it is still a bishop’s see, and a good sea-port town. In ancient times it was much cele- brated for its magnificent temple dedicated to Venus, from which the goddess of Love was called the Paphian Venus:

“ The goddess flies sublime
“ To visit Paphos, and her native clime,
“ Where garlands ever green, and ever fair,
“ With vows are offer’d, and with solemn pray’r;
“ An hundred altars in her temple smoke,
“ A thousand bleeding hearts her pow’r invoke.”

The condition of the votaries of this captivating goddess are thus finely described by Dryden:

“ In Venus’ temple on the files were seen
“ The broken slumbers of enamour’d men;
“ Looks that ev’n spoke, and pity seem’d to call,
“ And issuing sighs that smok’d along the wall;
“ Complaints and hot desires, the lover’s hell,
“ And scalding tears, that wore a channel where they
“ fell;
“ Expence and after-thought, and idle care,
“ And doubts of motley hue, and dark despair;
“ Suspicions, and fantastical fumes,
“ And jealousy fustus’d with jaundic’d eyes.”

The first king of Cyprus, of whom we have any ac- count, is Cinyras, grandson of Pygmalion. Of the father and grandfather of this prince, the poets have invented the following fable: Pygmalion coming to Cyprus, and finding that all the women here lived in a very licentious and improper manner, he determined never to marry; but, in order to avoid idleness, he ap- plied himself to the art of sculpture. Having made an ivory statue of a female to an amazing degree of per- fection, with respect to beauty and symmetry, he fell desperately in love with his own work, and prayed to the goddess Venus to procure him a wife as beautiful: the goddess complied, by changing the statue into a damsel. Pygmalion married her, and she bore him a son called Paphos, who was the father of Cinyras: the story is thus told by Ovid:

“ Pygmalion, loathing their lascivious life,
“ Abhorr’d all womankind, but most a wife;
“ So single chose to live, and thum’d to wed,
“ Well pleas’d to want a consort of his bed;”

“ Yet

" Yet fearing idleness, the nurse of ill,
 " In sculpture exercis'd his happy skill,
 " And carv'd in ivory such a maid, so fair,
 " As Nature cou'd not with his art compare
 " Were she to work, but in her own defence
 " Must take her pattern here, and copy hence.
 " Pleas'd with his idol, he commends, admires,
 " Adores; and last, the thing ador'd desires:
 " A very virgin in her face was seen,
 " And had she mov'd, a living maid had been:
 " One wou'd have thought she cou'd have stirr'd, but
 strove
 " With modesty, and was asham'd to move;
 " Art hid with art so well perform'd the cheat,
 " It caught the carver with his own deceit:
 " He knows 'tis madness, yet he must adore,
 " And still the more he knows it, loves the more.
 " The feast of Venus came, a solemn day,
 " To which the Cypriots due devotion pay;
 " With gilded horns the milk-white heifers led,
 " Slaughter'd before the sacred altars bled,

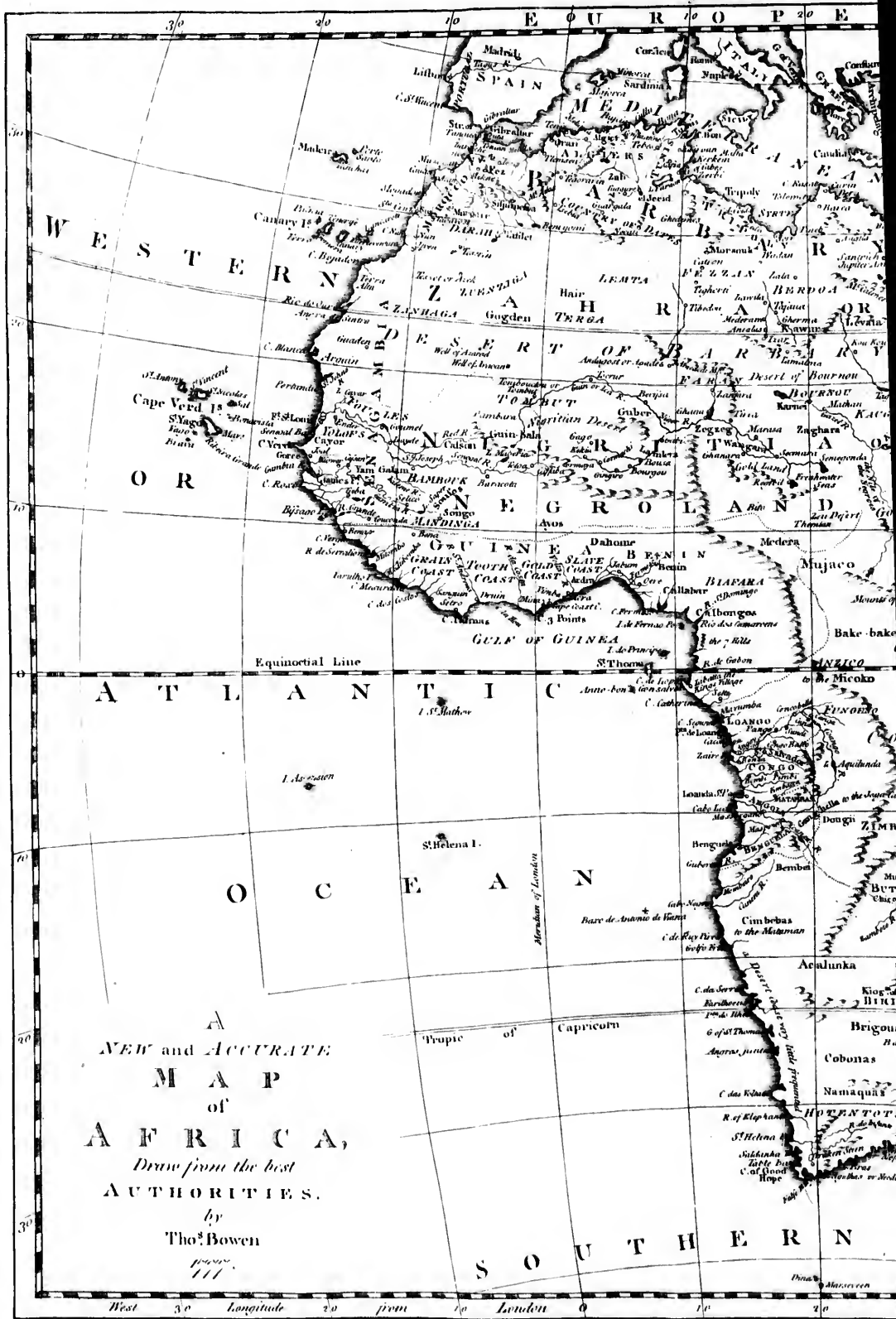
" Pygmalion, off'ring first, approach'd the shrine,
 " And then with pray'rs implor'd the pow'rs divine;
 " Make this fair statue mine, he wou'd have said,
 " But chang'd his words for shame and only pray'd:
 " Give me the likeness of my iv'ry maid,
 " The golden goddess, present at the pray'r,
 " Well knew he meant th' inanimated fair,
 " And gave the sign of granting his desire,
 " For thrice in cheerful flames ascends the fire;
 " Convinc'd, o'erjoy'd, his study'd thanks and praise
 " To her who made the miracle he pays;
 " Then lips to lips he join'd, now freed from fear,
 " He found the favours of the kiss sincere;
 " At this the waken'd image op'd her eyes,
 " And view'd at once the light and lover with surprize;
 " The goddess present at the match she made,
 " So blest'd the bed, such fruitfulness convey'd;
 " That ere ten months had sharpen'd either horn,
 " To crown their bliss a lovely boy was born;
 " Paphos his name, who grown to manhood, wall'd
 " The city Paphos, from the founder call'd.



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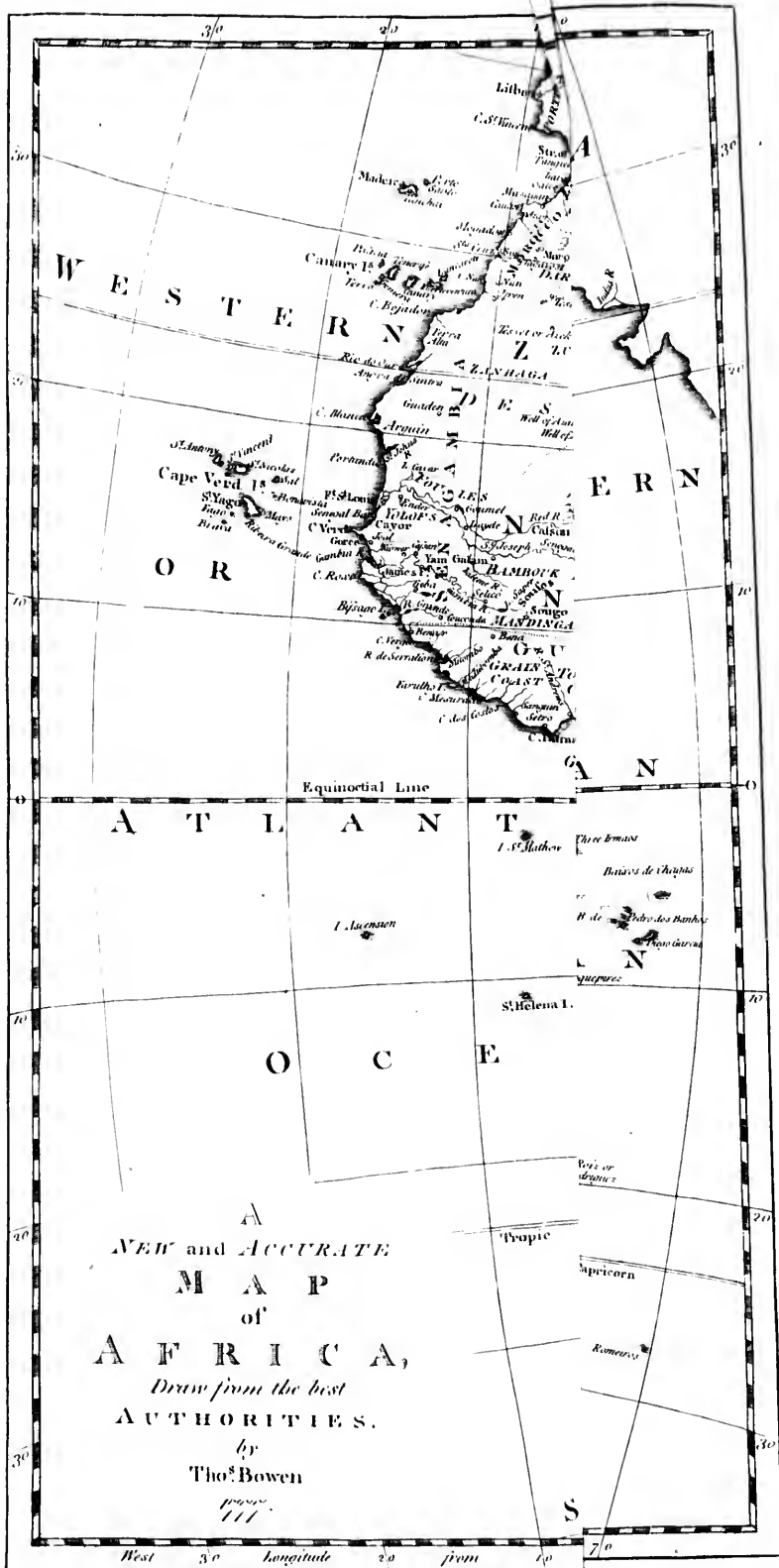


A
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 of
 AFRICA,
 Draw from the best
 AUTHORITIES.
 by
 Tho: Bowen
 1780

West 30 Longitude 20 from 10 London 0 10 20



Longitude from London 70° 60° 50° 40° 30° 20° 10° 0°



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BOOK II.

A F R I C A.

WE now come to the second grand division of the globe, called *AFRICA*. This quarter of the world is neither so generally fertile as the other three, nor so populous as either Asia or Europe; it nevertheless abounds in riches, and might be rendered of much greater importance than it is at present.

Africa is surrounded on every side with water, except where it joins to Asia by the isthmus of Suez, which separates the Mediterranean from the Red Sea, and is only about 60 miles over. Being thus almost an island, it hath a vast extent of sea coast, and is most advantageously situated for commerce; but navigation is neither esteemed or cultivated by the inhabitants, the best of whom are but despicable sailors, their whole naval skill consisting only in building a few piratical vessels on the northern parts, or Barbary coast, for the purposes of plundering the honest merchant; and the constructing some fishing boats and canoes in all the other maritime parts. This country was once famous for power, riches, learning, and commerce; but the alternate depredations of the Romans, Vandals, and Saracens, have reduced it to the lowest ebb of ignorance and barbarity.

The greatest part of Africa lies between the tropics, the equinoctial line passing through the midst of it, consequently the climate has but little variation, and the whole is so exceedingly sultry, as to prove disagreeable, if not fatal to those born in the colder regions, while the burning sands contribute not a little to render the heat still more incommensurable. The inhabitants are unacquainted with ice, hail, or snow, and being but seldom blessed with rain, depend on the overflowing of the rivers for the fertilization of the soil in many parts, while other extensive regions are nothing but sterile, and

uninhabitable burning sands. The barrenness in several places, the brutality and savageness of the natives, and the ferocity of the innumerable wild beasts in most of its countries, evince that the rays of the sun are here so fervid and powerful as to dry and burn up the juices of the vegetable, and overheat the blood of the animal, creating; so that the first is rendered futile, and the latter furious.

“ What’s all that Afric’s golden rivers roll,
 “ Her od’rous woods, and shining iv’ry stores?
 “ Ill fated race, the softning arts of peace,
 “ And all protecting freedom, which alone
 “ Sustains the name and dignity of man,
 “ These are not theirs—the parent sun himself
 “ Seems o’er this world of slaves to tyrannize,
 “ And with oppressive ray the roset bloom
 “ Of beauty blasting, gives the gloomy hue
 “ And feature gross—or worse to ruthless deeds;
 “ Mad jealousy, blind rage, and fell revenge
 “ Their fervid spirit fires.—The brute creation
 “ This rage partakes, and burns with horrid fire.”

Africa is in length from Cape Bona in the Mediterranean northward, to the Cape of Good Hope southward, 4300 miles, and 3500 miles in breadth, from Cape Gurda-lui, in the straits of Babel-mandel eastward, to Cape Verd westward; being bounded on the north by the Mediterranean sea, which divides it from Europe; on the south by the Pacific ocean; on the east by the India ocean, Red-sea, and little isthmus of Suez, which divide it from Asia; and on the west by the Atlantic ocean, which separates it from America. Many other particulars will be explained at one view, by inspecting the following tables.

A GENERAL INSPECTION TABLE for AFRICA.

CONTINENTS.

		Nations.	Length.	Breadth.	Principal Cities.	Dir. and Bear. from Lon.			
Included under the general names of	the Desert	Barea	400	300	Tolmeta	1400	S. E.		
		Tripoli	700	240	Tripoli	1260	S. E.		
		Tunis	220	170	Tunis	990	S. E.		
		Algiers	480	100	Algiers	920	S.		
		Morocco	500	480	Morocco	1080	S.		
	Negroland	Biledulgerid	2500	350	Dara	1565	} S.		
		Zaara	2400	660	Tigeffa	1840			
	Guinea	Tombut	Limits uncertain	—	Tombuto	—	—		
		Sierra Leona			} countries			2200	840
		Mundingo							
		Pheley							
		Jaloff.							
		Whidah							
		Ardrah							
		Slave Coast							
		Gold Coast							
		Fetu							
	Commendo	1800	360	Cape Coast Castle		} 2700	S.		
	Jaby	Limits uncertain	—	Little Commendo					
	Anta			No town					
Axim	Bourtray								
Tooth Coast	Achombone								
Grain Coast	Laho								
Benin	No towns								
Benguela	430			180	Benin			2800	S.
Angola	360			250	Benguela			3900	S.
Congo Proper	540			420	Loango			3750	S.
Loango	410			300	Saint Salvador	3480	S.		
Monomotapa	Monomotapa	060	660	Loango	3300	S.			
	Mononugi	900	660	Monomotapa	4500	S.			
Zaigue-bar	Caffraria	780	660	Chicova	4260	S.			
	Melinda	} 1400	} 350	Cape Town	} 5200	S.			
	Mofambique								
Sofala									
Upper Ethiopia	Abex	540	130	Melinda or Mofambique	} 4440	S. E.			
	Anian	} 900	} 800	Doncala			} 3580	S. E.	
	Magadoxa								
	Brana								
	Abyffinia								
Nubia	940			600	Gondar	2880			S. E.
Egypt	600	250	Nubia	2418	S. E.				
			Grand Cairo	1920	S. E.				

ISLANDS.

Names.	Where situated.	Chief Towns.	Trade with or belong to		
Madeiras	Atlantic Ocean.	Santa Cruz and Funchal	Portuguese		
Canaries		Palma, Sr. Christopher	Spaniards		
Cape de Verd		St. Domingo	Portuguese		
Goree		Fort St. Michael	French		
Bissao		} Have no towns, the natives living in feathered hats	} All nations		
Biffagoa					
Saint Helena		St. Helena	English		
Afcension		} Uninhabited	} St. Thomas and Anaboa		
Saint Matthew					
Annabon					
Saint Thome	Indian Ocean.	} St. Thomas and Anaboa	} Portuguese		
Prince's Isle					
Fernando Po					
Bourbon				Bourbon	French
Mauritius				Mauritius	French
Madagascar				St. Aulin	All nations
Comora Isles				Joanna	All nations
Zocatra				Calafia	
Babel-mandel				Babel-mandel	

AN ADDITIONAL TABLE of other useful Matters.

Oceans, Seas, &c.	Rivers.	Mountains.	Religions.	Languages.	Capes and Straights.
Atlantic	Niger	Atlas	Pagan	Coptic	Cape de Verd
Pacific	Nile	Moon } Mountains	Mahometan	Arabic	Cape of Good Hope
Indian	Gambia	Lion	Christian	Greek	Straight of Babel-mandel
Mediterranean	Senegal	Teneriff		African or Morisco	
Red				French	
				Lingua Franca	

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Though Africa produces gold, ivory, and many other valuable commodities, yet the chief commerce is the sale of the human species; to carry on which iniquitous trade the natives are perpetually at war with each other, in order to get prisoners to sell for slaves: thus a practice, cruel in itself, is supported by the most barbarous means; but if prisoners of war fall short, one village will commit depredations upon another, and, seizing upon their neighbours, with their wives and children, drive them without remorse to the sea coast, and dispose of them to the Europeans; and, if this last expedient does not answer their purpose, they do not hesitate to sell their own relations and offspring. In fine, Africa produces the

most barbarous people, and the greatest number of wild beasts, and other dangerous animals, of any of the four quarters into which the world is divided; for here are found

“ The tyger darting fierce,
 “ Impetuous on the prey his glance has doom’d;
 “ The lively shining leopard, speckled o’er
 “ With many a spot: — the beauty of the waste;
 “ The keen hyena, fell of the fell;
 “ The elephant, cast in the huge mould;
 “ Th’ amphibious crocodile, and lion bold;
 “ The venom’d snake, that curls along the plain,
 “ And all the reptiles of the hissing train.”

CHAP. I.

B A R B A R Y.

THE considerable countries included under the general name of Barbary, are the most fertile, populous, and trading parts of Africa, Egypt excepted. Barbary is bounded by the Mediterranean on the north, which separates it from Europe; on the east by Egypt; on the south by the deserts of Zaara; and on the west by the Atlantic Ocean; being in length, from east to west, about 2200 miles, and in breadth from north to south, where widest, about 600 miles. This country is divided into the following kingdoms and states, viz.

Barca,	Algers,
Tripoli,	Morocco and Fez.
Tunis,	

SECT. I.
 B A R C A.

THIS inhospitable country, which is a mere desert, extends 400 miles from north to south, and 300 from east to west; comprizing those districts which the antients term’d Marmarica and Cyrenaica. It was better known to the antients than the moderns, and is particularly mentioned by Virgil, on account of the ferocity of the people, in the speech which he puts into the mouth of Anna, queen Dido’s sister, when she is recapitulating the states that surround Carthage:

“ This little spot of land which heav’n bestows,
 “ On ev’ry side is hemm’d with warlike foes;
 “ Getulian cities here are spread around,
 “ And fierce Numidians there your frontiers bound:
 “ Here lies a barren waste of thirsty land,
 “ And there the Syrtes raise the moving sand;
 “ Barcæan troops besiege the narrow shore,
 “ And from the sea Pygmalion threatens more.”

This country is stiled by the few Arabs who inhabit it, Ceyrart Barka, or the Desert of Whirlwinds and Hurricanes. The territory about the towns and villages produce a scanty pittance of corn, millet and maize; all other parts of this wretched region are totally barren, and the whole labours under a great scarcity of water. Small as the quantity of grain is, the poor people are under the necessity of bartering some of it for camels, sheep, dates, &c. Perhaps the most pleasant place in the whole country is that small district upon which the temple of Jupiter Ammon antiently stood; yet this is surrounded by horrid plains of burning sands, which move under the traveller’s feet like waves, or, being raised by the winds, overwhelm him with clouds of dust. If any are obliged to journey through this disagreeable region, they must travel with a compass, or they would be lost in the desert, and wander about till they perished with hunger and thirst. The

antient Cyrenaica is the desert part, and that called Marmarica the inhabitable district: those who live near the sea coast are all given to piracy; and the maritime part itself is called the coast of Derna, from the chief city remaining, all the other towns known to the antients being either totally ruined, or dwindled to the most inconsiderable villages. The authors of the Universal History say thus concerning the principal places of this country, “ What condition they are in, what commerce they drive, or how and by whom governed, we cannot find any satisfactory account of.” And as we have not any information relative to them, more recent than what those gentlemen have adverted to, we can only farther add, that the people are most determined, ferocious, and cruel robbers both by sea and land, and that they are so poor as to be obliged frequently to sell their wives and children to the Sicilians, in order to augment their means of subsisting, and to get rid of all that they may deem an incumbrance.

SECT. II.
 T R I P O L I.

THE kingdom of Tripoli is bounded by Barca on the east, by Tunis and Biledulgerid on the west; by Mount Atlas on the south, and by the Mediterranean on the north; extending along the coast above 700 miles, that is, from 10 deg. 13 min. to 25 deg. 27 min. east longitude, exclusive of the creeks and projections of the shore.

The whole kingdom is divided into six provinces, viz.

Tripoli Proper,	Benolefa,
Meirata,	Gulph of Sidra,
Haicha,	Ogucla,

to which some geographers add Barca; for not knowing by whom that country is at present governed, they without authority give it to the nearest neighbour.

The towns on the sea coast are the most considerable, and the most known: those of the inland parts are so little known, and so trifling, that they have scarce been deemed worthy of attention by either antient or modern travellers: the inhabitants of both, however, are equally addicted to robbing, for the former are professed pirates, and the latter plunder their neighbours, whenever they can find an opportunity.

The city of Tripoli is the capital of the whole country, and was antiently distinguished by the names of Old and New; the former was built by the Romans, subdued by the Vandals, and destroyed by the Mahometans, when the latter arose out of its ruins.

New Tripoli is but small, yet populous; and the natives, though barbarous, are flourishing. Its situation is on a sandy soil, near the margin of the sea; strong

strong walls, defended by formidable ramparts, and flanked by pyramidal towers, surround it. Here are but two gates, the north gate towards the sea, and the south gate towards the country; and the whole city forms the figure of a crescent, the concave part of which encloses the haven. At the extreme points of the harbour, which is very commodious, are some military works; those to the east are in bad condition, but on the westward there is a strong castle well fortified. The houses in general are very mean and low built, and the streets narrow and crooked; yet some remaining monuments of magnificence seem to confirm the prevailing opinion of the inhabitants, that it was once remarkable for the splendor of many of its public buildings: among these are the fragments of a triumphal arch, which is nearly buried in the sand, but exhibits a sufficient part above ground to give some idea of its elegance when perfect, and standing in its proper situation. This city labours under two very great inconveniencies, viz. the scarcity of corn, and want of sweet water; the sandy soil making it difficult to cultivate the first; and the want of rivers, springs, wells, &c. rendering it impossible to procure the latter, without the disagreeable necessity of catching rain in cisterns and reservoirs. The deficiency of fresh water, and great sterility with respect to grain, are both supposed to have been occasioned by the encroachments of the sea, which has frequently been known to overflow the neighbouring territory to a very considerable distance: but these inundations, though they may have essentially injured them in the above respects, have considerably benefited them in another particular, that is, the amazing increase of lotus trees, which thrive best in a saline clay or sandy soil, and produce both food and drink, as the fruit eats excellently well, and makes a most delicious wine. Yet, after all, the inhabitants of Tripoli could not subsist upon the produce of their country, without the additional provisions continually brought in by their piratical vessels.

An admirable author informs us, that the people of Tripoli "trust the guarding of their city in the nighttime to mastiffs, which are shut up during the day in one of the bastions of the ramparts. These mastiffs discharge very faithfully the duties of their functions; they patrol through the streets of the city, and if they happen to meet with any person, they are sure to tear him to pieces. The moment day breaks, they go of themselves to the door of their prison; they bark the instant they hear any person come near their habitation, and their roaring is heard in all that quarter of the city."

The adjacent territory abounds with the country houses of the principal Tripolines, the gardens belonging to which are usually managed by the Christian slaves, who are, however, at night all confined in a single bagnio or goal in the city itself.

Tripoli is frequently visited by the plague, on which account the Franciscans who are settled here have, besides their church and convent, an hospital, in which they administer relief to the Tripolines, as well as those of their own persuasion.

A French nobleman, in speaking of Tripoli, says, "This city is far less considerable than Algiers, and not comparable to Tunis. The government is the same with that of the rest of the cities of Africa; the Moors are in as little credit here as at Algiers; the Nazarene (Christian) renegades enjoy the greatest share of authority of any sect of people in this country, and fill the chief employments; indeed there are a vast number of renegades here, and I have conversed with many of them: they all appeared to be as ignorant of the religion they had embraced, as of that quitted by them; most of the persons in question had been so poorly educated, that they were scarce acquainted with the rudiments of their belief; and indeed they assign the most trifling reasons possible for their quitting their religion; whereas in other countries, slaves are commonly prompted from the ill treatment they meet with from their patrons to turn Mahometans; they here, on the contrary, are brought over by gentleness. Of all the confessions of Barbary, none are I think, though none are so much addicted to their, as the people of Tripoli."

Capez, or Yabs, as the Moors call it, is situated on the ancient river Triton, to which the moderns have given the same name as the town. Being the frontier town between Tripoli and Tunis, it is large and well fortified, and in its neighbourhood are found the ruins of the ancient city called by the Romans Tacapa. Capez, however, is but poor, and thinly inhabited by fishermen and a few husbandmen, the latter of which cultivate a small quantity of barley, a considerable number of palm trees, and a root which resembles a potatoe. The natives are as black as negroes, and so poor, that they look upon a few pecks of barley, and half a dozen of palm trees as a considerable fortune. It is proper to observe, that the river Capes rises in a sandy desert, and disembogues itself into the Mediterranean: hence the waters are so hot, that they cannot be drank till they have been put into some cool place for about the space of two hours.

Mahara, situated at the entrance of a gulph, is now so extremely inconsiderable, as not to be worth mentioning, except on account of a citadel which defends the haven.

El-Hammah is a ruined town about 12 miles from Capez. It was never remarkable but for its Roman walls, its hot sulphurous springs, the aqueducts by which they are conveyed, and of which scarce any vestiges remain. The inhabitants are a few fishermen, who are pirates when occasion offers, and some husbandmen, who are thieves at all opportunities.

Zoara, or as it is commonly called Zares, is supposed to be the ancient Psidua, being situated on the sea coast near 13 miles from the island of Zerbis: it is surrounded by an old wall almost in ruins; the inhabitants, who are but few in number, live by fishing, and burning quick lime and pot-ash, or, when opportunity serves, by piracy.

The above towns, which are situated on the western coast of the gulph of Sidra, are the best in the country; those on the eastern side, and within the gulph, are in a wretched condition indeed, and present a dreadful picture of the devastations of time, which is for ever changing the form of subaltern things:

"Nature knows
"No steadfast station, but or ebbs or flows;
"Ever in motion she destroys her old,
"And casts new figures in another mould;
"Ev'n times are in perpetual flux, and run
"Like rivers from their fountains rolling on;
"For time no more than streams is at a stay;
"The flying hour is ever on her way;
"And as the fountain still supplies her store,
"The wave behind impels the wave before:
"Thus in successive course the minutes run,
"And urge their predecessor minutes on;
"Still moving, ever new, for former things
"Are set aside, like abdicated kings,
"And ev'ry moment alters what is done,
"And innovates some act till then unknown:
"Time is th' effect of motion, born a twin,
"And with the world did equally begin;
"Time like a stream that hastens from the shore,
"Flies to an ocean where 'tis known no more;
"All must be swallow'd in this endless deep,
"And motion rest in everlasting sleep."

These parts of Africa have been subject to a great variety of revolutions from the various inundations of Goths, Vandals, Arabs, Mahometans, &c. who have over-run the country at different times; to which may be added the deprivations of the Europeans, and tyranny of the government. The island of Malta is a perpetual thorn in the sides of the piratical states, particularly to those of Tripoli and Tunis, from the vicinity of its situation; and the Maltese knights merit the thanks of all commercial nations, for having so greatly circumscribed the power, and restrained the piracies of the Barbary rovers.

After the Moors were driven out of Andalusia in Spain, they built the town of Derne on the western side of the gulph of Sidra, which indeed is the only place worth mentioning in the district of that name. It

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is situated at the distance of about half a mile from the sea, and is better supplied with sweet water than most of the towns in the Tripoline territories; nevertheless the inhabitants are few in number, and wretchedly poor in circumstances. The most remarkable produce is great quantities of admirable honey, the delicacy of which is occasioned by the bees feeding upon a kind of shrub peculiar to this country, that bears a fragrant yellow flower, and blossoms all the year.

The district of Meqrata was antiently very flourishing, but at present is much reduced, though it contains a few towns on the sea coast, and some scattered villages, and upon an emergency can raise 10,000 men fit to bear arms. The inhabitants retain their former spirit, for they appear at present to be as impatient of the Tripolitan, as they were antiently of the Tunisian yoke: they are often at war with the wild Arabs, and pay a tribute, though reluctantly, to the bey of Tripoli.

The inland districts are less populous, less known, and have fewer towns than any of those above deser bed. Indeed Augucla, or Ouguela, though in many parts a barren desert, contains a few spots that are fertile, particularly in dates and pasturage.

The beys of Tripoli are not mere nominal vassals to the Turkish government, like those of Algiers and Tunis, but are obliged to pay a considerable tribute, which puts them under the necessity of tyrannizing over the poor people, and reducing them to the utmost indigence and misery, in order to obtain a sufficient sum to discharge their quota. The revenues are raised by an impost on the cofairs, which are usually about eight in number, by a tax on commercial imports and exports, and by a subsidy which the Jews are obliged to furnish. The bey likewise taxes the wild Arabs and inland Moors; but these frequently refuse to pay the tribute, when he is obliged to send his flying camp of janissaries among them to reduce them to obedience: but neither the Porte, or the Turkish baila trouble themselves about the government, provided the bey pays with punctuality his stipulated tribute to the sultan, and gratifies the avaricious cravings of the sultan.

The principal article of commerce is in slaves, which are either taken by the cofairs at sea, or stolen by the wild Arabs and Moors from the neighbouring states. Both are, however, usually sent to Turkey, and sold there as the best market, unless they imagine that they belong to a distinguished family, when they are kept in expectation of a considerable ransom.

Besides the above, the only article of trade worth mentioning is the sale of ashes, which are disposed of to the Europeans for the purposes of making soap and glass. It is to be observed of this regency, that with respect to commerce and treaties, the people are much greater observers of their word, and perform their promises with more punctuality, than any of their piratical neighbours.

Revolutions of Tripoli.

THE first accounts of Tripoli we have from the Roman writers, who mention it as a very flourishing state. After the inhabitants had thrown off the Roman yoke, in the decline of that empire, they were successively subdued by the Vandals, Saracens, and the sovereigns of Morocco, Fez, and Tunis. At length, in the reign of Bucamen, king of Tunis, who ruled the Tripolines very despotically, the inhabitants thought proper to revolt, and constituted one of their own people king of Tripoli; but the new monarch turning tyrant was poisoned, and succeeded by Abubacer, who had been one of his officers, but quitted the military for the heremetic life, by turning Marabout.

In the beginning of this king's reign, Tripoli was besieged by an army of 15,000 Spaniards, who soon took the place, and sent Abubacer, with his whole family, prisoners to the emperor Charles V. who was then at Palermo; but this monarch restored him again to his kingdom, upon condition that he should become his vassal and tributary.

Abubacer reigned in Tripoli till the knights of Rhodes were driven from that island, and obliged to

retire to Syracuse, when the beforementioned emperor granted them the island of Malta, together with the city and castle of Tripoli, which lay opposite to it. They accordingly garrisoned the latter, but were soon dispossessed of them by the famous Barbarossa. They were, however, soon after retaken by the emperor, and restored again to the knights of Malta.

In the reign of Sultan Solyman, Tripoli was besieged by the Turks under the command of Serai, bassa; and surrendered, as is imagined, by the cowardice or treachery of the governor, who was a Frenchman, after it had been in the hands of the Christians about 40 years.

Tripoli continued for several years under the government of a sangiac, deputed by the Porte to rule the people, and collect the revenues, the castle being garrisoned by Turks, and the city inhabited by Moors. At length the Turkish despotism and extortions became so intolerable, that a Marabout, named Sid-Hajjah, found an opportunity to cause a general revolt about the close of the 16th century; he was, however, repeatedly defeated by Haf hen bassa, and at length assassinated by some of his own partizans.

The Porte then sent a Greek renegade, named M. homet Beygh, to govern Tripoli; but this officer was no sooner established in his government, than he refused to receive any baila from the grand signior: he indeed acknowledged himself the vassal of the Porte, and voluntarily stipulated to pay a certain annual tribute; but he alleged that it was requisite in common prudence for him to defend himself from the fate of many other governors dependant on the Porte, who were put to death upon the most unjust, and oftentimes frivolous pretences.

The only remarkable transactions remaining to be observed relative to Tripoli, are the bombardment of the capital city by the French in the reign of Lewis XIV. and the treaty of peace and commerce between the Tripolitans and English in the year 1716. The first of these occurrences happened in consequence of the Tripolitans having taken a ship under French colours, and detained several French subjects in a state of slavery. This occasioned Lewis the XIVth to order his officers to make reprisals upon the vessels of Tripoli wherever they met them. These orders were strictly obeyed by the French captains; in particular Monsieur d'Antre, ville attacked six vessels of Tripoli near Cape Sapienza.

Three of the cofairs fled in the beginning of the engagement, and the other three, after having been very much shattered in the fight, took refuge in the island of Chios. The French commodore Monsieur Du Queine, who commanded in the Levant, having intelligence thereof, immediately proceeded to block them up with seven ships of war; but, previous to the commencement of hostilities, he sent a message to the governor aga to the following purport, "That he was in perfect amity with the Chians, and the Porte of Constantinople, but came in search of some Tripolitan pirates, who, contrary to the most solemn treaties, had committed the most outrageous depredations on the subjects of France, and therefore hoped that the aga would not protect such infamous robbers." The aga, however, refused to give up the pirates; which so exasperated the French commodore, that he began immediately to bombard the place, against which he threw upwards of 7000 bombs, made a dreadful havoc both of the houses and Tripolitan ships, and killed a great number of the people; but he could not enter the port on account of a strong flaccado which the Tripolitans had continued to lay in his way. The court of Constantinople thought proper to interfere in order to get matters adjusted, when at length it was agreed between the grand vizir and the Gallic ambassador, that matters should be compromised and settled according to the following articles:

1. "That all the French who were on board any vessel, whether of the Tripolitan cofairs, or any other that had sailed out from that city since the year 1681, should be set at liberty.

2. "That the ship of Capt. Cruvillier, which they had taken under the French banner, and carried to the port of Chio, should be restored, with all its artillery, arms, equipage, &c.

3. "That the vessel taken under Majorcan colours should be detained in the same port, under the authority of the captain Bassa, with all its rigging, cannon, arms, &c. till it be decided whether it ought to pass for a French vessel.

4. "That the ships belonging to Tripoli should not pretend to visit any trading vessel under French colours, nor attempt to seize upon them, or the men, or effects, in case they were provided with passports from the French admiral.

5. "That all strangers on board any French vessel shall pass free, and unmolested in their persons and effects, as likewise all Frenchmen of what rank soever, who shall be found on board any vessels under strange colours, even those of an enemy.

6. "That no French prizes and their prisoners shall be sold in any port belonging to the kingdom of Tripoli.

7. "That France shall have a consul at Tripoli.

8. "That no Corsair belonging to Tripoli shall make any prize on the French coasts at a less distance than ten leagues."

These articles, however, so advantageous to the French, were rejected with the utmost disdain by the regency of Tripoli, who, at the same time prudently prepared for the worst. On the other hand, the French monarch ordered a powerful armament to sail immediately to Tripoli, under the command of the famous Marshal D'Etrees, vice-admiral of France, who being joined by the squadrons under the marquis D'Anseville, and captain Nesmond, appeared before Tripoli, on June 15, 1685, with his whole fleet. On the 22d in the evening, the bombardment began, and was carried on with great success, under the immediate direction of the celebrated marshal Tourville. The marshal D'Etrees then had the port every where founded, in order to find the most convenient place to raise a battery, which might effectually destroy both town and fortifications; this, with the number of houses destroyed, and people killed by the bombs, so terrified the Tripolitans, that they dispatched a venerable old man, of near 100 years of age, to sue for a peace, which they were willing to receive upon any terms; when the following articles were at length agreed upon.

1. That the Tripolitans should pay 200,000 crowns as an equivalent for all the captures made of French merchantmen.

2. That they should restore all the Christian captives they had taken fighting under French colours.

After several delays, which arose chiefly from the difficulty of raising so large a sum of money, it was agreed to sink the demand to 500,000 livres, but even that could not be paid till the day and principal people had stripped their wives of their bracelets, rings, jewels, &c. The whole was at length paid either in money or valuables. The French slaves were set at liberty, and two of the principal people of Tripoli were obliged to go to France to do homage to the French monarch.

In 1716, a treaty of peace and commerce was concluded between the regency of Tripoli, and the British admiral Baker; the articles of which we shall give at full length, since they so nearly concern England as a commercial nation.

ARTICLES of peace and commerce between his most sacred majesty king George, &c. and the most excellent lords, Mahamed Bey, Yusuf Dey, the Dowan, and the rest of the officers, and people of the city and kingdom of Tripoli, renewed, concluded, and ratified on the 19th of July, A. D. 1716, by John Baker, esq. vice-admiral, &c. &c.

1. In the first place it is agreed and concluded, that from this time forward for ever, there shall be a true and unviolable peace between the most serene king of Great Britain, and the most illustrious lords and governors of the city and kingdom of Tripoli in Barbary; and between all the dominions and subjects of either side; and if the ships and subjects of either party shall happen to meet upon the sea, or elsewhere, they shall not molest each other, but shall shew all possible respect and friendship.

2. That all merchant ships belonging to the dominions of Great Britain, and trading to the city, or any part of the kingdom of Tripoli, shall pay no more

than three per cent. custom for all kinds of goods they shall sell; and as for those they shall not sell, they shall be permitted freely to embark them again on board their ships without paying any duty whatsoever, and shall depart without any hindrance or molestation.

3. That all ships, and other vessels, as well belonging to the said king of Great Britain, or to any of his majesty's subjects, as those belonging to the city and kingdom of Tripoli, shall freely pass the seas, and traffic where they please, without any search, hindrance, or molestation from each other. And that all persons or passengers, of what country soever, and all manner of monies, goods, merchandizes, and moveables, to whatsoever people or nation belonging, being on board any of the said ships or vessels, shall be wholly free, and shall not be stopped, taken, or plundered, or receive any harm or damage whatsoever from either party.

4. That the Tripoline ships of war, or any other vessels thereunto belonging, meeting with any merchant ships, or other vessels of the king of Great Britain's subjects, (not being in any seas belonging to his majesty's dominions) may send on board one single boat with two fitters, besides the ordinary crew of rowers, and no more than the two fitters, to enter into the said merchant ships, or any other vessels, without the express leave of the commander of every such ship or vessel; and then upon their producing to them a pass, under the hand and seal of the high admiral of England, or of the commissioners for executing the said office; the said boat shall depart, and the merchant ship, or ships, vessel or vessels, shall freely proceed on its or their voyage; and though the commander or commanders of such merchant ship or ships, or vessels, &c. produce no pass from the high admiral of England, or &c. yet if the major part of the ship's or vessel's company be subjects of the said king of Great Britain; the said boat shall presently depart, and the merchant ship or ships, &c. shall freely proceed on their voyage.

And any of the said ships of war, or other vessels of his said majesty, meeting with any ship or ships, &c. belonging to Tripoli, if the commander or commanders of any such ship or ships, &c. shall produce a pass signed by the governors of Tripoli, and a certificate from the English consul residing there; or if they have no such pass or certificate, yet if the major part of the said ship's or vessel's company be Turks, Moors, or slaves belonging to Tripoli, then the said Tripoli ship, vessel, &c. shall freely proceed on their voyage.

5. That no commander, or other person, of any ship belonging to Tripoli, shall take out of any ship or vessel of his said majesty's subjects any person or persons whatsoever, to carry them any where to be examined, or upon any other pretence, nor shall use any torture or violence unto any person of what nation or quality soever, being on board any ship or vessel of his said majesty, upon any pretence whatsoever.

6. That no ship-wreck belonging to the said king of Great Britain, or to any of his subjects upon any part of the coast belonging to Tripoli, shall be made or become a prize, and that neither the goods thereof shall be seized, nor the men made slaves; but that all the subjects of Tripoli shall do their best endeavours to save the said men and their effects.

7. That no ship, nor any other vessel of Tripoli shall have permission to be delivered up, or to go to any other place at enmity with the king of Great Britain, to be made use of as corsairs against his majesty's subjects.

8. That if any ship or vessel belonging to Tunis, Algiers, Tetuan, Salee, or any other place being at war with the king of Great Britain, bring any ships or vessels of his said majesty's subjects to Tripoli, or any other port or place of that kingdom, the governors there shall not permit them to be sold within the territories of Tripoli.

9. That if any of the said king of Great Britain's subjects shall happen to die in Tripoli, or any of its territories, his goods or monies shall not be seized by the governors, or any ministers of Tripoli, but shall remain with the English consul.

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war, or any other vessel with any merchant of Great Britain's belonging to his majesty's one single boat crew of rowers, and enter into the said merchant without the express of such ship or vessel; when a pass, under the of England, or of the said office; the said ships, or ships, vessels, or their voyage, commanders of such &c. pro vice no pass and, or &c. yet if the company be subjects of the said boat shall ship or ships, &c.

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ject of Great Britain shall be bound to pay the debts of any other British subject, unless they become surety for the same by a public act.

11. That the subjects of his said British majesty in Tripoli, or its territories, in matters of controversy, shall be liable to no other jurisdiction but that of the dey or dowan, except the difference be between themselves, in which case they shall be liable to no other determination than that of the consul.

12. That in case any subject of his Britannic majesty being in any part of the kingdom of Tripoli, shall happen to kill, wound, or strike a Turk or Moor; if he be taken, he shall be punished in the same manner, and with no greater severity than a Turk ought to be for the like offence; but if he escape, neither the English consul, nor any other British subject shall be in any sort questioned, or troubled on that account.

13. That the English consul now, or at any time hereafter, residing at Tripoli, shall be there at all times with entire freedom and safety of his person and estate, and shall be permitted to chuse his own interpreter and broker, and freely to go on board any ship in the roads, as often as he pleases, and to have the liberty of the country, and shall be allowed a place to pray in; and that no person shall do him any injury in word or deed.

14. That not only during the continuance of this peace and friendship, but likewise if any breach or war happen to be hereafter between his said British majesty, and the city and kingdom of Tripoli, the said consul and all other his majesty's subjects inhabiting in the kingdom of Tripoli, shall always, and at all times, both in peace and war, have full and absolute liberty to depart, and to go into their own or any other country, in any ship or vessel of what nation soever they shall think fit, and to carry with them all their effects, goods, families, and servants, though born in the country, without any molestation or hindrance.

15. That no subject of his Britannic majesty, being a passenger from or to any port, shall be molested or meddled with, though he be in a ship or vessel at war with Tripoli.

16. That if any of his said Britannic majesty's ships of war come to Tripoli, or to any other port or place of that kingdom, with any prize, they shall have liberty to sell it, or otherwise dispose of it at their own pleasure, without any let or molestation; and that his said majesty's ships of war shall not be obliged to pay any customs whatsoever; and that if they shall want provisions, victuals, or any other things, they may freely buy them at the market price.

17. That when any of his Britannic majesty's ships of war shall appear before Tripoli, upon notice thereof given to the English consul, or by the commander of the said ships, to the chief governor of Tripoli, public proclamation shall be immediately made to secure the Christian captives; and if after that any Christians whatsoever make their escape on board any of the said ships of war, they shall not be required back again, nor shall the said consul or commander, or any other British subject be obliged to pay any thing for the said escaped Christians.

18. That all the merchant ships coming to the city or kingdom of Tripoli, though not belonging to Great Britain, shall have free liberty to put themselves under the protection of the British consul, in selling and disposing of their goods and merchandize, if they shall think proper, without any molestation.

19. That all the British ships of war carrying his majesty's flag, upon their appearing before the city of Tripoli, after due notice given of it by the British consul, shall, in honour of his Britannic majesty, be saluted with 27 cannon fired from the castle of the city, and that the said ship shall return the same number to it.

20. That no merchant ship belonging to Great Britain, or any other nation under the protection of the British consul, being in the port of Tripoli, shall be detained from proceeding to sea on her voyage longer than three days, under pretence of arming the ships of war of this government, or any other whatsoever.

21. That no British subject shall be permitted to turn Musselman in the city and kingdom of Tripoli, being

induced to it by any surprize whatsoever, unless he voluntarily appear before the dey, or governor, with the English consul's interpreter, thrice in 24 hours, and every time declaring his resolution to become Mahometan.

22. That his Britannic majesty's consul residing in Tripoli, shall, at all times when he pleases, have liberty to put up his said majesty's flag on the top of his house, and there to continue it displayed as long as he pleases; and likewise that the said consul shall have the like liberty of putting up and displaying the said flag in his boat, when he passes on the water; and no man whatsoever to oppose, disturb, or injure him therein either by word or deed.

23. That whereas the island of Minorca, and city of Gibraltar have been yielded to his Britannic majesty, by the king of Spain, as well as several other powers of Europe engaged in the late war; it is agreed and concluded, that from this time forward for ever, the said island of Minorca and city of Gibraltar shall be esteemed in every respect by the government of Tripoli to be part of his Britannic majesty's dominions, and the inhabitants thereof shall be deemed his natural subjects, as if they had been born in Great Britain; and they, with their ships carrying British colours, shall be permitted freely to trade and traffic in any part of the kingdom of Tripoli; and shall pass without any molestation, either on the seas or otherwise, in the same manner, and with the same freedom and privileges, as have been stipulated in this and all former treaties, in behalf of the British nation and subjects.

24. And whereas, in the treaty concluded in the reign of king Charles II. A. D. 1676, by Sir John Narborough, an article was inserted, by which the ships of Tripoli were excluded from cruising before or in sight of the port of Tangier, then belonging to his majesty; it is now ratified and concluded, that none of the ships or vessels belonging to Tripoli shall cruise or look for prizes before or in sight of the island of Minorca and Gibraltar, to disturb or molest the commerce thereof in any manner whatsoever.

25. That all and every article in the treaty shall be inviolably kept and observed between his said majesty, &c. and the most illustrious lords, &c. of the city and kingdom of Tripoli; and all other matters not particularly expressed in this treaty, and provided for in any former, shall still remain in full force, and shall be esteemed the same as if inserted.

Dated in the presence of Almighty God, in the city of Tripoli, on the 19th day of June, in the year 1716 of the Christian era; and of the Mahometan heigera 1128.

S E C T. III.

T U N I S.

THE kingdom of Tunis, anciently the republic of Carthage, was formerly of a much larger extent than it is at present; as it then contained not only Tunis, properly so called, but Tripoli, Bugia, Essab, or Zaab, and Constantia. But now Tripoli forms a state of itself, on which Essab is dependant; and Constantia and Bugia are both dependant on Algiers; so that modern Tunis is in length from north to south 220 miles, in breadth from east to west 170, extending from 33 deg. 30 min. to 37 deg. 12 min. north lat. and from 8 deg. to 11 deg. 20 min. east long. and divided into eight districts, viz.

1. Tunis Proper.
2. Bysa, or Carthage and Goletta.
3. El-Medea.
4. Sufa.
5. Kayr-wan or Cairvan.
6. Hamamet.
7. Bizerta.
8. Porto Farino.

But these are included in two grand circuits, called the summer and winter circuits, which the dey makes annually.

The inland towns have in general been destroyed by the Arabians, who will not suffer them to be rebuilt, that their rambles may not be impeded, or their depredations

dations prevented. The principal cities and towns are therefore on the sea-coast, but they are not above 14 in number, small of extent, and most of them but thinly inhabited; the other places either near the coast or in the interior part of the country, are so inconsiderable as not to merit mentioning.

To describe the country, it will be most convenient to follow the deſy in his ſummer and winter circuits, with his flying camp, by which means the modern ſtate of the different places may be traced with greater eaſe.

In ſummer, the deſy takes the northern circuit, which is by far the moſt agreeable, as he then paſſes through the pleaſant, fertile, and populous places; and in the winter, he purſues his journey through the other parts of his dominions. The principal rivers are, 1. The Zaine, which ſeparates the Tunician from the Algerine dominions. 2. The Mejerda or Mejerada. 3. The Miliana, which forms the bay of Tunis. 4. The Gabbs, or Triton, of the ancients, which is particularly mentioned by Virgil, in the ſpeech made by Neptune, when he rebuked the winds.

“ Hence to your lord my royal mandate bear;
 “ The realms of ocean, and the fields of air
 “ Are mine, not his, by fatal lot to me
 “ The liquid empire fell, and trident of the ſea;
 “ His pow'r to hollow caverns is confin'd,
 “ There let him reign the jailor of the wind;
 “ With hoarſe commands his breathing ſubjects
 “ call,
 “ And boaſt and bluffer in his empty hall.
 “ He ſpoke, and while he ſpoke, he ſmooth'd the ſea,
 “ Diſpell'd the darkneſs, and reſtor'd the day;
 “ Cynoſthos, Triton, and the ſea green train
 “ Of beautiful nymphs, the daughters of the main,
 “ Clear from the rocks the veſſels with their
 “ hands.”

Some authors deſcribe a river in this country, called *Guadil-Barbar*, but the accurate Dr. Shaw poſitively denies the exiſtence of any ſuch ſtream.

Belonging to this ſtate are a few iſlands, viz. A ſmall one in the river Zaine, rented by the Genoefe; Cape Negroe Iſland, rented by the French African company; the Jalta, and the iſlands of Cani, remarkable only for the dangerous ſhoals near them. The principal capes are, Cape Serra, 15 miles from Cape Negroe; the Three Brothers, which are three rocky capes near the continent; Cape Bianca, or the White Cape, famed for being the place where Scipio firſt landed in Africa; Cape Zibed, celebrated for the great quantities of raiſins made upon it; and Cape Bon, or the Promontory of Hercules.

The principal gulphs are thoſe of Bizerta and Tunis. The moſt remarkable mountains are, 1. The Zowaan, which is very high, and gives name to a town ſituated at its foot, the inhabitants of which are particularly ſkilled in dying ſcarlet caps, and bleaching linen. 2. The Guelfet. 3. The Noſura. And 4. The Bene-terfen. The chief cities, according to the order of the ſummer circuit, are,

Tunis, the metropolis of the kingdom, is in 36 deg. 43 min. north lat. and 10 deg. 25 min. eaſt long. at about the diſtance of 300 miles from Algiers. The ſituation of this capital is exceeding unhealthy, from the maſſes and lakes that ſurround it, and the deficiency of freſh water; the former inconveniency the inhabitants remedy as much as poſſible, by burning prodigious quantities of aromatic woods and herbs, and the latter by procuring ſweet water from the ſprings of Bardo, at about a mile diſtance, and catching rain water in large reſervoirs.

The Tunifians have plenty of palms, figs, dates, citrons, lemons, olives, &c. but feel a great ſcarcity of corn, and are not even ſecure of what little they are able to raiſe; for it is no uncommon thing in harveſt time, for the Arabs to come ſuddenly upon the huſbandmen, and plunder the whole territory of all the ripe grain. The rich are, however, ſupplied by commercial means

with wheat, with which they make fine cakes, and an excellent kind of vermicelli. The poor are obliged to content themſelves with barley, and even that they cannot at all times procure; but when they are ſo happy as to obtain a little, they regale themſelves, by making it into a dumpling, which they eat raw, only dipping it into a little oil and vinegar, or plain water if thoſe are not to be got; they have, however, plenty of honey and fruits, but ſeldom eat meat, except upon feſtivals, or ſome very ſingular occaſion.

The city is about three miles in circumference, excluſive of the ſuburbs, which are not very large; the main ſtreets are capacious, but the lanes very narrow. The houſes, which are built of ſtone, are but one ſtory high, and have flat roofs. There are but few handſome buildings, the great moſque, and bey's palace excepted. The latter is a magnificent ſquare ſtructure, with four ſuperb gates, one at each front, and towers at each end. The galleries are rich and elegant, the courts capacious, and the apartments very ſpacious and handſome, but the gardens, though large, are laid out in a bad taſte. In the treaſury chamber, beſides other valuable articles, the book containing the Tunifian code of laws is kept. The grand moſque is remarkable for its bignefs, and magnificent tower, but in other reſpects it merits not attention, as the architecture is entirely in the Turkiſh taſte. The city has five gates, viz. Vaſonk, Carthage, El-boar, Alſeya, and Ellinair gate; and without the walls are the Turkiſh ſepulchres, which have an agreeable look from the intermixture of marble tombs and flower plants.

In the ſuburb is a very capacious piazza, that formerly contained about 2000 ſhops, but their number at preſent is much diminiſhed. The ſtaple commodities are woollen and linen, in which articles the manufacturers excel all others in Barbary. The colleges and academies are numerous and large; the Janitaries barracks ſpacious, the cuſtom-houſe tolerably handſome, and the exchange for the merchants very convenient. The dock is tolerable, and the arſenal pretty well ſtor'd with materials for the building of gallies.

The city is defended by a ſtrong caſtle, erected on an eminence, by the fort of Golctta, and by a fort built on an iſland in the neighbouring lake. With reſpect to the inhabitants of Tunis, they are a mixture of Turks, Moors, Arabians, Jews, and Chriſtians of various nations; but their general character does them ſingular honour, as they are reputed to be more polite and juſt, rather kinder to their ſlaves, and much leſs haughty, inſolent and mercenary than moſt of the other inhabitants of Barbary; in ſhorte, the generality of them prefer the fruits of honeſt induſtry to unlawful plunder, and ſeek wealth from commerce, rather than from piracy.

Both ſexes are clean in their perſons, and neat in their dreſſes, uſe perfumes very much, and bathe frequently; the women, when they go abroad are veiled, but at home they are permitted to be ſeen by, and converſe with ſtrangers.

Nabel is a flouriſhing town, ſituated in a low ground, at about a mile and half from the ſea ſhore, and nine miles from Tunis. It is famous for its potteries.

Marſa or El-Merſa, which implies a haven, is ſituated where the port of ancient Carthage ſtood. It contains a magnificent moſque, a capacious college, about 800 houſes, and ſeveral palaces, built by the moſt conſiderable Tunifians for pleaſure, as the territory is exceeding agreeable and fertile. This pleaſant diſtrict was once the ſeat of the celebrated city of Carthage, the center of commerce, miſtreſs of the ſea, and rival of imperial Rome, when that city was in its moſt flouriſhing ſtate. It was ſuppoſed to have been founded by queen Dido, 141 years before the building of Rome. In Virgil's *Æneid*, Venus thus relates to *Æneas* the occaſion of Carthage being founded:

“ In Libyan lands you are,
 “ A people rude in peace, and tough in war;
 “ The riſing city, which from far you ſee,
 “ Is Carthage, and a Tyrian colony;

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" Phœnician Dido rules the growing state,
 " Who fled from Tyre to shun her brother's hate;
 " Great were her wrongs, her story full of fate,
 " Which I will sum in short.—Sichæus, known
 " For wealth, and brother to the Punic throne,
 " Possess'd fair Dido's bed; and either heart,
 " At once was wounded with an equal dart:
 " Her father gave her, yet a spotless maid.
 " Pygmalion then the Tyrian scepter sway'd;
 " One who contemn'd divine and human laws;
 " Then strife ensu'd, and curst gold the cause.
 " The monarch, blinded with desire of wealth,
 " With steel invades his brother's life by stealth;
 " Before the sacred altar made him bleed,
 " And long from her conceal'd the cruel deed;
 " Some tale, some new pretence, he daily coin'd
 " To soothe his sister, and delude her mind;
 " At length, in dead of night, the ghost appears
 " Of her unhappy lord—the spectre stares!
 " And with erected eyes his bloody bosom bares;
 " The cruel altars, and his fate he tells,
 " And the dire secret of his house reveals;
 " Then warns the widow and her household gods,
 " To seek a refuge in remote abodes;
 " Lest, to support her in so long a way,
 " He shows her where his hidden treasures lay.
 " Admonish'd thus, and seiz'd with mortal fright,
 " The queen provides companions of her flight;
 " They meet, and all combine to leave the state,
 " Who hate the tyrant, or who fear his hate;
 " They seize a fleet, which ready rigg'd they find,
 " Nor is Pygmalion's treasure left behind;
 " The vessels, leav'd laden, put to sea
 " With prosperous winds—a woman leads the way.
 " I know not if by stress of weather driv'n,
 " Or was their fatal course dispos'd by heaven;
 " At last they landed, where from far your eyes
 " May view the turrets of new Carthage rise:
 " There bought a space of ground, which, Byrsa
 " call'd
 " From the bull's hide, they first inclos'd and
 " wall'd."

Carthage stood on a gulph in a peninsula of between
 40 and 50 miles in circuit. In the center of the city
 was the citadel, called Byrsa, on the summit of which
 was a temple dedicated to *JEsculapius*. On the land
 side, the city was defended by a very high triple wall,
 flanked with towers 480 feet distant from each other.
 The towers, walls, &c. contained stables, store-houses,
 and barracks, for 20,000 foot, 4000 horse, and 300
 elephants, with the requisite food, fodder, &c. which,
 though lodged within the walls, did not in the least in-
 commode the trading part of the inhabitants.

Carthage had two harbours, which communicated
 with each other, and had only one common entrance
 of 70 feet in breadth. The one was for merchant
 ships, and the other for ships of war. The latter harbour,
 and the island of Cothou in the midst of it, had many
 magnificent warehouses full of stores appertaining to
 them.

We shall here insert Virgil's lively description of the
 progress made in the buildings and establishment of this
 city, even in queen Dido's life-time.

" The prince * with wonder sees the stately towers,
 " Which late were huts, and shepherds homely bowers,
 " The gates and streets; and hears from ev'ry part
 " The noise and busy concourse of the mart;
 " The toiling Tyrians on each other call,
 " To ply their labour; some extend the wall,
 " Some build the citadel, the brawny throng,
 " Or dig, or push unweildly stones along;
 " Some for their dwellings choose a spot of ground,
 " Which first design'd, with ditches they surround;
 " Some laws ordain, and some attend the choice
 " Of holy senates, and elect by voice;

* *Aneas*.

† The idol was made in the attitude of receiving with
 hands extended, but rather held downwards, so that the

" Here some design a mole, while others there
 " Lay deep foundations for a theatre;
 " From marble quarries mighty columns hew,
 " For ornaments of scenes, and future view."

A modern author says, " The number of inhabitants
 of this city (Carthage) at the beginning of the third
 Punic war was 700,000; a prodigious number, con-
 sidering the many terrible blows received from the Ro-
 mans during the first and second Punic wars, as well as
 from their own mercenaries betwixt these wars, and in
 their destructive broils with Maffinissa; the forces they
 could bring into the field, as well as their power by sea,
 was very formidable; those under Hamilcar against
 Gelon consisting of 300,000 men, and the fleet of more
 than 2000 ships of war, and above 3000 transports."

At this time the Roman historians inform us, that
 the city was 23 miles in circuit, and that the temple
 of Apollo was lined with plates of gold, and the image
 of that fabulous deity was of massy gold; but these
 treasures, as well as many other valuable articles, be-
 came the plunder of the Romans, when Scipio sacked
 the city. The temple of Juno, built by queen Dido
 herself, was likewise extremely magnificent.

" Sidonian Dido here with solemn state,
 " Did Juno's temple build and consecrate,
 " Enrich'd with gifts, and with a golden shrine,
 " But more the goddess made the place divine;
 " On brazen steps the marble threshold rose;
 " And brazen plates the cedar beams infuse;
 " The rafters are with brazen coverings crown'd,
 " And lofty doors on brazen hinges found."

It may not be improper to observe, that the Cartha-
 ginians were addicted to the grossest idolatry, and their
 sacrifices were replete with the most horrid cruelties;
 Diodorus Siculus informs us, that their principal deity
 was Chronus, the Saturn of the Romans, to whom they
 sacrificed the children of the best families, as a certain
 law enjoined them to offer up none but such as were
 nobly born. At length, however, they substituted the
 children of slave, prisoners, &c. to gratify their sup-
 posed bloody idol, till Agathocles made war upon them,
 and reduced them to the utmost extremity; when fancy-
 ing that their misfortunes were owing to the improper
 offerings made to Chronus, they barbarously sacrificed
 200 well defended children; but their absurd cruelty
 availed them nothing, for their army was soon after
 totally defeated. This so surprized them, that they
 imagined the sacrifice was not sufficiently bloody, when
 influenced by the same ridiculous idea, 300 of the prin-
 cipal citizens voluntarily offered up their lives as obla-
 tions to the sanguinary idol; their cruel sacrifices were,
 however, useless, for their misfortunes encreas'd instead
 of diminishing.

This idol of the Carthaginians is frequently mentioned
 in the sacred writings under the name of *Molech*, and these
 very execrable sacrifices are strictly forbidden, particu-
 larly in the following passages, Leviticus xviii. 21.
*And thou shalt not let any of thy seed pass through the
 fire to Molech, neither shalt thou profane the name of thy
 God, I am the LORD.* Leviticus xx. 2. *Again thou
 shalt say to the children of Israel, or of the strangers that
 sojourn in Israel, that whoever any of his seed unto Molech,
 he shall surely be put to death, the people of the land shall
 stone him with stones.* II Kings xxiii. 10. *And he defiled
 Topheth, which is in the valley of the children of Hinno-
 m, that no man might make his son or his daughter to pass
 through the fire of Molech.* Psalm cvi. 37. *And shed inno-
 cent blood, even the blood of their sons and their daughters,
 whom they offered unto the idols of Canaan, and the land
 was defiled with blood.* And from the abominable prac-
 tice of sacrificing children to Chronus or Saturn, the
 fable of Saturn's devouring his children originated, But
 the custom was so shocking to humanity, that the Ro-
 man poets and fabulists thought proper to drop the
 literal meaning for an allegorical one; and therefore

victims being placed upon the hands immediately fell into
 a fiery furnace, which was prepared just beneath to receive
 them.

fine cakes, and in
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 Phœnician,

changing the mythological *Saturn* into *Time*, the idea appeared without any horror annexed to it; and they repeated ther: by a pleasing and instructive fable; for *Saturn* was said to *consume all things, devour his own children, and vomit them up again*. This alludes to *Time*, which consumes all things that it produces, till they are revived, and as it were again renewed; thus days, months, and years are the children of *Time*, which he constantly devours, and re-produces. Sometimes *Saturn* is painted betwixt two boys and two girls, implying, that as parents are surrounded by their children, *Time* is encompassed by the four seasons of the year; in his left hand is a scythe, with which he mows down all things; he holds an hour glass in his hand, to express the vicissitudes of life:

“ The strange vicissitudes of human fate,
 “ Still al’ring, never in a steady state;
 “ Good after ill, and after pain delight,
 “ Alternate, like the scenes of day and night;
 “ Since ev’ry man who lives is born to die,
 “ And none can boast sincere felicity;
 “ With equal minds, what happens let us bear,
 “ Nor joy, nor grief, too much beyond our care;
 “ Like pilgrims, to th’ appointed place we tend;
 “ The world’s an inn, and death the journey’s end;
 “ Ev’n kings but play, and when their part is done,
 “ Some other, worse, or better, mount the throne.”

And in his right hand he holds a serpent, twisted into a circular form, with the tail in its mouth to denote eternity, which revolves into itself, and is

“ A gulf, whose large extent no bounds engage,
 “ A still beginning, never ending age;
 “ Eternity, that boundless race,
 “ Which time himself can never run,
 “ (Swift as he flies with an unwearied pace;)
 “ Which, when ten thousand thousand years are
 done
 “ Is still the same, and still to be begun.”

The inhuman custom of sacrificing children to idols did not however cease with the destruction of Carthage, but continued among the Africans till the time of *Tiberius*, who was so shocked at the horrid practice, that he not only prohibited it under severe penalties, but destroyed the idols, and hanged the priests.

The extensive, opulent, and populous city of Carthage was finally destroyed by *Scipio Emilianus*, in the third year of the 158 Olympiad, in the year of the world, 4159, and 147 years before Christ; and at present no vestiges of it remain, except some fragments of the noble reservoirs which received into the city fresh water for the use of the inhabitants, and the ruins of the expensive aqueducts, by which the water was conveyed; the latter reach above 30 miles into the country, are near 12 yards over, finely arched, and in most places faced with stone, or coated with a strong cement.

At a little distance from the ruins of Carthage, and about nine miles north of Tunis, stands *Kommart*, a walled town, inhabited by fishermen and gardeners, who supply Tunis with fish, fruit, and sugar canes.

Ariana, a little village, at about three miles distance from Tunis, is inhabited by poor gardeners, who bring their fruit and herbs to that metropolis for sale.

Arradez is situated on the road between Tunis and the gulf of *Guletta*, and is famous for its fine springs and excellent baths.

El-Medeæ, called *Africa* by some, and supposed to be the *Adrumetum* of the ancients by others, was formerly a place of great strength, but is much decayed, and at present scarcely merits mentioning.

Sonfa, or *Susa*, the capital of the province of the same name, is one of the most considerable cities in the kingdom. It has a flourishing trade for oil, linen, wax, honey, and pickled fish. The town is situated on a high rock, behind which runs an extensive plain country, fertile in barley, figs, olives, fruit, and pasture. Though it hath greatly fallen from its pristine grandeur, it is still wealthy and populous, and the inhabitants are polite and courteous to strangers. A Turkish

hassa resides here; the superior people are merchants, warehousemen, and mechanics; the lower class are husbandmen, herdsmen, and potters. It is divided into Upper and Lower city, has a good port, and pays 12,000 ducats to the governor of the province.

Monasther was famed in the Carthaginian and Roman times, and is now a flourishing city, surrounded by stout walls, and situated on the extremity of a cape; the houses are handsome, but the inhabitants are extremely poor.

Of *Heraclea*, a city on the sea coast, built by the Romans, but since destroyed by the Arabians, scarce any vestiges are remaining.

Kaywan or *Carvany*, is the capital of a province of the same name; and what is singular, it may be deemed one of the most populous and flourishing towns of the kingdom, though situated in a barren desert, destitute of fresh water, and without the least article which can sustain life, except what is brought in carts from several miles distance. It is 24 miles from *Sonfa*, and has, about half a mile from the town, a reservoir and a pond for the reception of rain water; the inhabitants are supplied from the first, and the cattle by the last; the waters of both, but more particularly of the latter, are unwholesome, and occasion many disorders, not only in the beasts but in the human species. A late author says, from good authority, “ This city was rebuilt by *Hukba*, generalissimo of *Ottoman*, or *Hamen’s* forces, which last was the successor of *Mahomet III.* Caliph of *Damascus*, in the year 652, and had led him from Arabia into these parts to make what conquests he could in them; *Hukba* having landed his forces in some of the neighbouring ports, made choice of this barren and desolate spot for the place of their rendezvous, and of the ruined city for his retreat, which he accordingly caused to be surrounded with lofty and strong brick walls, flanked with stately towers; and among other noble edifices, built a most magnificent mosque, supported by an incredible number of stately columns of the finest granite, two of which were of so exquisite and lively a red, bespangled all over with little white spots like the porphyry, that their price was reckoned incalculable, and the whole structure the most magnificent in all Africa. It had likewise a very considerable revenue and endowments, and the title and privilege of a head metropolis, as being the first Mahometan mosque built in this part of the world, upon which account it is likewise become the burying place of the Tunisian monarchs; and not only they, but all the grandees and wealthy men of the kingdom, are ambitious of having their remains deposited in it, from a superstitious notion, that the prayers of the head pontiff and successor of *Mahomet* will procure them a plenary pardon of their sins, and send them by the nearest way into paradise. The very city itself is held to sacred among them, that those great personages usually pull off their shoes before they enter it, and cause some stately chapels and oratories to be erected over the graves of their dead relations, and settle a yearly sum upon them, not only to keep them in repair, but likewise to retain a number of idle priests and monks to resort thither at proper times. It is most probably upon the account of this superstitious concourse, and vast donations, that this city is still so thriving, notwithstanding the dearth and scarcity of provisions.”

Tobulba, once a considerable city, is now but a very poor village; and *Gables* or *Capes*, anciently the noble city of *Epicurus*, is in much the same condition. About 12 miles south of the latter, is the island of *Jerba*, the southern boundary of the summer circuit.

Hamamel is a small but opulent city, situated upon a promontory near the sea, and so well secured on the land side by rugged and inaccessible rocks, that a very small expence would render it totally impregnable. It is 51 miles from Tunis by land, and 60 leagues by sea.

Bizerta is situated upon a canal between a lake of the same name and the sea, eight miles from Cape *Blanca*, and ten miles from Tunis; it is well fortified, particularly on the side nearest the sea, and contains two towers to defend the haven, a considerable magazine, and

and two large prisons for slaves; it has plenty of fresh water, and is well supplied with fish. Eight considerable villages belong to the governor of this place, whose inhabitants, as well as those of Bizerta itself are miserably poor, though the territory is pretty fertile; their only dress is a coarse cloth wrapped round their bodies, and another about their heads in lieu of a turban. They are, however, admirable horsemen, but they do not shoe their horses, or use either bridles or saddles. The Bizertines are deemed by all travellers the most superstitious people in the kingdom of Tunis, and by some in all Barbary. They will not undertake the most trivial affair without hanging a great number of amulets or charms about them; and if they travel, they load their horses with the same kind of supposed securities, which are only pieces of parchment or paper inscribed with strange characters, and sewed in leather or silk.

Porto Farino is much fallen from its ancient splendor, and is now only remarkable for its fine cotton, where the Tunisian navy is kept. The town stands between the Cape of Bizerta and the Cape of Carthage, on the promontory of Apollo; it is called by the natives *Gard-el-Malab*, or the *Cave of Salt*, from the salt-works in the vicinity. Lewis, king of France, commonly called St. Lewis, died here in his expedition to the Holy Land.

Bayjah or Baia, is the chief mart in the kingdom for corn, which the neighbouring territory produces in such plenty, that the Tunisians proverbially say, *if they had but such another market town, corn would be as cheap as sand all over the kingdom.* This town, which is about 30 miles from the northern coast, and 108 W. S. W. from Tunis, is surrounded by a wall, and defended by a citadel.

Turbo, or Urbs, is 180 miles south of Tunis, it has a castle with some cannon, and a garrison, and is inhabited by Andalusian Moors. Many vestiges of its former splendor are here found; and Maham bey, from the ruins of a magnificent theatre, caused a very lofty bridge, or rather dam, to be erected, in order to raise water from the river Mejerda sufficiently high to water a beautiful plantation of oranges, lemons, citrons, pomegranates, nectarines, peaches, apricots, dates, figs, and other fruit trees, which were set in distinct spots, that they might grow without intermixture with each other. Between the castle and the town, a chrysaline stream of fresh water ran through an alabaster conduit, and turned several mills in its course, but this valuable work is now almost ruined.

It is necessary to observe, that along some of the coast of this kingdom, the sand banks, which hydrographers denominate *fyries*, are very dangerous, as ships which approach too near are drawn in by the vortex, and often lost. The hot springs in many parts of the country likewise deserve mention. The waters of those of Mekkouan and Mereuga are exceeding hot, particularly those of the first; but their excessive heat renders them unfit for bathing. The baths of Seedy-Ebli and Elelmal-Hammah are just of a proper temperature, but those of Jereed, Caila, and Zuzer are only lukewarm.

This kingdom contains many salt lakes and marshes, and a mountain of salt, named Jibbel Hadileffa, which is as hard as a rock, of a dark red colour and bitter; but when it is washed from the precipices by the rains, it loses its bitterness, and becomes soft and white; besides the above, there are some small rocks of a bluish cast, the fat of which is much admired, and sells at a high price.

Some artificial curiosities are found in this kingdom, besides those already mentioned, particularly a threefold mosaic pavement, which is a noble piece of workmanship, exhibiting a great number of objects in the animal and vegetable creation, beautifully diversified, finely variegated with the most admirable colours, and wrought with a symmetry that is truly astonishing; this place is called *Seedy-David*, or the *Sanctuary of David*; for the natives imagine that it is the sepulchral monument of a celebrated Moorish saint of that name. Dr. Shaw, however, insists, that from the nature of the workmanship, it evidently appears to be the fragment of a Roman

Another magnificent piece of Roman antiquity is the amphitheatre of Jemine, or rather its fragments, which are 64 arches, and four orders of columns; but they have suffered considerably from the Arabs, and from one of the beys, who ordered four of the arches to be blown up.

The remains of the triumphal arches of Spaida evince their ancient magnificence; and the Mausoleum near Haunnamel is an admirable building, in the form of a cylinder, vaulted beneath, and 60 feet in diameter.

POLITICAL AND CIVIL HISTORY OF TUNIS.

THE government of Tunis is despotic and hereditary, but not to the eldest son only, for the bey is at liberty to name for his successor which son he pleases, or even to exclude all his sons, and nominate a brother, nephew, or any other relation. The sovereign is in fact independent of both the Ottoman Porte and his own dewan, though a nominal respect to the persons of both is still affected to be kept up. A Turkish *basla* resides here, and a dewan is frequently assembled, but the former is a mere cypher, and the latter without the least authority; so that the one can only act as a spy, and the other approve what they dare not condemn.

The beys of Tunis, however, through motives of fear, keep up a good correspondence with their neighbours of Algiers and Tripoli, and from policy, aim to cultivate a friendship with the subjects of England and France, though they are at perpetual variance with the Spaniards, Sarinians, Venetians, Maltese, the subjects of the ecclesiastical state, &c.

The revenues consist of the customs arising from imports and exports, and the tributes paid by the Arabians and Moors. The forces are composed of renegades, and the militia of the country; the first form the bey's guard, and garrison the metropolis, and the latter garrison all the other sea-ports and fortresses. This is the peace establishment; but in war time they are able to encrease their army with strong bodies of Arabians and Moors, though there is not much dependence to be placed upon the fidelity of these auxiliaries. Their maritime power is much less than what might be imagined, considering their admirable situation for commerce of every kind. Their capital ships are but four in number, the largest carrying only 40 guns; besides which they have about 30 galliots of various burthens, that are manned with from 20 to 120 men each, who are renegades, Turks, and Couloglies, or sons of married soldiers; the command is, however, always given to renegades, at least very few instances have been known to the contrary. The four large ships cruise twice a year, and are furnished with biscuit, butter, oil, and vinegar, by the bey. The galliots are fitted out by private persons, who pay a certain stipulated quota of whatever they acquire to the bey. The mercantile vessels are very numerous, and the merchants pursue traffic with great avidity. The whole of the Tunisian marine may be distinguished

Into	Ships Patachas Polachas Ketches Barks Pinks Tartans Canoes	Which have	Four masts, viz. main, fore, mizzen, and bowsprit.
			Three masts, viz. main, fore, and bowsprit.
			A square sail to the main mast, a smack sail to the foremast, and a mizen mast.
			A main, mizen, and bowsprit, and several smack sails forward.
			A round head, } A sharp ditto, } And main, fore, and mizen masts with smack sails.
			But one mast. Ditto, differing in nothing from Tartans, except being smaller.

When a ship brings in a prize, the hull of the vessel, and half the cargo, after all expences are deducted, belong to the bey, and the remainder is divided between the captain and the ship's company, in the following manner:

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The	Rais or captain Under rais or mate Pilot Gunner Clerk Quarter master Cockswain	} Hath	} Shares	6
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And each private man hath half a share. The bey has, moreover, one half of the prisoners taken, and the privilege of purchasing the rest, if he chuses it, at 100 piasters per head, every tenth person excepted, who becomes the property of the dewan; but the members of that body do not dare to claim their right.

Christian merchantment, on their arrival, always salute the castle of Goletta with three guns; but men of war wait to be saluted according to their rate, when they return the compliment with the same number of guns. During the whole time that a Christian man of war is in the road, the consul, and the merchants of the nation to which it belongs, keep colours flying on the tops of their houses. If a slave escapes, and gets on board a man of war, the bey cannot reclaim him; on which account it is usual, as soon as a ship of force appears in the road, to keep all the Christian slaves very close confined, and abridge them of the liberty otherwise allowed them till her departure; previous to which the bey sends to the commander a present of oxen, sheep, poultry, and other refreshments. The French passports for these seas are limited to three years, but the English extend to fourteen, and are not loaded with so many restrictions as the former. The Tunisians export corn, oil, wax, wool, hides, Morocco leather, beans, lentils, &c. and import Spanish wool, Languedoc cloth, pepper, sugar, vermilion, cloves, wine, brandy, hard ware, iron, steel, paper, gold and silver tissue, damasks, silken and woollen stuffs, &c. They likewise trade for a variety of articles to Egypt, Arabia, the Levant, and the neighbouring piratical states.

In Tunis the English, French, Dutch, Genoese, and Germans have their consuls, who are treated with great respect.

All public writings are in the Arabic language, which is here much corrupted from its purity and elegance; but commerce is carried on in that jargon of tongues known by the name of Lingua Franca.

Renegades of all nations, Jews are very numerous in this kingdom, and it is affirmed that there are upwards of 10,000 in Tunis only: but as they are very much addicted to cheat all with whom they deal, keep false weights and measures, make fraudulent bankruptcies, and adulterate most articles in which they trade, the laws are particularly levelled against them, and they are, when detected, more severely punished than any other foreigners.

As the religion, customs, manners, laws, &c. of the Tunisians are exactly the same with those of the Algerines, we shall defer our account of them to the article of Algiers, in order to avoid the necessity of repetitions, and only mention a few circumstances peculiar to these people. If a renegade should turn Christian again, they wrap him up in a cloth dipped in pitch, and burn him; or else pile stones, mud, mortar, &c. all round him, and having walled in all but his head, they rub that over with honey, which attracts wasps and other insects, who torment the poor wretch with their stings till he expires, which sometimes does not happen for several days. If a slave is caught in attempting to escape, or murders his patron, his limbs are all broken, and then he is fastened to a horse's tail, and dragged through the streets till he dies.

When dissolution sets his body free
From painful life, and loss of liberty.

REVOLUTIONS.

THIS country was alternately subjugated and overrun by the Romans, Goths, Vandals, Saracens, and Arabs; at length Abdul-Hedi, a Moorish officer of Seville, came with a considerable force, landed at Tunis, obliged the Arabs to evacuate the towns and villages,

and ruled the kingdom in quality of viceroy to the emperor of Morocco, with great reputation till his death, when he bequeathed the government to his son Abu-Zechatiah, a martial yet prudent prince, who extended the Tunisian territories, and raised contributions in all the countries to the confines of Negroland. On his demise he left the kingdom and an immense treasure to his son Abraham, or Abu-Ferez. This prince finding himself sufficiently powerful, revolted from the emperor of Morocco, assumed the title of King of Africa, strengthened and embellished Tunis, and gave it the name of the Metropolis of Africa. At his death he divided the kingdom between his three sons, giving Tunis to one, Bugia to another, and Numidia to the third.

Hutman, or Autman, who reigned over Tunis, soon dispossessed his brother Hamar of Numidia, and left both to his son Abu-Bar, who was afterwards deprived of them by Suhajah, a descendant of the caliphs of the Saracens. Muley-Mahmet, one of his successors, had many children, but they were all, except the youngest, so exceedingly wicked, that he appointed him to succeed him. This young prince, who was the celebrated Muley-Hassan, was scarce settled upon the throne, before his eldest brother attempted to make his escape from the prison in which he was confined; but, failing in his attempt, he was put to death, with several of his other brothers, and many persons who were suspected of adhering to their cause; for suspicion, in these cases, is as fatal as conviction:

“ He that but fears the thing he would not know,
“ Has, by instinct, knowledge from other eyes,
“ That what he fear'd was chanc'd.”

But one of his brothers, named Afrashid, fled to the king of Numidia, who raised an army in his favour, marched against Hassan, and totally defeated him: but being without artillery, it was impossible to take Tunis. Afrashid, therefore, burnt the suburbs, took leave of his Arabs, and repaired to Algiers, to engage in his cause the famous Barbarossa, who governed that kingdom for the grand signior.

Barbarossa took this prince to Constantople, where he was apparently well received, and promised redress; he was, however, detained there as a kind of hostage, while Barbarossa sailed for Tunis with a strong armament: having taken Biserta, Porto Farino, &c. he appeared before the tower of Goletta. This terrified Hassan, who was hated by his subjects, that he fled in the utmost consternation, leaving all his treasures behind him.

Hassan was no sooner gone, than the principal people imagining that prince Afrashid was in the Turkish fleet, released his wife and son from confinement, paid them the most profound respect, and sent two horses finely caparisoned to Goletta, one for Afrashid, and the other for Barbarossa, that they might make their public entry into the city. Perceiving their humour and mistake, the artful Barbarossa took care not to undecieve them, but gave them to understand that Afrashid was with him, and should immediately land to receive their allegiance.

Sixty royal galleys were then filled with Turkish troops to the number of 9000, who landed, and immediately took possession of the city and castle. The people were rather surprized not to see prince Afrashid with Barbarossa; but how greatly was their consternation increased, when, instead of even mentioning him, the politic Turk talked of nothing but their submission to the will of the grand signior. This apparent treachery so irritated the inhabitants that they flew to arms; some went after Hassan, to bring him back to their deliverance; while others attacked the castle: but the latter were repulsed with great loss, and the Tunisians were at length compelled to acknowledge the grand signior for their sovereign, and Barbarossa as his viceroy.

Hassan had recourse to a very unaccountable expedient to regain his dominions, which was making application to the Christian emperor Charles V. to whom he promised to become tributary. This rendered him still more odious to his own subjects, and obnoxious to all Mahometans in general. The emperor entered heartily into the enterprise, and prepared a powerful armament accordingly; while Barbarossa did all that an able commander

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murder could do upon such an occasion; he put Tunis into the best state of defence possible; invited all the Moorish and Arabian princes to join him, who readily gave him assistance, as they imagined that it was a general cause, in which all Mahometans were concerned, and persuaded most of the Levantine cruisers to aid him with all their strength: the court of Constantinople was, however, so involved in its Asiatic wars, that it could afford him but little assistance.

The emperor's fleet, consisting of 1400 ships of various sizes, at length appeared on the Tunisian coast, when the numerous forces were immediately landed, and the castle of Goleta invested in form, which, after a very stout resistance, and great loss on both sides, was taken by storm. The emperor then proceeded towards Tunis, while Barbarossa marched on his approach, and drew his army in order of battle in the plain of Cozur-Menevi, which is about three miles from the metropolis. The two armies presently came to engagement, when the Arabs soon giving way, Barbarossa was totally defeated.

Barbarossa, who had retreated to Tunis, now thought of making but escaping with his treasure, though he did all he could to conceal his intentions from even his own people: but his design was perceived, both from his hurry to remove his riches from the castle, and the order he gave to blow up all the Christian slaves. This diabolical command, however, none of his officers had the cruelty to put into execution. Among the Christian slaves was one named Paul Simoni, a brave Maltese, who had behaved so gallantly against the Turks, that Barbarossa would never suffer him to be ransomed on any account. This gentleman having an intimation of Barbarossa's design, found means privately to procure some hammers and files, when he immediately released himself and the rest of the Christian slaves from their chains, to the amount of 7000; and joyfully breaking into the castle arms, they furnished themselves with weapons, with which they sallied out, and killed or routed all the Turks who guarded the avenues to the castle. They then secured the place, and waved a white banner from the battlements, inviting the Christians to come to their relief.

The tumult this occasioned brought Barbarossa to the place, who demanded entrance into the castle, but was answered only by a volley of musquetry; when perceiving the nature of the case, he cried out, "I am undone! these Christian dogs have got possession of the castle, and all my treasure," and fled with the utmost precipitation, so that he got safe to the city of Barca before the emperor Charles knew of the revolution in his favour. Simoni, however, sent him word of Barbarossa's flight; and as soon as he entered the city, presented himself before him at the head of the newly-emancipated Christians; when the monarch tenderly embraced the Maltese knight, saying at the same time, "My dear friend, blessed for ever be that noble resolution which enabled you to break off your fetters, to facilitate my conquest, and increase the glory of the Maltese order." This gentleman was afterwards sent to Malta loaded with favours, and was most cordially received by those of his order. Thus the Christians became possessors of Tunis; but we are sorry to add, that the cruelties which they indiscriminately exercised upon the poor Tunisians of all ranks and ages, and of either sex, tended greatly to tarnish the laurels they had gained by their courage during the whole enterprise.

The emperor now re-settled Hassan upon his throne, under the following conditions:

1. That the fort of Goleta should remain in the emperor's hands as a pledge, though Hassan should be obliged to repair the fortifications at his own expence.
2. That a garrison of the emperor's troops should remain in it, but Hassan should maintain and pay them.
3. That prince Mahomet, Hassan's son, should remain in the emperor's power, as an hostage for the fidelity of the father.
4. That all Christian captives, of whatsoever nation, should be released without any ransom.
5. That the Christians should have a free commerce throughout the whole kingdom.
6. That they should be allowed to settle in it, to

build churches and monasteries, and enjoy the free exercise of their religion.

7. That no corsair, Turk or Moor, should be allowed to come to any sea-port, be furnished with any provisions, or be assisted or favoured in any case by the Tunisians.

8. That the whole coral fishery should belong to the emperor and his heirs for ever.

9. That the kings of Tunis should hold themselves vassals and dependants on the crown of Spain, and send thither yearly in token of it six horses, and 12 felleas; in consideration of which they should be invited to the protection of that crown.

All these things were exceeding disagreeable to the Mahometan powers, and rendered Hassan not only hated by them, but very contemptible in their eyes. As soon as the emperor returned to Europe, this general dislike began to evince itself, by the revolt of several of his cities, which either put themselves under the protection of the Turks, or erected themselves into little commonwealths; Barbarossa at the same time having raised a considerable army and fleet in Algiers, began a new attack upon Tunis. Hassan, being harassed on every side, sent to Europe for succour, which were liberally promised him, but the performance was so slow, that he determined to go and solicit them personally. While he was in Europe upon this errand, his son Hamida revolted against him, and raised a dangerous commotion at home, making the following specious motives the pretext for his unnatural rebellion:

1. That his father was gone to the emperor in order to turn Christian.

2. That Hassan's design was to cut him off from the succession, because he was a friend to Mahometanism, and to place the crown upon his brother Mahmud's head, who had a great propensity to Christianity.

The governor of Tunis, however, severely reprimanded him for his unnatural proceedings; which republic to much chagrined the prince, that he retired to a country house at a small distance from Tunis, where he mourned in private his precipitate conduct; but the people, who were more prepossessed in his favour than he imagined, really fancied that Hassan was dead, according to some flying reports, and that the governor would conspire with the Spanish garrison in the Goleta to crown prince Mahmud, and thereby free a Christian king upon them: these notions operated so powerfully upon the minds of the vulgar, that they tumultuously went to the place of prince Hamida's retirement, and made him an immediate offer of the crown. This exactly suiting his ambitious temper, he accepted of the proposal, and, putting himself at the head of the malecontents, he proceeded to the castle, where he caused the old governor to be murdered, and committed several other enormities.

Hassan having been apprized of this revolution, returned home with about 2000 Italian forces, but his son defeated him, took him prisoner, and deprived him of his sight, Hassan's brother Abdulmelech, however, drove Hamida from Tunis, and assumed the reins of government himself; but dying in a very short time, the Spanish governor of Goleta had one of his sons crowned king, instead of Hassan's son Mahmud, who ought in justice to have been advanced to the throne. The unfortunate Hassan himself found means to make another voyage to Europe; when applying to the emperor Charles V, he was kindly received, much pitied, and promised redress; but the promise was the only comfort he ever had, for the emperor never thought proper to perform it.

Hamida, in the mean time, had been so successful in forming alliances with the Arabian and Moorish princes and chiefs, that he recovered Tunis, and reigned without molestation till the year 1570, when Hali, basha of Algiers, again dispossessed him of it.

Hassan, during this interval, remained in the emperor's court, till that monarch had prepared a powerful armament to drive Barbarossa, and other formidable pirates, from the places they possessed on the Barbary coast. The command of the Christian fleet was given to the famous Doria, a great Genoese admiral, who

was ordered to begin his operations by dislodging the celebrated pirate, Dragut, from the places of which he had possessed himself on the Tunisian coast; for Dragut not only commanded the piratical, but the Turkish fleet, Barbarossa having resigned in his favour, that himself might have more leisure to pursue all manner of debaucheries, as his inclination for every species of libertinism seemed to increase, instead of diminishing with his years, till he fell a martyr to excess at upwards of four-score years of age. At length the grand imperial Christian fleet arrived on the coast of Africa with the unfortunate Hassan, old and blind, and his sons Mahomet and Muley-Bubekar on board: but the wretched monarch soon after died of a fever in the camp of the Christians, and was buried with his ancestors at Kaswan. He was of a majestic appearance, black complexion, brave, wise, and politic; but vindictive, cruel, and to the last degree revengeful.

Doria soon made himself master of most places on the sea coast, particularly Aloehia, in which he got an immense plunder; but the emperor afterwards ordered that place to be totally demolished, and the Christians to evacuate their possessions on the Barbary coast, the Goletta excepted, having occasion for his troops in Europe, when Hali the Turk possessed himself of Tunis; but Sinan bafsa made a total conquest of the kingdom in the reign of the grand signior Selim II, and destroyed all the Christians but 14, whom he sent in chains to Constantinople. Having brought the whole beneath the Ottoman yoke, he appointed for its government a bafsa, or viceroy, a dewan, several governors, or beys, over the different provinces, 4000 janissaries, and a number of garisons in the different cities, towns, and fortresses. This revolution terminated the splendor of the kings of Tunis, after 370 years continuance, from its first establishment in 1204 by Abu-Ferez.

Now Tunis began to be governed by deys chosen by the dewan; but the state was in such confusion, the jealousies so great, and the intrigues so various, that new deys were frequently elected, the whole being murdered or dethroned; so that in the space of 120 years, no less than 23 reigned, all of whom, five excepted, were either dethroned or murdered. The people in general were so dissatisfied at the very first with the bafsa that Sinan had placed over them, that they petitioned the Porte to abolish that office, and permit them to elect a dey to govern them, as was done at Algiers. This request was granted, and they immediately elected a popular person, of whom they were wonderfully fond at first, but they murdered him within the twelvemonth. One Ibrahim was their next choice, and they would have killed him in the same manner, if he had not luckily given them the slip, and fled to Mecca. These frequent and bloody revolutions gave an opportunity to the deys or officers of the second rank to usurp an authority over the deys, and to render the dewan, or senate itself, subservient to their pleasure. The Sublime Porte, alarmed at the despotic power of the Tunisian deys, determined to revive the office of bafsa, that they might have a person upon the spot to be a check upon the former: but so jealous was this polite court, that it never permitted its own bafsa to reside above two years at Tunis, lest that officer should become as powerful, as arbitrary, and as troublesome as the dey himself.

During the reigns of the several deys, Tunis must be considered rather as a kingdom involved in anarchy and confusion, than as a well-regulated government; and we are less acquainted with their history at that period, than at any other. But, subsequent to the year 1681, we are better acquainted with the Tunisian affairs; for at this time the bey Morat II. dying, left three sons, viz. Mahomet, Hali, and Ramadan, who for some time maintained a bloody contest for the succession: but Ramadan at length, greatly to his honour, declined his pretensions, and gave up all his right to his brothers, persuading them at the same time, in pity to the people, to compromise matters, and put a stop to their sanguinary proceedings: but his brothers, more ambitious and less humane than himself, continued the dispute for a considerable time by frequent appeals to the

sword, till Mahomet, growing tired of this contest, gave it up, and retired to Kaswan, where he resigned himself to a life of devotion; but the war was soon after again kindled by the perfidy of Hali; for Mahomet, when he went into retirement, entrusted his son Achmet to the care of his brother, that he might be brought up in the court in a manner suitable to his rank; but the treacherous Hali, instead of protecting, betrayed and murdered his nephew. This so exasperated Mahomet, that it drew him from his solitude; and being informed that the persons who had advised Hali to murder the young prince were fled, he pursued, overtook, and sacrificed them to his resentment. Hali himself had been driven from Tunis by the citizens, some of whose privileges he had attempted to infringe, but was now to full march to lay siege to that place, in order to reduce it to obedience. This seemed a favourable opportunity for Mahomet to obtain the crown; but an ambitious and artful person, named Cheleby, had an address to prejudice the people equally against both brothers, so that Mahomet appeared as obnoxious to them as Hali. This, however, occasioned a reconciliation to take place between the two brothers, who united their forces, and invested Tunis; when Cheleby making a fall, totally routed their troops; but he had not the prudence to make a proper advantage of his success, by pursuing the brothers, who soon rallied, recruited their force, and strengthened their army by the addition of 40,000 Algerines, whom they hired of Ibrahim dey of Algiers. With these troops they soon made themselves masters of Tunis, and took Cheleby prisoner, whom they put to death. The Algerines committed many horrid cruelties and depredations in the city, till they were paid and sent home, and Mahomet was universally acknowledged as bey: but this prince ruling in a very arbitrary manner, the people called in the Algerines to expel him from the government, which they did, and made Ben-Choukce, his brother-in-law, bey in his stead; but the change availed them nothing, for the latter was as arbitrary and rapacious as the former; so changing their minds again with their usual facility, they dethroned Ben-Choukce, and restored Mahomet.

Mahomet dying soon after, his brother Ramadan was made bey; who, having lived always a recluse life, knew nothing of public business, or of mankind, and was consequently very unfit to govern a kingdom: but what was worse, instead of taking any trouble to acquaint himself with his duty, he devoted himself entirely to pleasure, and made an Italian sinner his prime minister, leaving the whole administration of affairs to him. This occasioned several commotions, and at length so much exasperated the people, that they strangled Ramadan, and tore his prime minister piece-meal. Morat, the nephew of the former bey, succeeded his uncle, and proved a monster of cruelty; but being murdered by Ibrahim, the captain of his guard, the assassin was advanced to the throne, and, after an unfortunate reign of no great length, was killed in a sea-engagement, (the consequence of an insurrection among his subjects,) and was succeeded by Hassan-Ben-Hali, a polite and formidable prince, who freed Tunis from a dependence on the Porte, rendered himself so powerful as to stand in no awe of his neighbours the Algerines or Tripolitans, refrained his subjects from acts of piracy, and concluded many commercial treaties with the Christian powers, particularly the Dutch and English: the stipulated articles between the Tunisians and the latter being nearly the same as those between the Tripolitans and the English, and concluded with them by the same general man, that is, admiral Baker; since which nothing hath happened that requires any particular mention.

S E C T. IV.

A L G I E R S.

THE kingdom of Algiers takes its name from its metropolis, (the only city of consequence in all the Algerine territory) and is divided into 18 provinces, viz.

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ed of the coast, where he reigned the way was soon after ah; for Mahomet, with his son Achmed, did not bring him to his throne; but, being, lately, married Mahomet, that being informed that he had murdered the king, he had some of whose friends, in order to reduce him, had an opportunity but an ambitious man had an address to both brothers, to us to them as I have, tion to take place of their forces, and king a fully, totally of the prudence to self, by pursuing the ed their forces, and tion of 40,000 Al- him dey of Algiers, themselves masters of ener, whom they limited many horrid city, till they were was universally ac- ruling in a very ar- the Algerines to which they did, and saw, by his head; for the latter was former; so changing policy, they dethroned it.

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B A R B A R Y.

1. Algiers Proper.
2. Tremecen.
3. Termez.
4. Bujeyah.
5. Angad.
6. Beni Arzaid.
7. Miliana.
8. Couco.
9. Labez.
10. Tebessa.
11. Human Bar.
12. Harefjol.
13. Oran.
14. Mostagan.
15. Bona.
16. Sargel.
17. Irgeri.
18. Constantin.

This kingdom, which is 480 miles in length from east to west, and 100 miles in breadth, where widest, is situated between 30 and 37 deg. north latitude, and between one deg. west, and nine degrees east longitude; being bounded by the Mediterranean on the north, Mount Atlas on the south, the kingdom of Tunis on the east, and the river Mulvin, which separates it from the empire of Morocco, on the west. The climate of Algiers is remarkably serene and fine, so that the country seems to enjoy a perpetual verdure, and the people are enacquainted with the extremes of heat and cold. This is to be understood only of the parts toward the sea, the inland parts being principally wild and barren, and very little inhabited except by a great variety of wild creatures, particularly lions, tygers, leopards, buffaloes, wild boars, flags, porcupines, monkeys, ostriches, &c. some of which it may not be improper to describe here.

The African lion has a very large head, which is principally owing to the extraordinary thickness of the skin that covers it, and the largeness of the jaw bones. The tail runs tapering to the end, yet it appears to be all of a thickness, which deception is owing to the inequality of the hair that covers it; for at the beginning the hair is very short, but increases in length, as the size of the tail decreases in bulk, and is very long and bushy at the extremity. He has 14 teeth in each jaw, a strong neck, rough tongue beset with prickles, and bright shining eyes; the structure of the paws, teeth, eyes, and tongue is the same as those of a cat; and, according to the observations of the members of the Royal Academy at Paris, the internals of both these animals resemble each other: one of the lions dissected by those gentlemen, though a young one, was seven feet and a half in length, from the nose to the beginning of the tail, and four feet and an half from the top of the back to the ground.

The difference betwixt the lion and lioness is this, the latter hath no long hair about the neck, but the muzzle is more taper, the head flatter, and the claws less than those of the lion.

The characteristics of a lion are the strength of his limbs, the majesty of his appearance, the dignity of his prey, the fire of his eyes, and the nobleness of his disposition; he fights the weak enemy, but attacks a strong one with the most impetuous fury. He expresses his anger by erecting his mane, and beating his sides with his tail; but his hunger and ferocious temper often give way to his generosity:

- "For when the generous lion has in fight
- "His equal match, he rouses for the fight:
- "But when his foe lies prostrate on the plain,
- "He sheaths his paws, uncurls his angry mane,
- "And, pleas'd with bloodless honours of the day,
- "Walks over, and disdain'd th'inglorious prey."

The tyger has a short neck, and skin full of blackish streaks, or yellow spots encompassed with black hair; shining eyes, sharp teeth, crooked claws, feet like those of a cat, and long tails without any tuft at the end, like a lion. The flesh is white, tender, and well-tasted. The tyger will not feed upon any animal but what he kills himself; and when he meets with several animals, he kills all if he can, and sucks a little of the blood of each.

A panther, or leopard, is like a tyger in all respects except the size and skin, being a smaller animal, and spotted instead of streaked: the body is long, the eyes bright, the mouth large, the teeth strong and white, the ears round, and the spots of several colours.

The wild bear is always of a grizzle or iron grey colour; the front is larger than that of a tame hog, the ears are shorter, rounder, and black, the tail and feet being of a similar colour.

The Porcupine is about the size of a badger, and not unlike that animal in shape, being about two feet and a half from the end of the nose to the tail; the feet are short, the neck is about five inches in length, and the head the same. On the back and sides he is covered all over with quills; on the back part of the head, and on the neck, there is a broad tuft, consisting of many flexible quills; some of the quills are a foot, and many of the whiskers six inches long.

The ostrich is a very large bird, being usually seven feet in height from the top of the head to the ground; but the neck itself is so long, that it comprizes three of those feet. From the top of the head to the rump, when the neck is stretched out in a right line, it is about six feet, and the tail is 12 inches in length. The wings are exceeding strong, but at the same time they are too short to enable the bird to fly, though they serve as sails, and assist it to run with great expedition. The plumage is black, white, or grey; the large feathers at the extremities of the wings and tail are white; the others are black and white intermixed. The sides and thighs have no feathers, nor are there any under the wings. All the feathers of ostriches are as soft as down. Dr. Brooke, in his Natural History, says, "An ostrich is the most greedy bird that is known, for it will devour leather, grass, bread, hair, metals, or any thing else that is given him; however, he does not digest iron and stones, as some have pretended, but voids them whole; these substances enter into the gizzard: a remarkable instance of this occurred in an ostrich belonging to a Morocco ambassador here, and intended a present to the king's menagerie. I, among many others, went to see it, when it plucked off the brass shell of a button from a gentleman's coat, and swallowed it; a few days afterwards it sickened and died, when, upon opening it, the button was found in the gizzard, which it had gangrened."

The beforementioned 18 provinces into which Algiers is divided, are comprehended under three general heads or governments, viz. the eastern, or Levantine; the western, and the southern government. The towns in the first are Bona, Constantin, Gigeri, Bugia, Steffa, Tebes, Zamoura, Biscara, Necanz, and Corco. The second contains Oran, Tremecen, Mostagan, Tenez, and Scerelly. But the third, or southern government, hath not a single house in it, the inhabitants being almost wild, and living in tents, which they remove at pleasure. To speak of these in order:

1. Bona, once the capital of the province of its name, and supposed to be the ancient Hippo, a sea-port built by the Romans, and the seat of the celebrated St. Auslin. Nothing now is visible of its ancient splendor, as it is but a poor mean place, thinly inhabited, and much exposed to the incursions of the Arabs. The only fragments of its ancient grandeur are the ruins of a noble cathedral or monastery; for antiquaries are uncertain which. Near there is a famous spring, called St. Auslin's well, and much resorted to by French and Italian sailors. The fortress hath a garrison of 300 Turks, commanded by an aga, who is governor of the town.

2. Constantin, the Cista-Numidia of the Romans, received its present name from Constantina, the daughter of Constantine the Great, who rebuilt it with great magnificence; the situation is on a peninsula, difficult of access, except towards the south-west. It is 48 miles from the sea, one mile in circumference, well fortified, and contains many antique fragments, particularly a noble bridge, near which is a large subterraneous aqueduct that terminates in a cascade, into which state criminals are thrown, and receive their deaths by being dashed to pieces against the rocky bottom. The bey of the eastern government resides here, and has under his command 300 Turkish horse, and 1500 Moorish soldiers. The inhabitants are opulent, haughty, and spirited. The neighbouring mountainous territory contains a robust, hardy, and brave people, tenacious of their

their liberty, civilized, and humane. They furnish the neighbouring towns with great quantities of fruit and other provisions, and are able to raise 40,000 fighting men; on which account the bay of Constantina stands in great awe of them. They, however, are destitute of firearms, and have only lances and arrows to annoy the enemy with. On the sea-coast, at a small distance from Constantina, stand the ruins of a Roman colony, anciently called Colo. It is situated on a high rock, and has a garrison under the command of an aga; adjoining to it is a French factory, where the Moors bring hide, wax, and wool for sale; and, at no great distance, are the remains of the ancient city of Stora, the bay of which is still good. Constantina was the residence of the kings of the province of the same name, till 1520, when it was conquered by Barbarossa, and annexed to the Algerine territories.

5. Gigeri contains about 1500 houses, which are inhabited by very poor people. It is defended by a fort, and a small garrison, and is situated on the sea-coast between Bona and Bujyah, at about the distance of 15 miles from each. The whole territory contains no other towns, the natives living in a roving wild manner, robbing all they can come at, plundering any ship that is so unfortunate as to be wrecked on the coast, and treating the crew with the most savage ferocity. The bey himself cannot take or reduce them to any kind of order, as they fly to places inaccessible to all but themselves, and put the Algerine army at defiance.

6. Duga was formerly a splendid place, but now lies in ruins, and contains nothing remarkable but the sepulchre of Sedy Buis, the tutelary saint of the place. There are three castles, two at the port, and one upon a rock. The inhabitants deal in iron works, particularly plate, muskets, &c. &c.

7. Souda, or Souda, about 60 miles to the south of Bujyah, and 15 from the sea, is situated in a fertile valley, contains about 200 families, who are miserably poor, and exhibit only the melancholy ruins of its former magnificent buildings.

8. Tabet was formerly a flourishing city, but at present is quite deserted, and a desert inhabited.

9. Zenneta, by the tyranny of the Algerine government, is reduced to a deplorable situation as the two former, though the territory is one of the most fertile spots in all Barbaria. It has a market every Monday frequented by the Arabs, and is defended by a fort with a good garrison.

10. Biskera has a fort and a garrison to keep the inhabitants of the neighbouring district in awe. The people are very ignorant, and lead a wandering kind of life; but their chief employ is catching and taming wild beasts, particularly lions and tigers, which they carry to Algiers for sale.

11. Necanz, situated about 60 miles to the south of Souda, is one of the pleasantest towns in Barbaria. It is watered by an agreeable river, whose banks are adorned with a variety of beautiful trees. The town contains a magnificent mosque, and a large well-endowed college for the education of Mahometan youth. The merchants in general are polite, the women handsome, the houses neat, the gardens well laid out, and the neighbourhood very fertile.

12. Ghiso was formerly the metropolis of a kingdom of the same name, but the Portuguese entering into frequent alliance with the Spanish court, the Algerine government, in the beginning of the 17th century, thought proper to lay waste the whole country, and destroy every town in it. The territory, though mountainous, is very fertile, and the people could never be brought to submit; but the Algerines keep them in a state of servitude by preventing them from carrying on any kind of commerce as they formerly did.

We come now to the western or second Algerine government, in which district the principal places are,

1. Oran. This city was the residence of a bey, and though it has fallen from its primitive splendour, is still the most important place in the kingdom, the city of Algiers excepted. It is situated upon a declivity near the sea-coast, a mountain overlooks it, upon the top of which stand two castles; and, at the distance of a fur-

long, a third. These defend it towards the sea. The southern side is covered by two other castles, and a fortress is erected near the source of a rivulet, which supplies the city with water, for the defence of the subterranean magazines of corn. In 1505 the Spaniards took this important place, which was recovered by the Algerines in 1738; but the former again retook it in 1732, and are still in possession of it, though some modern geographers, for want of better information, have returned it to the Algerines without giving them even the trouble to besiege it. About six miles from Oran, stand the ruins of the ancient city of Batha, where a little chapel is built to the memory of a Marabout, who saved up money enough to maintain 500 disciples, whose sole business was, at certain hours, to repeat a long Mahometan litany by the help of their beads.

2. Tremezen, situated 30 miles from the sea, and 90 south-west of Oran, is surrounded by a strong wall well fortified; has five gates with draw-bridges before them, and a strong castle containing very handsome barracks for the janizaries who are in garrison. Tremezen, while the metropolis of the kingdom of the same name, was a noble city, but is now fallen greatly to decay; for out of 150 mosques, and 160 baths, there are remaining only eight of the former, and four of the latter. The inhabitants are extremely indigent, and the place exhibits little but the fragments of its antique magnificence; among which the remains of a reservoir, or basin for water, are the most conspicuous.

3. Mologan, 60 miles to the east of Oran, is built in the form of a theatre opening to the sea, and surrounded on every other side with rocks which hang over the town. The ruins of an old Moorish castle stand in a space between the rocks, and there is a strong stone wall towards the sea with a modern-built castle garrisoned by a number of Turks. The citadel is erected upon the summit of one of the rocks, and commands both city and territory: the haven is commodious, and the town is well supplied with fresh water. The neighbouring mountains are inhabited by a people called Mologans, who live in tents, pay a great number of tributes, and pay 12,000 crowns annually to the dey of Algiers.

4. Tenez, about 20 miles east of Mologan, is a league from the sea, where it has a convenient port. Here is a castle that was once a royal palace, and in which the governor resides. The fortification is strong, the garrison numerous, and the neighbouring territory fertile.

5. Sheshel, or Serrelly, the last town in the western government, is a very poor desolate place, situated about 24 miles to the westward of Algiers. It is defended by a Turkish garrison, and has a little port, which will only admit of small vessels.

The southern district, or third government, is inhabited by a wild set of people, who roam from place to place, and live in tents while they reside in any particular spot. The territory itself is hilly, a part of Mount Atlas running through it; the only riches of the people are their numerous flocks and herds. They pay a tribute to government, but the bey is obliged to come at the head of an army to collect it annually, and may then evade the payment by retiring to inaccessible places till the troops are withdrawn.

Having gone through the three districts or governments, their towns and inhabitants, we shall now view the whole with a particular description of the city of Algiers, the metropolis of, and only city of real consideration in the whole kingdom.

Algiers stands in 36 deg. 30 min. north latitude, and 34 deg. 15 min. east longitude, and is situated upon the Mediterranean Sea, which washes it upon the north, and north-east sides. It is built upon a declivity, on which account, and the whiteness of the terraces, the prospect of it from the sea is admirable. It is about three miles in circumference, and the walls are in general 25, and towards the sea 40 feet in height, 12 feet in thickness, and flanked with 69 towers. The ditch is 20 feet wide, and seven deep; but at present it is almost choked up with mud. Many of the gates of Algiers have been walled up, but those still open are six in number, viz.

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1. The Alcaflava, which forms the western angle of the highest part of the city, is of an octagonal figure, and has embrasures on every side.
2. The Babjilkeed, or New Gate, towards the south.
3. Bab-Azoune towards ditto.
4. The Fisher's Gate, which forms the eastern angle of the city.
5. The Mole, or Down Gate, towards the north.
6. The Babel wed, or River-Gate, facing the river Elaved towards the north.

On the western side of the river is a ridge of hills, on which two fortresses are erected. The above are the strength on the land side, but the fortifications towards the sea are much stronger, and more considerable.

The Mole was the work of Cherodin the son of Barbarossa, as well as many of the other fortifications; for that monarch employed all the Christian slaves in the improvement of the old, and construction of new fortifications in and about Algiers; and by personally inspecting their proceedings, had the satisfaction to see all be wished for completed in the space of three years. The Mole is 100 paces in length from its gate to the castle that defends it, and about seven in width: on one side is a rock, and on the other a stone key; the castle, which is erected upon a rock, serves at once for a fortress and a light-house. To the south there is another fortress, with three batteries, to defend the entrance of the harbour. The slaves are continually employed in bringing stones from a quarry in the neighbourhood, which they lay on the sand to defend the Mole from the impetuosity of the waves; and this laborious work is obliged to be repeated continually, because the sea constantly washes them away, and makes a perpetual supply necessary. The embrasures of the castle and batteries are in good repair; the cannon are of brass, and their carriages, with all other necessary utensils, are kept in excellent order.

Algiers is supposed to contain 100,000 Mahometans, 15,000 Jews, 2000 Christian slaves, and some renegades. There is one street which is broad and handsome, and passes quite through the town from east to west, in which the houses and shops are elegant and capacious, and the markets are here kept; but all the other streets are narrow, incommodious, and dirty; so that passengers are forced to squeeze themselves continually against the houses, to give way to camels, horses, asses, mules, &c. and persons of all denominations are obliged to make room, if they meet with a Turkish soldier, till he is past, otherwise they are sure of being insulted and ill-treated for their want of respect to these fellows, who walk about with prodigious dignity, and respect to be revered as much as if they were sovereign princes; for their pride is almost inconceivable, and their insolence intolerable. Some travellers have accounted for the narrowness of the streets, by asserting that they were so continued as a shelter from the heat; and others attribute their being built in that manner to the frequency of earthquakes, on which account the streets are not only contracted, but the houses low, and propped by pieces of timber passing across the streets from one to the other.

The houses, which are about 15,000 in number, are built either of stone or brick, upon a square plan, with a paved court in the center. Round the court is a double range of galleries one above the other, and both supported by columns. All the houses are flat-roofed; the terraces in general serve either to walk upon, or dry linen, but many embellish them with pretty gardens, and a neat summer-house in one corner. The people are obliged, by the laws of the place, to whitewash their houses inside and out, at least once a year; but all who can afford it do it much oftener. Their furniture is exceeding mean, consisting only of a few wooden and earthen utensils, a mat, and two quilts laid upon a few boards to serve as bed and bedstead. As there are no squares or large vacancies throughout Algiers, the inhabitants may pass from one end of the town to the other over the roofs of the houses, and most of them visit each other this way. Though the houses in general are mean, many of the principal people have very fine edifices, the pillars and pavements of which are of a

very beautiful marble, and the ceilings and folding doors finely carved, painted, and gilt. Of these, the palace of the dey stands in the center of, and is the most magnificent in the city. It is very extensive, and surrounded by two superb galleries, one above the other, supported by marble pillars. It has two grand halls, in one of which the down meets every Sunday, Monday, and Tuesday.

The barracks for the Turkish troops are noble structures, adorned with fountains, and contain many spacious and convenient apartments. Married men are precluded from lodging here, but take up their habitation either in private houses, or in one of the four fenelucas of the town; the latter being large commodious buildings, consisting of several ranges of apartments, warehouses, &c. which are let indiscriminately to all who chuse to take them, and serve instead of taverns or inns. Christian strangers, if of any consideration, are usually accommodated at the consul's house of the nation to which they belong; but the poorer Levantine, or other traders, lodge as above, and may eat and drink according to the circumstances or inclinations, as there are many cooks shops, taverns, and other public houses, kept either by the Christian slaves of the deylike, or the Jews, who will accommodate any person, or deal in any commodity. The mosques are 107 in number, superbly built, and easily situated near the sea side; the baths are numerous, and in general large, sumptuous, paved with marble, and well furnished with the conveniencies requisite in such places. The Mahometans are obliged by their religion to use them five times daily, but their pleasure often prompts them to go still more frequently. A number of baths are appropriated to the use of women only, who do not resort to them for the benefit of bathing alone, but for the sake of intriguing; for though the most dreadful punishments attend detection, yet the Algerine women venture every thing to pursue their inclinations. Upon this occasion we cannot forbear transcribing the following passage from the writings of a nobleman of distinguished abilities: "The women are indulged much more liberty throughout all Barbary, than in the Levant, and the Algerine women are less confined than the rest of the Africans. They are allowed to go out when they please, upon the pretence of going to the bath, being commonly accompanied by some Christian slave, who are as to many waiting women. Those women whose husbands are very rich, are preceded by a man who serves as a conductor. This man is always a slave, on whose fidelity the husband relies very much; but he is frequently imposed on by the man in whom he confides. As eunuchs are bought at a very dear price in this country, and can be employed in nothing but in superintending the women, they not being robust enough to undertake laborious toils, the Algerines have no concern with them; they prefer Christian slaves, who are of great service, being employed by them in works of every kind. It must indeed be confessed, that the liberty which slaves are allowed, of being in the company of women, and even of speaking to them, is frequently of dangerous consequence to the repose and honour of husbands."

"The female sex are still more devoted to gallantry in this country than in Constantinople; the climate inspires fondness, and the scorching air raises in the heart such a flame as nothing can extinguish; an African woman will brave every sort of danger, and run every hazard to satiate her passion, and cannot be intimidated even by the fear of death. There is a law enacted here, which is strictly put in execution, pursuant to which, any woman who is convicted of being engaged in a criminal correspondence with a Christian, is sentenced to be tossed into the sea, with her head tied in a sack in case her lover does not turn Mahometan. Examples of this severe punishment are frequently seen, notwithstanding which, the married women and maidens are fired with a most violent passion for the Christians, and there perhaps are as many intrigues in Algiers as in any Christian city. The little affection they bear to their husbands, and the constraint that is put upon them excite them to break the marriage vow; farther, the indulgence, in which they pass

pass their days, they being confined to their houses, where their sole employment is to invent methods, in order to over-reach their tyrants, and the long voyages these commonly undertake, greatly favour their intrigues. They sometimes are eight or nine months at sea, and whilst they are plundering and destroying the Christians, such as are slaves in Algiers revenge part of the ills which those of their faith suffer."

"When these confaits are upon their expeditions, they generally keep their wives in the city, but the moment they return they take them to their country houses, where they unbend after the many hardships they have undergone at sea. The liberty allowed their women of walking in the gardens gives them an opportunity of continuing their intrigues. If they can speak to their lovers only by stealth, they find an opportunity of explaining their meaning, by ranging the flower pots in a certain order."

"Artifice and love have invented such a language in this country as is unknown in all others. A slave who is in love with and beloved by his mistress, is able to explain the several impulses of his heart, by the manner in which he disposes a parterre; a nosegay made in a certain manner, contains as many tender and passionate ideas as could be thrown into a letter of eight pages in length; the *flower-gentle* being placed by the *visite*, signifies that the lover hopes, after the husband is gone away, to compensate for all the evils which his presence contains. The *orange flower* denotes hope, the *marigold* implies despair, the *amaranth* shews constancy, the *tulip* reproaches with being unfaithful, and the *rose* supposes an encomium of beauty."

"From the particular attributes ascribed to their flowers a perfect language is formed. If a lover, for instance, was desirous of acquainting his mistress, that the torments he suffers have brought him to the brink of despair, and if he never expected to be made happy again by the absence of his rival; in this case, he forms a nosegay of a *marigold*, an *orange flower*, a *flower-gentle*, and a *visite*. The slaves easily find an opportunity to communicate those billet-doux to their mistresses, there being some secret place in the garden where they always place them. Answers are returned in the same manner; for by gathering some flowers, they form their letter of them undiscovers by any spectator; the signification of the principal letters being sometimes known only to two persons, who never fail to make deviations from the language commonly used, to prevent their being discovered."

"Love only could have been industrious enough to invent so ingenious a method to elude the care and foresight of jealous husbands; what will not two lovers effect when necessity forces them to have recourse to stratagem? I was lately told a story which will equally touch and surprize all readers, who are unacquainted with the violent lengths to which love will carry the African women."

"The only daughter of one of the richest Moors in this country, entertained a passion for a Portuguese slave. The girl, pursuant to the custom established in Africa, made the first advances, neither the large fortune she justly expected, nor the groveling condition of her lover, could divert the resolution she had taken to marry him; and notwithstanding the obstacles which the forelaw with regard to the execution of her project, nothing could make her lose the hopes of giving success to it. The Portuguese, struck with the thoughts of his good fortune, offered the fond mad the moment she discovered her passion to run away with her to Lisbon, which might have been done easily enough, and the Christian might have escaped by the assistance furnished

him by Zulima, for such was the name of our beautiful female African. She was sensible that the expedient proposed by her lover was the most rational one, and almost the only one that could bring her to her wished-for happiness; but being a jealous Mahometan, and firmly persuaded of the truth of her religion, she could not consent to retire to a country where she would have been forced to quit her faith. I love you, Sebastiano, said she to her lover, much more than I do myself; grief will kill me, if I am not made your wife, and yet I can never prevail upon myself to purchase my happiness at the price of my faith. It is not impossible but we may be happy in this country without running the hazard of being discovered in case we should fly: change your religion, remove by turning Mahometan the chief obstacle that keeps us asunder, and leave the rest to me. The Portuguese was much less attached to his religion than the female Mahometan, not to mention that the fear of totally losing his mistress, the desire of recovering his liberty, and the hope of acquiring a great fortune, had the strongest influence on his resolutions. He promised to comply with any thing she might require of him, and upon a solemn promise made by him to quit his religion whenever it should be necessary, the charming Moor indulged him with whatever love was capable of bestowing."

"These favours served only to strengthen the passion which Sebastiano felt for her; the fear he was under of one day losing his dear Zulima increased his tenderness, and his mistress was in the like frame of mind. Her whole attention was to give success to the design she had in view, but she found new obstacles every moment; when on a certain day, at a time she least expected it, her father declared that he intended to marry her to one of the principal men of the country. These words were as a thunderbolt to the maiden; in the first transports of her grief she resolved to fall at her father's feet, and open her whole soul to him; nevertheless she did not yet dare to comply with her first impulses, for fear of exposing her husband to the anger of an exasperated father, which might probably carry him to the greatest lengths."

"In this dilemma Zulima resolved to make use of an expedient, which was equally extraordinary and infallible; in order to succeed in her design, she bade her lover meet her at a certain place, whither she went upon the pretence of going to the bath, and was attended only by one woman; Sebastiano being come to the place appointed, had like to have died with sorrow, upon hearing his mistress was going to enter into the marriage state; however, Zulima bade him take heart, telling him that she hoped fortune would soon become more propitious to him; she then ordered the woman who had accompanied her, and was her constant, to go and inform the cadi, that her mistress was in such a place in the arms of a Christian: the attendant obeying, the judge came with his subaltern officers, and surprized the two lovers in the midst of their warm transports, when they were instantly conveyed to the prison where criminals are tried; Zulima's father being told the accident which had happened to his daughter, was seized with despair, upon which she flew to the prison in order to see her, but he was told that he could not be admitted to speak with her till such time as her trial was over; that inquiry was now making whether the Christian slave would turn Mahometan, and that if he would comply on that condition, the two lovers should be married together pursuant to the laws, but that in case of his refusal he should be impaled, and his daughter drowned in the sea."

"Mustapha, for this was the name of Zulima's father, knew but too well what punishment would be

* Many of the learned have supposed that love, and not commerce, first introduced the knowledge of letters to mankind, as the human heart feels less anxiety for the produce of the earth than the passions of the soul, and is not so solicitous concerning fecrity in articles of trade as in the impulses of inclination.

"Heav'n's first taught letters for some wretch's ill,
Some Hamid's lover, or some captive maid;

"They live, they breathe, they speak what love inspires,
"Warm from the soul, and faithful to its fires;
"The virgin's sigh, without her tears impart,
"Excuse the blush, and pour out all the heart;
"Speed the lost intercoure from soul to soul,
"And wait a sigh from Indus to the Pole."

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inflicted upon his daughter, in case the Portuguese re-
fused to turn Mussulman, and indeed the only motive
which prompted Mustapha to desire a fight of them,
was to offer his wealth, and engage the Christian to
change his religion. He had no occasion to make use of
rhetoric to exhort them to prefer life to a cruel death,
for the moment he made the overtures, Sebastiano an-
swered, that he would gladly embrace the religion pro-
posed by Zulima, and marry her, and the father thought
himself happy in having the opportunity of preserving
the life of his only daughter upon these conditions."

Besides the baths used for bathing, which are about
do in number, six others are converted into prisons for
the Christian slaves, in each of which there is a chapel
for the free exercise of their religion. Every slave is
allowed a mattress and a rug for a bed; they are let out
at a certain hour in the morning, and must be punctual
at night, to the time limited for their return to be
locked up.

Without the walls of the town are several tolerable
edifices, which add to the beauty of the environs, par-
ticularly the marine officer's public hall, a Marabout's
superb dwelling, and a variety of Turkish sepulchres
and monuments; among the latter, six magnificent tombs
of a circular figure are the most conspicuous: they
were erected to the memory of six deys, who were suc-
cessively elected, and then murdered in the dewan with-
in a few days. It is to be observed, that the tombs
of deys and bassas are distinguished by a stone, on which
a turban is carved in relief; those of the agas, and
other military officers, by a pike fixed in the ground
close to the coffin; those of the sea captains, by a staff
with a gilded ball at the top; and those of the common
people, by stones laid on the grave in the form of a
coffin.

Formerly the city of Algiers had none but rain wa-
ter, and the inhabitants were often greatly distressed
upon that account; till a Moor, who had been driven
from Spain, contrived, by means of two aqueducts, to
introduce as much into the city as was requisite to sup-
ply 100 fountains with water.

The territory about Algiers is very fertile, and the
gardens, groves, and country feats numerous: in their
gardens they use but little art, but trust to nature in
most productions of the earth, which occasions a wild
exuberance to reign throughout the whole, and many
of the fruits and vegetables not to arrive at the per-
fection they might be brought to by means of grafting,
pruning, transplanting, &c. The gardens are not
walled, but surrounded by inclosures of Barbary fig-
trees, which, from their compactness and prickles, are
more secure than any other kind of fence. Among other
rich spots in Algiers Proper, the great plain of Metu-
jah is admired for its astonishing fertility; it is 50
miles in length, and 20 in breadth, includes many de-
lightful villas, fragrant groves, and pleasant gardens, and
produces such a profusion of the most delicious fruits of
all kinds, rice, roots, and grain of every species, that
the inhabitants enjoy always two, and frequently three
crops in the year.

The only natural curiosities in the vicinity of this
city, are the hot baths of Meerega, the principal of
which is 12 feet square, and four deep; the waters are
exceeding hot, and when they have filled the above
basin, discharge themselves into a smaller, where the
Jews bathe, as they are not permitted to use the same
bath as the Mahometans. These hot baths proceed
from the great quantity of sulphur, nitre, and other
inflammable bodies in the bowels of the earth; from
whence likewise originate the frequent earthquakes that
disturb the kingdom in general, and the city of Algiers
in particular.

S E C T. V.

Of the Inhabitants of Algiers, their Customs, Manners,
civil and ecclesiastical History, &c.

THE inhabitants of Algiers are a mixture of Bere-
bers, the oldest possessors of the country, Moors,
Moriscos driven from Spain, Arabians, Levantines,
Turks, Jews, Christian slaves or most nations, and the

children descended from combinations of all the above
various kinds of people; but the most numerous are
the Moors and Arabians: the Moors are divided into
two orders, viz. those who live in towns and follow
piracy, or various professions by land or sea; and those
who wander about without being possessed of houses,
land, or riches. The first are the citizens of the king-
dom, the latter the bulk of the inhabitants.

The wandering sort are distinguished into various
tribes, each forming an itinerant village, and every
family living in a portable hut; they live by the produce
of the lands, which they farm of those of the first order;
they pay their rent to their landlords in corn, herbs,
fruit, honey, wax, &c. and a tribute to the dey accord-
ing to the number of the family in each moving village,
or rather camp. Their tents are mean, their utensils
trifling, their circumstances poor, and their manner of
living filthy. The family, and all domestic animals
lye promiscuously in the hut together, dogs excepted,
these being placed on the outside as sentinels. They
live chiefly on rice, bread, fruit, and plain water; and
their principal employ is husbandry, or breeding bees,
and silk worms. The dress of the men is only a long
piece of coarse cloth wrapped round their shoulders,
and falling down to their ankles, and a cap of the
same. The women wear a piece of woollen stuff that
covers them from their shoulders to their knees; they
braid their hair, and adorn it with glass beads and
fishes teeth; their arms and legs they ornament with
bracelets of ivory, horn, and even wood; and blacken
their cheeks, foreheads, arms, legs, &c. The children
are suffered to go naked till seven or eight years, when
they cover them with a few rags, rather for ornament
than decency. The dress of the chief or chief
of every tribe, is a shirt and cloak all of one piece, hang-
ing from the shoulders half way down the leg, and he
wears a cap of fine cloth.

From their wandering and abstemious life, they are both
of a swarthy complexion and robust habit of body. The
men are active, the women fruitful, and the children
healthy. When a youth would marry, he drives a num-
ber of cattle to the hut where the intended bride resides.
The girl and her parents on viewing the flock im-
mediately consent; and all the young women of the adowr
or village are then invited to the feast; the bride is after-
wards placed on a horse of the bridegroom's, and led
home amidst the shouts of all present. When she ar-
rives at the door of the bridegroom's hut, a mixture of
milk and honey is given her to drink, while a nuptial
song is sung. She then alights and is presented with
a stick, which she thrusts into the ground, and repeats
some lines to the following purport:

As this stick is fastened in the ground,
So to my husband, I'm in duty bound;
As violence alone can this remove,
So nought but death shall force me from his love.

She then drives his flock to water and back again, to
show her willingness to perform any duty he may as-
sign her. These previous ceremonies being settled,
all the company enter the hut, and the evening con-
cludes with the greatest festivity that these poor people
are capable of enjoying. Subsequent to the marriage the
wife is obliged to wear a veil, and never stir from the
hut during a month, and ever after is excluded from
all concern in and knowledge of public affairs.

These Moors are of a warlike disposition, excellent
horsemen, and sometimes give the government great
trouble. They are armed with a zagay or short lance,
and a scymeter, or broad cutlass; they are great thieves,
so that it is dangerous travelling without a marabout or
priest in company, to whom they shew such respect
that they will not touch any person thus attended.

The Arabians of Algiers are divided into tribes,
wander up and down, and profess the same religion,
customs, and manners as those of Arabia.

The Algerines are the most cruel and dangerous pi-
rates of all Africa, base, perfidious and rapacious to
the last degree; no oaths or ties, human or divine, will avail
to bind them when their interest interposes; in short,
whatever respect they may pretend to pay to their prophet
Mahomet,

Mahomet, gold is the only true idol which they worship. Gold, that

- “ Invidious bane that makes destruction smooth,
 “ The foe to virtue, liberty, and truth,
 “ Whose arts the fates of monarchies decide,
 “ Who gild’st deceit, the darling child of pride;
 “ How oft, allur’d by thy persuasive charms,
 “ Have earth’s contending powers appear’d in arms?
 “ What nations brib’d have own’d thy powerful reign?
 “ For thee, what millions plough’d the stormy main;
 “ Travell’d from pole to pole with ceaseless toil,
 “ And felt their blood alternate freeze and boil?”

The people who reside on the coast are equally savage to such as unfortunately fall into their hands by shipwreck; so that it appears that the Algerines in general are as much strangers to humanity, as they are to an elegant taste or polite behaviour; Algiers retains the title of a kingdom, though in fact it is but a republic, as their public ordinances evince, which run thus, “ We the great and small members of the mighty and invincible militia of Algiers,” &c. This alteration was caused by the tyranny of the Turkish baskis, who were at length deposed by the militia, and janissaries, and a dey of their own chusing put up, when the Ottoman Porte found themselves under a necessity of ratifying this regulation, not to run the risk of losing Algiers entirely. The janissaries now became extremely powerful, as they formed themselves into a dewan, and from their own body always elected a dey; but this dignity is a very precarious station, for by the manner of election, a dey is seldom chosen without great tumult and bloodshed; from the nature of his office he is always in danger, and from the disposition of those about him, seldom dies a natural death.

The next officer in dignity and power is the aga of the Janissaries, who only enjoys his post two months, and then retires upon a pension; the other officers of importance are, a secretary of state, 24 chiah bassas, or colonels subordinate to the aga; 800 bolluk bassas, or senior captains, and 400 oldak bassas, or lieutenants. In all these offices the right of seniority is strictly observed in Algiers; for a single infringement in this essential point would immediately cause a revolt among the soldiery, and perhaps cost the dey his life.

Besides the above, there are purveyors to the army, a body guard to the dey, &c. and the officers of the Turkish forces, who are distinct from the rest.

The general language of Algiers is a compound of Arabic, Moreisco, and the remains of the ancient Phœnician; but all public business is transacted, and records are kept in the Turkish tongue, though most of the Algerines of all denominations understand the Lingua Franca. The people in general are fond of the piratical trade, yet admit free Christians, Jews, Arabians, Moors, &c. to trade in silk, wool, cotton, leather, carpets, &c. in the country. To import gold and silver stuffs, damasks, cloths, spices, tin, iron, brass, lead, quicksilver, linen, cordage, sail cloths, bullets, rice, alum, tartar, cochineal, sugar, soap, cotton, raw and spun, aloes, copperas, brazil, logwood, arsenic, vermilion, gum-lack, opium, sulphur, anise and cummin seeds, sarsaparilla, frankincense, galls, honey, paper, conchs, cards, dried fruits, &c. And to export ostriches feathers, wax, hides, wool, copper, rugs, silk sashes, embroidered handkerchiefs, dates, and Christian slaves, who, for large ransoms, are allowed to be sent home. But commerce is greatly injured by the oppressions of the government, the suspicious of the merchants, who are always afraid of being deprived of their properties, and the perfidy of the common traders.

The religion is Mahometan, and the principal officers who preside over ecclesiastical matters are,

- The mufti, or high priest,
 Cadi, or ecclesiastical judge, and
 Grand marabout, or superior of the Monkish orders.

The Algerines in general are exceeding superstitious,

and the marabouts upon all occasions take an advantage of their weaknets, and enrich themselves by the folly of the people.

The Algerine Turks dress with as much elegance as the inhabitants of Turkey. The free Christians are permitted to dress in the fashion of their respective countries, but the slaves are obliged to wear a coarse grey luit and a scannai’s cap. The bashis, or those who pretend to be descended from Mahomet, are distinguished by a green turban; but the common Algerines wear shirts, linen drawers, an open wool’en jacket with a hood behind, and a black cloak, which reaches to their knees, when they go abroad.

The revenues of the dey cannot be ascertained, for as they are founded on rapine and plunder, and depend chiefly on casual robberies, they must fluctuate continually, and be at all times uncertain. Justice is venally administered, favour publicly sold, and corruption in general, that it is not looked upon as a vice.

Rebels are strangled with a bow-string, or hanged on an iron hook; lesser offences are punished by fire, degradation or the bastinado; women detected in adultery are fastened by their necks to a pole, and held under water till they are suffocated. But the most dreadful punishments are inflicted on the Christians and Jews for various offences, such as speaking against Mahomet, for which the offender must either turn Mahometan or be impaled alive; changing to the Christian faith again, after having turned Mahometan, for which the punishment is roasting alive, or being thrown from the city walls, when the unhappy sufferer is caught upon sharp pointed hooks, and hangs several days in the most exquisite tortures before he expires; fomenting a revolt or killing a Turk, is punished by impaling or burning; and those who attempt to escape from slavery are put to death in the following singular and cruel manner: The criminal is hung naked on a high gallows by two hooks, the one fastened quite through the palm of one hand, and the other through the sole of the opposite foot, where he is left till death relieves him from his cruel sufferings; a Moor convicted of burglary hath his right hand cut off, and fastened about his neck, and then is led through the city on an ass with his face towards the tail; and persons of distinction, for crimes against the state, are placed between two boards and sawed asunder.

Besides the grand dewan, there are inferior ones in some of the districts, in all which the process is very concise, the charge is heard, the witnesses sworn, the defence attended to, and sentence immediately given. Christian slaves in Algiers are very numerous, every eight of whom is the property of the dey; those who come of good families, and can procure a considerable ransom, and such as have trades, or can make themselves otherwise useful, are treated tolerable well; but such as are of poor parentage, and have not learned to perform any thing which can procure favour, are terribly ill used.

O slavery! thou friend of hell’s recess,
 Profuse of woes, and pregnant with distress;
 Eternal horrors in thy presence reign,
 And meagre famine leads thy doleful train:
 To each cruel load, subjection adds more weight,
 And pain is doubled in the vassal’s fate;
 O’er nature’s brightly face thou spread’st a gloom,
 And to the grave dost every pleasure doom.

None but the principal people are allowed to ride on horseback, at least in the metropolis; others either ride on asses or walk on foot. Women throw a veil over them when they go abroad, so that they are unknown to all but the slaves who attended them. Some are carried in litters made of olive twigs, and covered with painted cloth, but so low that they are obliged to sit cross-legged in them; this mode of travelling is used by both sexes in long journeys, particularly pilgrimages, as the traveller can see and not be seen, and travel without being annoyed by wind, dust, rain, heat, &c.

The women lead a life of indolence, their principal employment being dressing, jolling on their sofas, bath-

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g, chatting, visiting the tombs of their relations, and
in their gardens. The men spend most of their
time with the women in their gardens, in conversa-
tion, drinking coffee, smoking, &c. The Algerines may
have as many wives as they please by their law, but
they usually content themselves with two or three at
the most. They seldom see them before marriage, but
have their description from a female go-between. When
the marriage is agreed upon, the bridegroom sends a
present of fruits and sweetmeats to the bride, and gra-
tifies her relations with a feast and a musical entertain-
ment. On the nuptial day she is conveyed, richly
dressed, in a sedan, to the house of the intended bride-
groom, when the marriage is concluded with another
entertainment.

In sickness the Algerines are attended by persons of
their own sex to nurse them, the physicians are very
ignorant, and if they find their patients on the point
of death they turn them towards the east. The corpse,
after being washed and clad in a shirt, drawers,
silk robe and a turban, is laid in a squarish kind
of coffin, and carried on mens shoulders by means
of poles to the grave, attended by the relations,
friends, &c. Mourning is expressed by the women
going veiled for some days, and the men wearing their
beards for a month; during three days after the inter-
ment of the body the nearest relations visit the tomb,
distribute alms to the poor, and suffer no fire to be
lighted in their houses; the better sort of people have
epitaphs, or suitable texts from the koran upon their
tomb stones, in which, as with us, the dead are com-
plimented with virtues which they never possessed, that
the living may be flattered in the supposed merits of
their deceased relations.

The forces of Algiers consist of the Turkish Jani-
saries, who are the most powerful, Moors and Couloglies.
About 20 ships form the navy, of which one only,
called the Deylik or Royal ship, belongs to the govern-
ment. They are supplied with military stores by the
Europeans, who purchase their friendship with the im-
plements of mischief, and court them not to make de-
predations on their trading ships, by supplying them
with the means; the English consul in particular fur-
nishes them with powder, balls, bombs, fire arms,
anchors, cordage, &c. And takes in return corn, oil,
and other provisions for the garrison of Gibraltar.

The Algerine sailors are extremely filthy, and even
beast of their nastiness, and pretend to despise the
nicety found in most of the vessels belonging to the
Christians. The sailors are composed of Couloglies,
Moors, Renegadoes, Christian slaves, &c. But all the
officers must be Turks.

REVOLUTIONS.

THE Romans were expelled from the Algerine ter-
ritories by the Vandals, and other northern barbarians,
who held them from the year 427 to 558, when they
were conquered by Belisarius, the emperor Justinian's
celebrated general. From this period they continued
subject to the Greek emperors till the year 663, when
the whole country was over-run by the Arabs, who
remained masters of it till 1051, when Abel-Tezein, of
the Zinhagian tribe, expelled them, and took the reins
of government upon himself, which continued in his
family till the 12th century, when the Zinhagians
were driven out by the Marabouts. This priestly race
was soon divested of power by the Benimerini, who
were likewise deprived of what they had conquered in
the 13th century, by the Sharifs of Halesen, who divided
Algiers, and other parts of Barbary into several petty
kingdoms; but falling out among themselves, Ferdinand
the 5th, king of Arragon, took advantage of their
civil dissensions; and in the year 1505, by the advice
of his prime minister, Cardinal Ximenes, sent a power-
ful armament to Algiers, under the command of the
count of Navarre. This nobleman soon made himself
master of Oran, Bugia, and some other places. In this
emergency the Algerines applied to Selmi Eutemi, an
Arabian prince, for assistance; but though he aided them
as much as in his power, he could not prevent the

count from making the city of Algiers tributary to the
court of Spain. This subjection continued till the
death of king Ferdinand, which happened in 1516,
when the famous pirate, Barbarossa, undertook their
deliverance; but instead of vanquishing their enemies,
he conquered the kingdom of Algiers, put prince
Eutemi to death, caused himself to be proclaimed sov-
ereign, subdued the kingdom of Tenez and Tremecen,
and established his power in such a manner as to be
dreaded not only by the neighbouring states, but by the
Europeans; till in 1517, the emperor Charles V. pre-
pared to oppose him, and to set the young king of Tre-
mecen on the throne, of which he had been deprived by
Barbarossa. The Spaniards and Arabs were so success-
ful, that Barbarossa's army was totally defeated, himself
slain, his head carried in triumph upon a lance, and
the kingdom of Tremecen re-conquered.

The news of Barbarossa's defeat and death occasioned
great consternation at Algiers; but the people determined
to chuse his brother, Hayradin Barbarossa, king and
high admiral in his room. But Hayradin fearing that
he should not be able to support himself against the
numerous enemies that surrounded him, and his own do-
mestic foes, applied to the grand seignor, and proposed
to cede the Algerine kingdom to him, on condition that
himself should continue to rule it as viceroy, and be
assisted with some Turkish forces. These proposals
were gladly acceded to by Selim I. and a body of
forces immediately dispatched to the assistance of Hay-
radin; by these means he became formidable to the
Moors and Arabians by land, and the Christians by
sea.

Hayradin then laid siege to the Spanish fort, which
was a continual thorn in his side, and took it by storm,
after a brave resistance; being now secure from enemies,
he turned his thoughts to improve the harbour of Algiers,
which he did effectually, by building a strong mole for
the safety and convenience of the shipping. Upon this
great work 30,000 Christian slaves were incessantly em-
ployed till the whole was completed; he afterwards re-
paired the fort, and put a strong garrison in it, and thus
rendered Algiers more secure than it had ever before
been.

The grand seignor now raised Hayradin to the dignity
of *captain-bassa of the Ottoman empire*, and appointed Haf-
san, a Sardinian renegado, as *bassa of Algiers* in his
stead. The latter pursued his piracies with great success,
and even made depredations on the coasts of the eccle-
siastical state. This induced the pope to exhort the
emperor Chales V. to put a stop to the ravages of the
Algerines, which that monarch immediately undertook,
and soon set sail at the head of a formidable armament,
consisting of 120 ships, 20 gallees, a large train of artil-
lery, 30,000 soldiers, and a great number of volunteers
of several nations, among whom were many knights of
Malta.

The emperor having landed his forces, built a fort
on an eminence, which, to this day, goes by the name
of the *Emperor's Fort*; he then closely invested the city,
and turned the course of the streams that supplied it
with water, which greatly distressed the inhabitants.

The Algerines looked upon their condition as so
desperate that the members of the dowan were upon the
point of surrendering it, when a poor eunuch, named
Yusef, who was looked upon as a lunatic, appeared be-
fore, and thus addressed them, "My lords, I am the
poor Yusef, the slave of slaves, and most object of
Mussulmen, persecuted by the great, represented as a
madman by our Marabouts, on which account not
only my advices have been rejected, but myself treated
ignominiously; the cadi, who is the judge of the law,
hath often made me undergo very severe public punish-
ments, and why, because the Almighty, whose ways are
to us unsearchable, hath sometimes given me an insight
into futurity, and what I have hitherto foretold hath
been thought unworthy of their regard. I have re-
mained silent towards them that despised me, but have
informed those poor people, who pined and relieved me
of things of the greatest moment to them; but at this
juncture, Hassan, being ruler of our city, the public
danger forces me to speak: here is a powerful fleet of
Infidels,

Infidels, whose vessels are crowded with armed men, and who have come as suddenly upon us as if they had risen out of the sea. We are destitute of every means of defence, and our only hope placed on an equitable capitulation, if equity can be expected from Christians. But God, who laughs at the machinations of men, hath quite other thoughts: he will release his people out of the hands of idolators* in spite of all their faints, be they ever so many. Lord Hassan, and you his ministers, and great men of the kingdom, and learned men in the law, I call upon you to take courage, rely for this once upon the despised and abject Yusef; and be assured that before the end of this moon God will display his glory to the utter confusion of the Christians. Their ships and army will perish in your fight, and our city be victorious and free. Their arms and equipage will fall to our share; and as they have already employed a vast number of hands in erecting forts for our future defence against themselves, so they shall continue still slaves to us, and few of those blind and hardened people shall be permitted to return to their own country."

This singular speech diverted them from their intended design of delivering up the city; and what is still more extraordinary, every circumstance of the prediction was verified within the month, the greatest part of the emperor's fleet being destroyed by a violent tempest, and his army greatly distressed by the incessant rains, which occasioned torrents of water to pour down from the mountains and overwhelm his camp. These disasters obliged him to raise the siege, which he did with precipitation, leaving behind him tents, baggage, artillery, &c. and betaking himself to his ships; which the Algerines no sooner perceived than they fell upon his troops while they were embarking, cut many to pieces, and took a great number of prisoners. In fine, the emperor's whole loss amounted to 120 ships and gallees, 300 officers, and above 12,000 soldiers and sailors killed or drowned, and near as many taken prisoners; with respect to the latter, the Algerines in derision put many of them up to public sale, at an onion per head. Yusef was liberally rewarded, and looked upon as a saint, and the Algerines have ever since been much addicted to astrology, and great admirers of the art of divination.

Hassan dying soon after, was succeeded by Hiji, an officer of the militia, who was, however, obliged to resign in favour of Hassan, the son of Hayradin, the brother of Barbarossa; the latter being nominated by the Ottoman Porte. In the beginning of the reign of this prince, the Algerines were, however, obliged by the Spaniards to evacuate Tremecen. But a few years afterwards they subdued and plundered it; Hassan was afterwards, by the intrigues of the bassa Rustan, and Salha Rais, deposed, and a creature of theirs advanced to the throne in his stead. This prince rendered tributary several Numidian provinces, and returned with 15 camel loads of gold dust, and other valuable spoils; he afterwards died of the plague, and was succeeded by a Corsican renegade, called Hassan Corso, who was soon murdered by a Turk, named Tekelli.

Tekelli tyrannized for a short time, but being killed by *Yussef Calabres*, the murderer succeeded him, and reigned only six days, being seized by the plague, which carried him off immediately.

A Turk, named Chajah, now held the office in trust, till the pleasure of the porte was known; when Hassan, who had been deposed by means of Rustan and Salha Rais, was restored by the grand seignior's order, and Chajah quietly resigned the government to him. This prince invaded Tremecen, but was totally defeated; the ensuing year, however, made him some amends, for the Spaniards making an attempt upon Mostagan he gave them a dreadful overthrow. In the fight, he brave count *D'Acordela* and his son, Don Martin de Cordona, with many other officers, and a great number of private men were slain, and 12,000 Spaniards, including several noblemen and gentlemen were made

* The Mahometans term the Roman Catholics idolators, on account of the homage they pay to the images

captives; but Hassan becoming obnoxious to the Janissaries, was again deposed, and sent to Constantinople in irons, when *Bosnoe Hassan*, aga of the Janissaries, and *Couza Mahomet*, the general of the land forces, took upon them jointly the office of deputies to superintend the affairs of government. Soon after, a new viceroi named *Achmet*, arrived from Constantinople, who began his reign by sending the two deputies to that city where they were beheaded. Achmet died in four months, and his lieutenant *Yajat* governed the kingdom four more, till the will of the Ottoman court could be known; when Hassan was a third time appointed to the sovereignty; such was the friendship which Solymon the second entertained for him, and the esteem which he always professed for the two famed *Barbarossas*, his father and uncle.

He was no sooner installed on the throne of Algiers, than he raised a greater armament than had ever been done by any of his predecessors; his army consisted of 15,000 Turks, renegadoes, &c. 1000 spahis, and 10,000 horse; and his fleet of 32 gallees and galliots, and three French vessels laden with provisions; with this force he intended to make himself master of *Marfalsquibber*, and drive the Spaniards from thence: this he had near effected, when a powerful fleet appeared upon the coast, under the command of the celebrated Genoese admiral *Doria*, which obliged him to raise the siege with precipitation. The court of Constantinople now growing jealous of him, he was obliged finally to resign his dignity; when retiring to that city with all his wealth, he died about three years after, in the 50th year of his age, and 8th of his last bassahship.

His successor, *Mahomet*, was a public spirited prince, and became very popular on many occasions, in particular he incorporated the Janissaries and Levantines, which proved the first step towards rendering Algiers independent of the Ottoman Porte. In this prince's reign, a bold Spanish adventurer, named *Galeon*, made a romantic attempt on Algiers, but being taken prisoner, he was put to a cruel death. The grand seignior, however, thought proper to depose *Mahomet*, and appoint a renegade, called *Oehali*, or *Hali Balla*, in his room. This prince subjected Tunis, took three rich Maltese gallees, and in the famous battle of *Lepanto* was the only Mahometan chief who gained the least reputation; he was nevertheless soon after deposed by the Porte, and Arab-Achmed appointed to the government in his stead. Within three years the latter was recalled, and *Rumardan Sardo* placed in his room, who contributed to the expulsion of the Spaniards from most parts of Barbary, and assisted *Muley Moloch* in the conquest of *Fez*; but being recalled from Algiers, he was sent as bassa of Tunis, and Hassan *Veredic* appointed to the kingdom of Algiers in his stead.

Hassan reigned better than three years, and being recalled, on account of his uncommon extortions, an Hungarian renegade, named *Jaffer*, succeeded him, arriving at Algiers about the end of August 1580, when that city suffered a dreadful famine, occasioned by his predecessor's having monopolized the principal necessaries of life. *Jaffer*, by the most prudent methods, relieved the distresses of the people, and acted with great equity upon all other occasions; yet the rapacious Hassan found means to make so many friends at the court of Constantinople, that the just *Jaffer* was recalled, and himself again appointed to the government of Algiers. The first thing he did after his restoration was to fit out a considerable fleet, with which he made depredations on the coasts of *Sardinia*, and plundered other parts of *Christendom*; but once more displeasing the Ottoman Porte, he was again recalled, and soon after poisoned.

Mommi Arnaud succeeded the above tyrant, and grew so bold, that he effected what no corsair had ever been confident enough to attempt before, that is, to pass the straits of *Gibraltar*; after entering the Atlantic ocean he proceeded to the *Canary Islands*, which he plundered, and returned to Algiers in safety, notwithstanding a Spanish fleet of 18 ships was ordered to

of faints, relics, &c. which kind of superstition the Mahometans themselves utterly detest.

watch his return; but he took the opportunity of re-passing the streights in a stormy night, while the Spaniards sought shelter in different ports. He was soon after ordered from Algiers to the Tunisian government, and was succeeded by Achmet.

Achmet made some descents upon the Christian territories, reigned three years, and then was ordered to the government of Tripoli, to make room for Hidir bafsa, who, in the year 1592, was recalled, and succeeded by Shaaban bafsa: the latter ruled Algiers about three years; when, being ordered to Constantinople, his kinsman Mustapha was placed on the throne. This prince was supplanted four years afterwards in favour of Hidir bafsa, who was re-appointed to the government of Algiers by the Porte. Hidir had no sooner regained his power, than he extorted 15,000 ducats from Mustapha, before he set sail for Constantinople, and ruled the Algerines with his usual tyranny, oppressing the poor, and plundering the rich with the utmost rapacity. All these things Mustapha, on his arrival at Constantinople, represented with such energy, and painted Hidir's character in such glaring colours, that the Ottoman ministry thought proper again to recall that tyrant, and to re-appoint Mustapha once more. The latter soon returned to Algiers, stripped Hidir of the principal part of his ill-got wealth, sent him to Constantinople, and afterwards ruled the people with so much justice and moderation, and acted upon all occasions with such generosity and humanity, that he became beloved by all ranks of people, and the nation was never more prosperous nor happier than under his government.

This period brings the Algerine history down to the latter end of the 16th century, and here conclude the annals of the celebrated Diego de Haedo, the most circumstantial and authentic historian who hath written upon the affairs of Africa in general, and Algiers in particular. Since this era we are not so minutely acquainted with the history of those parts; but the following extract from an able writer will, in some measure, help to fill up the chasm:

“ Since the miscarriage of Charles V. (the emperor) the kingdom of Algiers continued a province of the grand seignior's, governed by a viceroy of his nomination: The abuses of these viceroys were great, by assuming a despotic power, seizing upon all the public revenues, and embezzling the funds destined for the payment of the Turkish soldiers, whose number was always deficient, and these but ill paid. In the 17th century this body of soldiers sent a secret deputation to the Porte, representing the tyranny of the pachas, their avarice, and the detriment resulting from it to the state, together with their misapplication of the funds sent from Constantinople, and the non-payment of the troops, which occasioned daily desertions; adding, that without a speedy redress of these grievances, the evil would be past remedy, and the Ottoman power soon brought to a period by the Arabians and Moors, who were continually plotting with the Christians. These deputies moved, that a person of judgment and good morals, of courage and experience, should be chosen out of the troops with the title of dey, who should be accountable for the public revenue, and the contributions raised on the Arabians and Moors for the payment of the troops, whose full complement should be constantly kept up; and that he should superintend all other branches of the state, which thus might stand by its own strength, without being burthenfome to the Ottoman court; engaging withal to remain in perpetual subjection to the grand seignior as sovereign of the kingdom, and to continue the usual honours, salary, and prerogatives to his pacha, provided that he should only be present in the general dowans without having any vote, unless required to give his advice. The deputies insisted that if these offers were rejected, the weakness and discontent of the soldiery would soon transfer the kingdom of Algiers to the first aggressor. This disposition was more agreeable to the grand vizir, as it would save considerable sums to the Porte, and yet the army be kept in a more respectable state. He therefore got it approved by the grand seignior, and an instrument was drawn up agreeable to the proposals of the deputies from Algiers. At their

arrival they communicated it to the pacha, who could not pretend to oppose it. The army proceeded to the choice of a dey, and instituted reciprocal laws both for him and his subjects, to the due observance of which he was sworn, under pain of death. Every article of the instrument was adjusted; the pacha had his houses, his retinue, and his salary out of the public funds, never concerning himself in any deliberation but when required. As all schemes are liable to abuses and mutations, the soldiery by degrees divided into factions concerning the choice of a dey: some by open force, or by their interest, upon the least disgust, got their dey deposed and strangled, setting up another, whom they expected to find more favourable to their designs. But Baba-Ali, who was bachaour, or grand provost, being chosen dey in 1710, in spite of the pacha, who was for intruding himself into state-affairs, clapped him on board a Tunis vessel, and sent him to Constantinople, threatening that if ever he presumed to come and cause any disturbance at Algiers, his life should pay for it. At the same time this artful dey sent an embassy to the Porte, with presents to the vizir, sultanas, and chief officers of the seraglio, with a detail of his complaint against the pacha. He humbly represented to the vizir, that this officer's turbulent practices began to raise to such a height, that it was only out of respect to the grand seignior and himself, that he had changed the death he had deserved into banishment; but that the faithful army was so incensed against the pachas, that in like case they would be uncontrollable, and undoubtedly cut them to pieces; which, as it would be a most execrable affront to the sacred orders of the Porte, the malcontents would improve such a confusion to their rebellious purposes; concluding, that since a pacha was not only an useless, but really a detrimental officer, it would be the best method to send no more, but confer the title of pacha on the dey, which was accordingly granted. Since this, the dey has looked upon himself as an independent sovereign, governing as such, and only an ally of the Ottoman Porte, from which he receives no order, though an envoy is sent on any important negotiation. They are, however, unwelcome guests to the government of Algiers, being entertained at its expence, and dismissed with considerable presents; besides their affecting a lofty deportment, which is extremely odious to the soldiery of Algiers, as being a kind of reproach on their meanness and dependance on the Porte: accordingly they dismiss them as soon as possible, and the coldness of the ceremonies paid them, intimate that they only proceed from custom and policy.”

All that remain worthy of remark, relative to the history of Algiers, is as follows:

In 1682 the Algerines made a treaty of alliance with England, and in the same year plundered the French coasts, which occasioned the court of France to send a fleet against them under the command of the Marquis du Quesne, who cannonaded Algiers; but a storm arising, his ships received some considerable injuries, which obliged him to return home. He was no sooner gone, than the Algerines sallied forth, put to sea, sailed for France, and committed the most dreadful ravages on the coast of Provence. This new insult so much exasperated the French monarch, that he ordered the Marquis du Quesne, and the Marquis d'Anfreville to sail for Algiers, in order to punish those pirates for their audacity. The French squadron came before that city in May 1683, and poured in such a shower of bombs, that the place was soon in flames; the dey's palace, many mosques, and other public buildings, with a vast number of private houses were destroyed; the slain and wounded were very numerous, and the people greatly distressed. This occasioned them to sue for peace; when one of the principal articles insisted upon by the Marquis was the delivery of all Christians taken under French colours. This was assented to, and 142 of them brought on board the next day, with a promise of sending the remainder; but unfortunately the negotiation broke off, and the Algerines again hung out the bloody flag. The Marquis accordingly renewed the bombardment, when great destruction and slaughter ensued; to revenge which the Algerines had recourse to the

the most bloody and savage cruelty, murdering all the French captives, and firing off the conful of that nation from the mouth of a mortar. This inhumanity the French admiral punished by destroying all the shipping and fortifications, and all buildings in the lower, with most of those in the upper part of the city; that is, in fact, all that his cannon or bombs could reach. Having done as much mischief as he intended, he sailed home, and a peace was soon after concluded between France and Algiers.

In 1686 the Algerines entered into a treaty with the English, (or rather renewed one entered into in 1682) which was often broke, and often renewed in subsequent years, till it was thought proper to chastise them for their perfidy; when Captain Beach attacked seven of their frigates, drove them on shore, and burnt them. This brought them to their reason; the treaty was revised in 1700, with the addition of these three articles:

1. "That the peace concluded in 1682 be confirmed, and more particularly the 8th article, wherein it is expressed that no ship belonging to Algiers shall cruise in sight of any port or place belonging to Great-Britain, or in any way disturb the peace or commerce of the same, nor shall any Algerine vessel enter the English channel.

2. "No passes shall be required from any English ship till the last day of September 1701: but after that time, if any English ship shall be seized, not having a pass, the goods of such ship shall be prize, but the master, men, and ship shall be restored, and the freight immediately paid to the master.

3. "Whereas Captain Munden hath complained that he was affronted some years past, by some rude soldiers at the Mole; it is promised, that at all times hereafter, when any British man of war shall come to Algiers, orders shall be given to an officer to attend at the Mole, during its stay, to prevent any such disorder; and if any such shall happen, the offender shall be punished with the utmost severity."

Soon after the two following additional articles were added, in a treaty with Sir George Byng, afterwards Lord Viscount Torrington.

1. "Whereas by those of the old treaties it was agreed that the subjects of England should pay 10 per cent. custom for goods they should sell at Algiers, or in the dominions thereof; for the better settling and maintaining a good commerce between the subjects of these two nations, the English should from thenceforth pay no more than five per cent. custom for such goods, and that such as were found to be contraband, should not pay any custom, as had been before concluded."

2. "That all prizes taken by any of the subjects of the said queen of Great Britain, and all the ships and vessels built or fitted out in any of her Majesty's plantations in America, that have not been in England, shall not be molested on account of their not having passes; but that a certificate in writing under the hands of the commanding officers who shall take any prizes, and a certificate under the hands of the governors or chiefs of such American colonies or places, where such ships were built or fitted out, shall be sufficient passes for either of them; and our faith shall be our faith, and our word our word. Signed at Algiers, Oct. 28, in the year of Jesus 1703, &c."

But the Algerines were never very punctual in the performance or due observance of their treaties with us, till we became possessed of the important fortresses of Gibraltar and the island of Minorca; for till then their faith was a farce, and their words but wind; but our having the command of the Straights, by means of those acquisitions, obliges them to act through fear, as they never would do by the impulses of conscience.

In 1716 Admiral Baker renewed and ratified all the former treaties with Algiers, in the same manner as he did with the states of Tunis and Tripoli, as we have already mentioned.

The Spaniards attacked Algiers with a very formidable fleet and army in the month of July, 1775; but by the misconduct of their principal officer, the Algerines obtained a conquest, and the Spaniards were obliged

to retire with great precipitation, after a loss of about 800 killed, and 2000 wounded; since which, though they have continued their preparations, no other attempt has been made.

SECT. V.

MOROCCO and FEZ.

BOTH these kingdoms were comprized in the ancient Mauritania, and at present compose one empire, which is situated on the western borders of Barbary. It is bounded on the south by the celebrated mountain called the Great Atlas; on the north by the Mediterranean; on the east by the river Mulvia, which separates it from Algiers; and on the west by the Atlantic Ocean; extending from 28 to 36 deg. north latitude, and from 4 to 9 deg. west longitude from London, being 500 miles in length, and 480 miles in breadth, where broadest.

The grand division of this empire is into three large provinces, viz. Morocco, Fez, and Sus: but a more common division makes Morocco and Fez contain seven provinces each, viz.

MOROCCO.	FEZ.
Hez,	Azgar,
Sus,	Chaus,
Gefula,	Erif,
Morocco Proper,	Fez Proper,
Ducala,	Guret,
Eicura,	Hazlear,
Telda.	Temefine.

The climate is extremely hot, particularly towards the south, but in general is tolerably healthy, being cooled by the sea breezes, and defended by high mountains from the sultry south winds, which give it a temperature not to be expected from its situation so near the tropic. Indeed Mount Atlas, whose head is covered with snow the greatest part of the year, surrounds it in the manner of a crescent to the southward, and in some measure prevents the passage of the damp vapours and pestiferous blasts from that quarter:

—"The fourth wind night and horror brings,
 "And fogs are shaken from his flappy wings;
 "From his divided beard two streams he pours,
 "His head and rheumy eyes distill in show'rs;
 "With rain his robe and heavy mantle flow,
 "And lazy mills are low'ring on his brow."

But if the rainy season, which begins in October, continues too long, it occasions pestiferous fevers; and the north-west winds which prevail in March, sometimes greatly affect the lungs and nerves, and injure the products of the earth. In other respects the sky is serene, and the air clear and wholesome. The country is well watered by fine springs that are found in moist moors, and fine winding rivers, which in general have their source in Mount Atlas, and disembogue themselves in the Mediterranean Sea, or Atlantic Ocean.

This country (saith a modern author) has been always famous for its horses, which, though inferior in size, make up that defect by their fine shape, fleetness, and particularly by their peculiar docility. The inhabitants have been no less celebrated for their dexterity in breaking, training, and riding of them, ever since the time of the Romans; and even to this day are allowed to excel all nations, and to be in some measure inimitable in both."

A most beautiful description of that noble animal the horse, is thus translated by Dryden, from Virgil's original:

"Upright he walks, on pasterns firm and strait,
 "His motions easy, prancing in his gait;
 "The first to lead the way, to tempt the flood,
 "To pass the bridge unknown, nor fear the trembling wood;
 "Dauntless at empty noises, lofty neck'd,
 "Sharp headed, barrel belly'd, broadly back'd,
 "Brawny his chest, and deep his colour grey,
 "For beauty dappled, or the brightest bay,
 "Faint white and dun will scarce the rearing pay.
 "The fiery courser, when he hears from far
 "The sprightly trumpets, and the shouts of war,
 "Pricks

“ Pricks up his ears, and trembling with delight,
 “ Shuts place, and paws, and hopes the promis'd fight:
 “ On his right shoulder his thick mane reclin'd,
 “ Rattles at t'ped, and dances in the wind:
 “ His horny hoofs are jetty black, and round;
 “ His chine is double; flouting with a bound,
 “ He turns the turf, and shakes the solid ground.
 “ Fine from his eyes, clouds from his nostrils flow,
 “ He bears his rider headlong on the foe.”

This noble, useful, and generous animal is thus emphatically described in the sacred writing, Job xxxix. ver. 19. *Hast thou given the horse strength? hast thou clothed his neck with thunder? Canst thou make him afraid a grasshopper? The gale of his nostrils is terrible.* 21. *He paweth in the valley, and rejoiceth in his strength; he goeth on to meet the armed men.* 22. *He mocketh at fear, and is not affrighted; neither turneth he back from the sword.* 23. *The quiver rattleth against him, the glittering spear and the shield.* 24. *He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the trumpet.* 25. *He saith among the trumpets, ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.*

These verses have been thus finely paraphrased:

“ Hast thou, O Job, given to the gen'rous horse
 “ His confidence, his spirit, and his force;
 “ The deep thick mane, that clothes the noble beast,
 “ The graceful terror of his lofty creel;
 “ Is it thy work? Canst thou his courage shake,
 “ And make him like a wretched insect quake?
 “ With native fire his dreadful nostrils glow,
 “ And smok and flame amidst the battle blow:
 “ Proud with excess of life he paws the ground,
 “ Tears up the turf, and spurns the sand around:
 “ Pleas'd with the martial noise he snuffs the air,
 “ And smells the dusty battle from afar,
 “ Neighs to the captain's thunder, and the shouts
 “ of war.”

M. la Condamine says, that the English racer can run with his rider faster, by some seconds in a mile, than a barb of Africa can without a rider.

The Barbary camel is larger and stronger than the camel of Asia, and the dromedary is exceedingly useful, on account of its docility and swiftness.

The soil of Morocco is so good, that it generally produces three crops annually; and it is said, would, with proper management, furnish every year 100 times more than the inhabitants are capable of consuming: but cultivation is very little attended to, except a few miles round the different cities and towns.

The chief rivers are, 1. The Mulviva, which is the boundary between Fez and Algiers, springs in Mount Atlas, and falls into the Mediterranean. 2. The Taga springs from the same source, and empties itself into the same sea. 3. The Sebu. 4. The Ommitabih. 5. The Tenifit. 6. The Sus; which four last rise in Mount Atlas, and disembogue themselves into the Atlantic Ocean.

With respect to mountains, the Great and Lesser Atlas are not only the principal in Barbary, but some of the most celebrated in the universe. The Great Atlas divides Barbary from Biedulgerid; and the Little Atlas extends along the Barbary coast to the Streights of Gibraltar. The coldness and inaccessibility render the Great Atlas in many parts uninhabitable; but some places enjoy a milder climate, contain many villages, numerous herds of cattle and flukes, are well cultivated, and inhabited by Arabs, Berbers, and other African people, who, in the severer parts of the winter, are obliged to retire into vast caverns, to preserve themselves and their flocks from being overwhelmed with the prodigious quantities of snow that fall, and from the inclemency of the weather. These people are in general fierce, cruel, and warlike, and are spread in numerous tribes over the various branches of this prodigious mountain. They can bring many men into the field, and have it in their power to be very troublesome to the neighbouring governments, it being as impossible to be entirely upon the defensive against them, as totally to subdue them.

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This mountain gave rise to a thousand fabulous stories among the ancients; in particular, they say that Atlas, king of Mauritania, and son of Japetus, was forewarned by an oracle, that he should be ruined by one of the sons of Jupiter, which made him determine to give no entertainment to any stranger whatever. At length Perseus, the son of Jupiter, arriving in his dominions, was forbidden the court by Atlas: this so enraged the young prince, that he put his shield before the eyes of Atlas, and shewed him Medusa's head, which transformed him into the famous mountain that still bears his name:

“ Atlas, who turns the rolling heav'ns around,
 “ And whose broad shoulders with their lights are crown'd;
 “ Atlas, whose head sustains the starry frame,
 “ Whose brawny back supports the skies;
 “ Whose head with piny forests crown'd,
 “ Is beaten by the winds, with foggy vapours bound;
 “ Snows hide his shoulders; from beneath his chin
 “ The fount of rolling streams their race begin.
 “ A bead of ice on his large breast depends, &c.”

The abovementioned king Atlas was a very able astronomer, and the first who taught the doctrine of the sphere: hence originated all the fables concerning him, particularly that he supported the heavens on his shoulders, and that his daughters were turned into stars.

The inhabitants of this empire consist of,

1. Berbers, or descendants of the antient natives.
2. Arabs.
3. Moors.
4. Jews.
5. Renegados of many nations.
6. Christian slaves of many nations.
7. Turks and Levantines.
8. A mongrel breed, consisting of those who proceed from a promiscuous commerce of any of the above classes.

The principal cities are,

Morocco, the capital of the empire, is pleasantly situated on an extensive plain between two rivers, the Nephis and the Agmed, and is watered by a third, the Tenifit. It is, without doubt, one of the most opulent, populous, and important cities in Africa. The most received opinion is, that it was founded by Abutechihen, and finished by his warlike son Joseph, who, after obtaining many glorious victories in Spain, brought from thence 30,000 captives, whom he constantly employed in surrounding it with strong walls, which were 12 miles in circumference. It then contained 100,000 houses, and still hath 24 magnificent gates, and a great number of mosques, palaces, &c. but at present its pristine splendor is much decayed. It is 16 miles north of Mount Atlas, and 150 from the Atlantic Ocean, in 30 deg. 40 min. north latitude, and seven deg. west longitude. The walls are so strong, both with respect to the stones themselves, and the cement with which they are fastened, that they are impenetrable to the pick-axe, and other instruments; they are flanked with strong towers, bulwarks, bastions, &c. and surrounded with a deep ditch.

The imperial palace is within a spacious fortress, called the Al-Capava, which is situated on the outside of the city. It is defended by high walls, strong towers, a deep ditch, &c. and has only two gates, the one leading towards the country, and the other towards the city; both of these are handsome and well guarded; and that towards Morocco faces an elegant and capacious street, the vista of which is terminated by a large magnificent mosque, admirably embellished with carvings of marble, jasper, &c. and the noble gates of the church of Seville, which the celebrated Almanzor brought from Seville. On the top of its stately tower, four large copper balls, plated with gold, were fixed upon iron spikes; together they weigh 700lb. but are of unequal sizes, the smallest being capable of containing one, the next two, the third four, and the largest eight sacks of wheat: of these balls take the following account:

“ Some writers affirm, these four balls, or golden

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apples,

apples, as they stile them, to have been the dowry of some queen of Morocco, who was daughter and heiress of the king of Cagoa, who, to eternize her memory, caused them to be thus planted on the top of that tower. Others say, that one of the wives of the famed Jacob Almanzor, sold all her jewels to defray the expense of this whimsical ornament. However that be, the notion that went for current among them was, that they were set up by some extraordinary conjurer under a proper constellation, and that it was either impossible, or at least extremely dangerous to attempt the taking them down, and would be attended with some fatal calamity. This notion the Altakis tell you was so impressed on the minds of the people, that several of their kings had attempted it to their cost, and particularly that A. D. 1500, Naker-Buchentuf, being exhausted by an expensive war with the Portuguese, Arabs, and Fezans, having ordered one of them to be taken down to pay his troops, the people surrounded him in a tumultuous manner, and told him they would sooner sell their all, even to their wives and children, to raise him money, than suffer it. Buchentuf was soon after treacherously poisoned by Muley-Hamel, and the people interpreted it as a just judgment for his avarice and irreligion. This did not deter Hamel, in a little time after, from attempting the same thing, and with better success, because he went more cunningly about it, for having caused it to be taken down in the night, and the gold to be taken off by a Jew, who gave him 25000 pistoles for it, he ordered it to be safely gilt, and set up again in its place, and the Jew to be hanged near it; and caused it to be given out, that the demon to whom the care of these balls had been committed, had inflicted that punishment on him for having attempted to take it down. A long while after, Muley Ismael, who reigned when Marmol (the geographer) was a slave in that capital, caused them all to be taken down, and turned to better advantage."

Beneath this mosque there is a capacious vault, originally designed for a cistern, but now converted into a granary. The battlements are exceeding lofty, and the spire rises 70 feet above them, from the summit of which the tallest men beneath appear to the beholder like small children.

The royal apartments, halls of audience, seraglio, &c. are noble structures, highly embellished and richly furnished; and the gardens, though neither well designed, or properly variegated, are extensive and magnificent, containing all kinds of trees, herbs, flowers, shrubs, &c. which can possibly grow in that climate; but the splendor still remaining is inconsiderable with respect to the former grandeur of the place, the evidences of which yet subsist in a variety of noble fragments. The innumerable ruins of many superb palaces, colleges, halls, baths, hospitals, and above 400 aqueducts, are the mournful monuments of the effects of despotism, the ravages of frequent wars, and the devastations of the tyrant time.

The houses in general are but in an indifferent condition, and a great part of them gone quite to decay. The inhabitants are about 25,000; but the Jews, the number of whom is about 4000, live in a particular quarter, which is near the palace, and surrounded by a wall, through which there is but one gate, and that is well guarded by Moors; yet foreign ambassadors, agents, merchants, &c. chuse to live in this, preferable to any other part of Morocco. The Jews have the art of growing rich, though they are exceedingly taxed; but they, politically, pretend to poverty, and for obvious motives make a very mean appearance. There is a handsome bridge over the *Teniff*, which runs through the city, and supplies the inhabitants with water.

Fez was originally the capital of the kingdom of the same name, and is at present a rich and populous city, standing in 38 deg. north lat. and 4 deg. west long. It comprises three distinct parts, viz. Beleyd, which contains about 4000 houses, and stands on the east side of the river Fez.—Ain-Alu contains about 4000 inhabitants, and stands on the west side of the same river; and Albegd, or White Fez, which was built by Jacob, king of the Beni-Mereri, and

contains 20,000 inhabitants. The two first form *Old Fez*; the latter *New Fez*: and at present they together form one city. *Old Fez* is nine miles in circumference, stands between two hills, is surrounded by strong walls, and flanked with magnificent towers. It is without suburbs, contains many excellent gardens, hath narrow streets, seven gates and two castles; the one old and gone to decay, the other new and in good condition; the latter is garrisoned with blacks, but neither have any cannon to defend them. The houses are of stone or brick, three stories high, flat roofed, encompassed with galleries; adorned on the outside with mosaic work, and embellished within with carving, painting, and handsome furniture; but it is to be observed, that in general the seragios are upon the turrets of the houses, from whence the women have a fine prospect, but they are never permitted to stir abroad.

The river Fez, in passing through the city, divides itself into six canals, over the various parts of which are 250 stone bridges, and 370 mills are turned by the several streams. In the city 336 ovens are daily employed; the mosques are computed at 500, 50 of which are of the first rank, and one in particular is a most amazing structure: it is a mile and a half in circuit, including the cloister and college belonging to it; the roof is 150 cubits high, and 50 in breadth; the stately gates are 30 in number, and the pillars which support the minaret, or tower, are 30 cubits in length, and 20 in breadth; the roof is sustained by 1500 pillars of white marble, and 17 arches; two curious lamps continually kept burning adorn every arch. In the cloister belonging to this mosque are 42 galleries, and 400 cisterns for the people to perform their ablutions. The college is the most eminent, and contains the best library in the empire; here are several other hospitals and colleges, which are large, magnificent, and well endowed; 600 water conduits, and 200 spacious inns. The principal magistrate of the city is styled provost of the merchants, besides whom there is a governor, a cadi, and their subordinate officers.

Fez is usually deemed the grand magazine, and principal mart of Barbary; the streets therefore swarm with merchants and tradesmen of all professions, and the warehouses, shops, &c. are filled with a great variety of commodities, viz.

Imports.	Exports.
Spices	Hides
Cochineal	Leather of all sorts
Vermillion	Skin
Iron	Furs
Brass	Wool
Steel	Dates
Arms	Almonds
Ammunition	Raisins
Drugs	Figs
Watches	Olives
Looking-glasses	Honey
Quicksilver	Wax
Tartar	Silk
Opium	Cotton
Allum	Flax
Aloes	Flax-cloths
Linen	Osfrich feathers
Woolen } Cloths	Pot-ashes
Mullins	Gold dust, &c. &c.
Callicos	
Fustians	
Gold-wire, &c. &c.	

Mequinez, in 34 deg. north lat. and 6 deg. west long. is situated in a capacious pleasant plain, on the river Sebu. It is three miles in circumference, surrounded with strong walls, environed by gardens, and embellished by many mosques, colleges, baths, &c. The markets are daily crowded with people, particularly Arabs, who bring honey, wax, butter, hides, and dates for sale. The emperor's palace is almost a town of itself, and though much decayed, is still exceedingly superb; the parks and gardens that surround it, with the number of halls, rooms of state, offices, pavilions, &c.

&c. are surprising to the beholder. It stands upon the most elevated ground; the city, consists of several squares, contains two mosques, an extensive seraglio, large magazines and store-houses, an armoury, barracks for the guards, and apartments for various mechanics, who are continually retained by the emperor to do business immediately before the palace. The Jews in this city have their principal quarter to themselves, in which, as in most other towns of the empire, they are shut up at night. Adjoining to Mequinez, being only separated by a road, is Negro-town, so called from the black troops in the emperor's service being quartered in it.

It is to be observed, that the Jews here are exceedingly ill used, as they are plundered, abused, and beaten, even by the very meanest of the Moors, and dare not resent the ill-treatment they receive. The great men horsewhip, or cudgel them whenever they come in their way, and they are not permitted to come out of their quarter with shoes and stockings on, being obliged to walk bare-footed in the streets frequented by the Moors.

Sallee, situated in 33 deg. 48 min. north lat. and 6 deg. 25 min. west long. is an ancient city, being mentioned by Ptolemy, and stands on the river Gueron, which divides it into two parts. The northern part, encompassed with a strong wall, and defended by battlements, towers, &c. is Salla or Salee, properly so called; but the southern part, named Rabat, comprises many farm houses, orchards, gardens, and corn fields; the latter being sufficiently extensive to yield wheat enough for the sustenance of 15,000 persons, yet the whole is surrounded by walls, which were erected by the captives that Almanzor brought from Spain. On the south east part there is a tower, which serves for a land mark in the day time and a light house at night: it is lower than it was originally, for some part of the top was struck off by lightning; it is 50 feet square, built of stone strongly cemented, and opens towards a magnificent mosque, 1400 paces long, and 300 wide, in the court of which is a well 30 feet deep, and 100 in width. Beneath the tower are two docks, the one for wintering, and the other for building of ships. The harbour is large, but so shallow that the piratical vessels are obliged to put into the island of Tedal near its mouth. The town is defended by two castles, which communicate with each other, but the fortifications are irregular and ill designed; all articles of commerce here pay a tenth part to the emperor, but the chief support of the place is the piratical trade.

Magazan, 30 miles south of Sallee, is a strong well built town, possessed by the Portuguese, who have a numerous garrison here; it is surrounded by a strong wall, above six yards thick, and well defended by cannon. The piratical ships often intercept the provision vessels, which puts the garrison to great straits, and obliges them to make excursions and rob the Moors, in order to obtain a subsistence.

Alezisar, which was supposed to have been built by the celebrated Almanzor, was a good trading town till the Portuguese took it in 1458; while they possessed it, which was not long, they did it great injury, and after it was recovered by the Moors it was suffered insensibly to run to decay.

Arzila is another ruined place, about 24 miles from the straits of Gibraltar.

Tangier is situated in 35 deg. 56 min. north lat. and 6 deg. 30 min. west long. on a good bay. Its ancient name was Tigris, being the capital of Mauritania Tingitana. It was once a noble city, containing many sumptuous edifices. The Portuguese took it in 1471, and considerably increased its strength, though they destroyed much of its beauty; they afterwards ceded it to the English, as part of the dowry of Catherine, princess of Portugal, upon her marriage with Charles II. king of Great Britain, when a mole was made at an immense expence, which ran 300 fathoms into the sea; but the parliament deeming it too chargeable an incumbrance upon the nation, it was abandoned in 1684, and the fortifications blown up; it still continues but a mean little fishing town, though the Moors have attempted

to re-people it. The inhabitants are great thieves, whenever they can find an opportunity, and are exceedingly cruel to those that they can get into their power; as the following curious narrative will evince, which we present to our readers as a genuine account of the sufferings of the crew of the Inspector privateer during their captivity.

On the 24th of October, 1745, captain Richard Veale, in the Inspector privateer, sailed from the Downs on a cruise, and having taken two prizes, entered the straits of Gibraltar on the 1st of January, and the next day the vessel sprang so bad a leak, that it was with the utmost difficulty the crew kept her above water till the 4th, when finding all farther efforts ineffectual, she ran ashore in the bay of Tangier.

As the emperor of Morocco was at that time under a treaty of peace with the crown of Great Britain, the crew expected a favourable reception, and immediate relief from the Moors; but in this they were greatly disappointed!

Those who escaped with their lives, and reached the shore first, were used in a very barbarous manner by the Moors, and stripped of all their cloths; and some who presumed to resist these Barbarians, were immediately drowned, or otherwise murdered, without mercy.

A small number of them got into the town of Tangier before night; but the greater part of them lay without the walls, and as the season was then very sharp and inclement, they were half perished with cold and hunger, abstracted from the barbarous treatment they received.

Twelve of the crew continued on the wreck all night, where they spent their time in the most melancholy manner, expecting every moment to be swallowed up by the waves, which swelled like mountains, and broke over their heads almost every minute.

In the morning the Moors sent out a boat to take them in, which was no sooner done, than they began to strip them of every thing that was of the least value, and at the same time insulted them in the most cruel manner, calling them Christian dogs, infidels, and unbelievers.

Early the next morning, as those who had lodged in the town were going to the beach to take a survey of the wreck, they found the dead body of Mr. Russell, their surgeon, extended on the ground with his face downwards, at a little distance from the town walls.

This unhappy gentleman had swam ashore, but the gates of the town being shut, he could not possibly get admittance, and having nothing to nourish him during the night, had fallen a sacrifice to cold, hunger, and fatigue.

Out of the whole crew, which amounted to 183 before the wreck, exclusive of Mr. Russell, 95 perished in the waves, or were murdered by the Moors; and the survivors, to the number of 87, with great difficulty obtained permission to go to the British consul's house in a body, in order to lay before him their unhappy circumstances, and obtain something towards their subsistence; but the consul being then at Gibraltar, they applied to the deputy consul.

In a few days Mr. Petierew, the consul, returned from Gibraltar in the Phoenix man of war, and went instantly to the alcaid, to persuade him to permit his unhappy countrymen to go over to Gibraltar; but the alcaid said that he could not comply with this request without orders from the emperor.

The captain of the Phoenix having lain one night at the consul's house, went on board the next morning; soon after which the consul paid a second visit to the alcaid, the consequence of which was, that he sent our unfortunate sufferers word, that there were no hopes of their getting out of the country, till the government of Great Britain had discharged an old debt due to the emperor of Morocco, for a ransom of a certain number of captives, who had been released by John Leonard Sollicoffe, esq. and carried to England about 17 years before.

Confounded at this shocking and unexpected news, captain Veale and four lieutenants who had private intimation of it before the rest, formed a project of making

ing their escape, and by the assistance of the captain of the *Phoenix*, who sent his boat well manned to fetch them, they got safe on board the ship.

As soon as they were on board, the captain sent off a boat in the night, which kept plying along the shore, to carry off as many of the crew as they could find; but they only found two, who had luckily hid themselves under a rock, without the walls of the town, all the rest having been hurried to prison.

The barge which conveyed captain Veale on board had no sooner put from the shore, than the whole town of Tangier was alarmed; and finding part of their booty irrecoverably lost, a whole legion of the Moors swarmed down on the English, vowing revenge for their loss, and drove them immediately to prison.

The jail in which they were confined was more leathsome than can be imagined: and as the consul had now abandoned them, they knew not whom to apply to for redress or assistance: a small pittance which had hitherto been allowed them was stopped, and they had nothing but famine and death before their eyes.

For near three days successively they received no kind of sustenance; and when their miserable condition as laid before the alcaid, he only answered, with a malicious smile, "If the unbelieving dogs are hungry, let them eat the stones."

At length a prison, who was not wholly divested of humanity, obtained the alcaid's permission for them to beg about the town in the day-time, under the conduct of a guard; but at night they were obliged to return to their dismal dungeon.

Though this, doubtless, was an act of indulgence, yet the inhabitants were so little disposed to deeds of charity, that their subsistence was very small and indifferent, inasmuch that if any one got a piece of bread or meat given him, the rest were ready to tear him to pieces, and could not help grudging him the delicious morsel.

They continued in this deplorable condition for above two months, begging all the day, and lying on the bare stones at night; but at length they were driven to the brink of despair, by being informed that they would soon be conducted to the emperor, whose presence they dreaded to such a degree, that they determined to attempt their escape; but in this they were unhappily discovered, and prevented from carrying their plot into execution.

After such an act of rebellion, as it was called, they could not reasonably expect the least indulgence; nor indeed did they meet with any, for large iron chains were immediately fastened round their necks, and twenty of them were linked together in one chain.

They were now locked up in a dungeon that was very nearly dark, and were almost wholly deprived of food, so that they began to entertain thoughts of casting lots who should die for the support of the rest till some relief should arrive.

Happily, however, this plan was not carried into execution; for on their complaining to the jailer that they were perishing with hunger, he represented their case to the people of the town, who sent them a small quantity of bread, and eight small sheep, two of which were instantly devoured raw; for at that time they had been four days and nights without any kind of food.

At this time Mr. Petticrew, the consul, was at Gibraltar; and the alcaid sent to the emperor, to know how he should dispose of the prisoners: he received orders to bring them under a proper guard to Buscoran, which was at the distance of 200 English miles; but Mr. Petticrew returning just at this juncture, desired the alcaid not to take them to the emperor till the arrival of William Latton, esq. who was daily expected, an ambassador from the king of Great Britain to the emperor.

The alcaid refused to comply with this request, unless Mr. Petticrew would go with him to the emperor, to satisfy him that an ambassador would so soon arrive: but this Mr. Petticrew declined, having no orders so to do, nor any present to carry with him to the emperor.

On the morning of the 18th of May, these unhappy

people were driven out of the jail, unchained, and placed on the outside of the town-walls, where they continued till the alcaid and his retinue came to them, and then they proceeded on their journey to Buscoran.

After a very disagreeable and fatiguing journey, during which they were confined in a prison at one town for several days, they arrived at the emperor's camp at Buscoran on the 9th of June.

When they came within half a mile of the emperor's tent, they staid about half an hour waiting his farther orders, during which they could observe, by the countenance of the alcaid and others, that there was something very dreadful to be expected from the emperor.

Just before the messenger came from the emperor, the alcaid and his principal attendants formed themselves in a line, and prayed in the devoutest manner. They were so terrified that their countenances changed every moment; the alcaid and several others wept much, which induced the English captives to imagine, that the miseries they had hitherto expected, were not near so great as what they should now experience.

A messenger soon came from the emperor, commanding their immediate appearance before his tent; on which the Moors were drawn up in one line, and the English in another, and stopping at about 60 paces from the tent, the guards immediately surrounded them, and in about a quarter of an hour his majesty came out, and sent a messenger to bid the alcaid and his attendants advance nearer him: to this they instantly answered, "Yes, master;" and ran to him in such haste that it might have been thought they were going to seize him.

When they were near enough to hear him speak, they fell on their knees, and bowed their bodies forward, with their faces to the ground, till he spoke to them; they then held up their heads, and informed him that they had brought him a present, consisting of powder, cloth and other things, besides the English captives.

The emperor having accepted the present, asked the alcaid where the captain of the Christian captives was? To which it was answered, that he had made his escape. The emperor then asked for the lieutenants? and being answered as before, told the alcaid, he thought him and his attendants a set of villains; and by his manner, the English captives imagined he suspected the alcaid had received a sum of money for the escape of captain Veale and the lieutenants.

Immediately after this the emperor sent for four Englishmen, who had been in the Spanish service, and deserted from Cadiz to Tangier, to conduct the new captives to a castle at a little distance from the camp, till farther orders.

They were not long there before the alcaid and all his guard were drove to the same place, and put in irons, which was so far from giving pleasure to the English, that notwithstanding the ill treatment they had received from that officer, they gave him and his people bread out of their poor allowance of two-pence a day.

When our unfortunate countrymen had been confined two days, they were drawn up in a line before the emperor's tent, when his majesty picked out six of the youngest of them, and sent them back to the castle, to assist the Moors that had the care of his arms; and to each of the rest was given a cut-throat, or a pickaxe, and they were sent to Buscoran castle, at the distance of about a mile, to enter upon that state of slavery which is so much dreaded by free-born Englishmen.

No sooner were they got to the castle, than they were set to pulling down a large house that was within it; when being in great want of the necessary tools, and perfect strangers to that kind of work, they were in the utmost danger of being buried under the rubbish.

The emperor now frequently came to give his orders, and would often stay within the castle five or six hours together, and sometimes the whole day, during which they were not permitted a moment's rest, nor even to stand upright to ease their backs, or get a drop of water, though the sun shone so hot that their heads and backs were an entire blister.

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Their sufferings were so great, that in less than a month 20 of them renounced their faith, and turned Mahometans, in order, at that dear price, to be exempted from a slavery which they considered as insupportable.

One morning, about seven o'clock, the emperor came to Bufcoran castle, and having surveyed the English slaves for about three hours, he went to the other castle, where the aleaid and his miserable companions were confined: and having reviewed them, he withdrew to about 60 paces from the castle, and then turned about, and gave orders for their being brought before him; which being done, the aleaid and four of the principal people were set apart from the rest.

After this, with all the composure and serenity imaginable, he called for his scymetar, which being delivered to him, he drew it out of the scabbard with a peculiar air, and ordered one of the delinquents to be taken out of his chain, and brought before him.

This unhappy victim now fell prostrate on the ground, and with tears implored his pardon: but the emperor, deaf to all his entreaties, stretched out his arm, and crying, "In the name of God," struck off his head at one blow.

This being done, he delivered his scymetar to his sword-bearer, to whom, and others, he gave orders for their following the example he had set them. And then retired to a small distance, where he stood to see his commands punctually obeyed.

At this time there were no less than 335 miserable wretches that lost their lives in this arbitrary manner, including 40 braves, who had been kept in chains several days before the English arrived at the camp.

In order to strike the greater terror into the minds of his surviving subjects, the emperor ordered the heads which had been cut off to be collected in hampers, and sent to the aleaid or governor of Mequinez, to be nailed on the walls of that city, and exposed to public view; while the bodies were dragged about a mile from the place of execution, and there left to moulder into dust, or be devoured by birds or beasts of prey.

Sometimes, however, these unhappy victims meet, after death, with an odd kind of favour from the emperor, who gives an order for the interment of their mangled carcases, which is signified by a messenger in the following words:

"O thou impudent, presumptuous and disloyal wretch! notwithstanding thou didst in thy life-time commit so many and such enormous crimes against God and thy king, I do now in his name, and by his express order, to shew his love and affection for thee, though altogether unworthy of the least of his royal favours, freely forgive thee all thy past transgressions; and in consequence thereof, as the same are from this time to be buried in oblivion, I am come to give thy remains a decent interment."

Without this permission, no person must presume to bury the body of any one thus executed, as the life of the offender would immediately pay the forfeit of so rash an action.

The reader will recollect, that the aleaid and four other persons were set apart from the rest, and reserved to be spectators of the abovementioned bloody scene, which being ended, the emperor addressed them in the following manner: "Behold your slaughtered friends there! Having given you this proof of my resentment of your rebellious proceeding, I shall carry my just vengeance to no greater length at present: I give you my royal word not to behead you, as I have your companions; but I expect, as a testimony of your sorrow for having mutinied against me without cause, that you send immediately to Tangier, and take care that I may receive the remainder of my dues; and on your compliance with this my just demand, I shall freely acquit you, in hopes that this my lenity towards you may produce a reformation in you, and teach you to become more loyal subjects for the future."

By this act of clemency the emperor hoped to have obtained a considerable sum from the aleaid and his unfortunate companions; but being disappointed in his

expectation, he determined that they should be sacrificed to his vengeance.

Wherefore summoning them before him a second time, he gave immediate orders for their execution; but previously told them, that "as he detested the guilt of a lie, they should not end their days by the stroke of the sword; yet as they had forfeited their lives a second time by their disobedience of his royal injunctions, he had determined that they should be all bow-stringed."

Hereupon he called out two of his guards, and gave them orders to fasten a cord about the neck of each prisoner, and strangle them one after the other; but to take time in the execution of their office; which they accordingly performed with the utmost deliberation, in order to aggravate the pains of these unhappy wretches, whom they spent near two hours in executing, the emperor himself being present all the while, triumphing over them, as traitors to him and their country.

This barbarous scene being ended, his majesty ordered the bodies to be dragged by the heels to a distance from the place of execution, and there to lie above ground for two days; but on the third day he gave orders for their interment.

Soon after this the English prisoners received the following letter from Mr. Petticrew, the vice-consul:

Laache, Friday 24th of June, 1746.

Mr. Kilbs and Countrymen,

"I SEND this courier to advise you of my arrival here, where I shall rest on account of my lameness till Sunday, and then proceed for Mequinez; and on Wednesday or Thursday next shall see you.

"By letters lately received from the ambassador, he was to leave England the 28th of May, so is hourly expected at Gibraltar; which I wish may be speedily, for your sakes, and God send you an immediate delivery.

I am, Sirs,

Your very humble servant,

W. PETTICREW."

On the 29th of June they received advice of Mr. Petticrew's arrival at Mequinez, whereupon they sent him several letters, describing their unhappy situation, and intreating him, in the most pressing terms, to use his utmost interest on their behalf, not doubting but that when he should be admitted to the emperor's presence, it would be in his power to procure some mitigation of their hardships.

On the same day that they dispatched these letters, the emperor having ordered them all into his presence, selected 16 of the youngest of them, whom he asked if they would turn Moors? which they refusing, he sent them under a proper guard to Fez, to assist such of the Moors there as were gun-smiths by profession; and the rest of the English captives were sent back to the castle, with orders that they should be kept close to their usual labours.

Those who were sent to Fez had an opportunity of paying their respects to Mr. Petticrew, at Mequinez, and lodged for one night in the house where that gentleman had taken up his quarters.

On the 30th of June, Mr. Petticrew was admitted to the emperor's presence, and having delivered him a present from his Britannic majesty, informed him that Mr. Latton, an ambassador from England, was daily expected at Gibraltar, where he proposed to wait for his majesty's directions respecting his landing at Tetuan, in order to settle a treaty of peace between the two crowns.

To this the emperor replied, that he had long lived in expectation of the arrival of an ambassador from the court of Great Britain, but had not yet had the pleasure of seeing any person invested with that character; wherefore he desired that Mr. Petticrew would instantly return, and take care that the ambassador came to him without delay.

Hereupon Mr. Petticrew took his leave, and repaired immediately to Mequinez; and though he was not above a mile from the castle where his unfortunate

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countrymen were at work, yet he did not favour them with one friendly visit.

As they were deprived of any opportunity of speaking to Mr. Petticrew, to lay before him their deplorable condition, they on the first of July sent him a letter, in which they inclosed a letter of attorney, to enable him to receive their shares of the prize money of a French vessel, which they had taken and carried into Gibraltar.

To this letter they received the following answer; but the power of attorney never was of the least service to them.

“GENTLEMEN,

“I THIS morning received your letter, with the power of attorney, and shall do all in my power to recover your parts of the prize, which shall be † Farthingly referred for you. I shall also endeavour to collect some charity at Gibraltar.

“I assure you I shall do and act in every thing in my power to get you out of the country as if the case was my own: so hope no more of you will be so mad as to renounce your faith. The people the emperor has ordered for Fez, lay with me last night. It makes my very heart bleed to see their naked, miserable condition; but one comfort is, it cannot be long, as I expect the ambassador will be at Gibraltar before I get even. I wish you all health and happiness, and am, Sir, your affectionate friend,

W. PETTICREW.”

The day after writing this letter, the sixteen persons abovementioned set forward for Mequinez, on their journey towards Fez; but as they had near 40 miles to march in one day, Mr. Petticrew kindly ordered each of them a pair of shoes, and gave them two loaves to refresh themselves with on their journey.

In the mean time the rest of the unfortunate Englishmen were kept to hard labour, without any thing to cheer them in all their oppressions, but the pleasing hope that advice of the ambassador's arrival would soon reach them, for which they put up their fervent and daily prayers to heaven.

Though the hardships they underwent were almost insupportable to those few who were in health, yet the afflictions of the greater part of them were aggravated by their being troubled with the bloody flux, which gradually growing upon them, impaired their strength to such that they could scarcely crawl upon the ground.

Sickness, however, is no plea for a captive to be relieved from his labour even a single hour in a day; for the overseers, if they had an inclination, durst not presume to favour them in the least, without an express order from the emperor, who, though he cannot be insensible of their tortures, seldom shows them the least favour; and no one dare presume to ask any at his hands.

At length Mr. Kilbs, having laboured till his spirits were quite exhausted, dropped down on the ground in the emperor's presence, and lay a considerable time as one absolutely dead, no one daring to afford him the least assistance.

When he had lain some time, without the least sign of life, the emperor demanded the reason of that captive lying in so indolent a posture, and why he was not compelled to work? When being informed of the cause, he ordered him to be brought forward, that he himself might form a judgment of the matter.

Three Moors instantly took him up, and carried him to the emperor, who, perceiving that there was no imposition in the case, gave orders for his being conducted to the outer part of the castle, where he lay in the agonies of death for four days successively, and then expired.

When the emperor heard he was dead, he indulged his companions so far as to permit some of them to attend him to his grave; and he was buried with as much decency as their situation would admit of.

† This is an odd phrase; but the meaning of it must be, that not a farthing of the money which he could pro-

Some little time after this, these unfortunate captives were removed from Buzoran castle, to another castle near the place where the emperor was then encamped. As soon as they arrived, some of them were employed in assisting the masons, and others in levelling such rock stones as obstructed the emperor's passage from the camp to the castle. As his majesty sat several hours every day to be a witness of the progress of the works, it is impossible for the reader to form an idea of the toils and fatigues they were obliged to undergo; nor is it in the power of words to express their hardships; for after the rocks were levelled to his satisfaction, all the pieces that were hewn asunder, were ordered to be conveyed to one corner of the castle: a work of incredible labour and difficulty!

The few cloaths which they had been worn to rags, they worked quite naked from the head to the waist; and the weather being excessive hot, their skins were at first blistered, and at length so perfectly tanned, that it would have been impossible for their most intimate acquaintance to have known them, for they looked like a parcel of negro slaves.

From this second castle the captives were removed to another at Mequinez, from which the emperor having been absent some time, they were, on his return, drawn up in order, to pay their homage to him as he passed by them.

On his near approach, he stopped and took a survey of them, and asked their overseer what place was set apart for their lodging; and the overseer, pointing to a wall at some distance, told him that was the place; the emperor, however, casting his eyes over the garden, and observing a large arch belonging to one of the walls of the palace, gave orders that they should be quartered there.

They thought themselves greatly obliged to him for indulging them with so convenient an apartment, where they could lay under cover, and were not exposed, as they had been before, to the cold dews of the night.

They now began to congratulate each other on the sudden amendment of their wayward fortune, and thought themselves happier than they had ever been since they came into the country.

Their pleasure, however, soon began to be interrupted; for the Moors, grudging them so comfortable an apartment, insulted them, by throwing stones and clods of earth into their lodging in the night, when they could not see from whom the injury was received.

This was a dreadful grievance, as they lay in manifest danger of having their brains beat out; but as they knew not whom to apply to for redress, they were obliged to take such measures as they could to screen themselves from the malice of their implacable enemies. Happily for these poor captives, several hedges of cane happened to grow within the walls of the palace: of these they gathered a large quantity, and made such a fence to the front of their lodging, that at length they were at ease, being totally secured from any injury that the Moors could do them.

Thus situated, and having no talk imposed upon them for a considerable time, some of them, who were in health, embraced that opportunity of mending what few rags they had to cover their nakedness: and those that were sick had sufficient rest to recover their strength, which had been impaired through excessive labour.

Their allowance was also better than it had been at Buzoran, being two-pence per day to each man, and they were permitted to go into the town whenever they pleased in the day time, to lay out their little stipend to the best advantage: and as they began to be acquainted with the mercenary disposition of the Moors, and to have a tolerable smattering of the language, they were not so easily imposed upon as they hitherto had been.

As the emperor had permitted them to enjoy a life of ease for some time past, they began to flatter themselves that he had received private intelligence of the English ambassador's arrival at Gibraltar; and they began to

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hope that their toils were at an end, and that their deliverance was at hand.

In the midst of this pleasing reflection, they were sent for in haste to a year before the emperor, who immediately ordered them to remove a large pile of wood that stood in his way, to a place at the distance of about a quarter of a mile: for this piece of work two days were allotted; but notwithstanding their utmost endeavours, they found it impossible to clear it in that time without further help.

When the emperor found that a considerable part of the wood still remained on the spot where it fell, he was highly incensed, and ordered near an hundred of his foot-guard to assault the English slaves. Among these were two poor, old, worn out wretches, who were scarcely able to crawl along, and who, after two or three turns, determined to crawl from their labour, and trail to the emperor's clemency to make allowance for their infirmities.

They accordingly declined their work, which the emperor observing with apparent signs of anger, they approached him, trembling and shuddering, and told him they were too old and infirm to go through so laborious a task, and they therefore hoped, that as they had faithfully served both his father and himself for many years, he would consider their infirmities, and provide for them in such manner as he thought proper for the short remainder of their days.

To this the emperor in answer, that he plainly perceived they were past their labour, and therefore he thought it his duty to provide for them for the future; whereupon he instantly gave orders to two of his guards to shoot them through the head.

This cruel injunction being immediately obeyed, "Now, said he, I have taken sufficient care, in return for your past services, that you should not linger out your days in misery; your sorrows in this life are at an end!" And then, as a farther testimony of his kindness, he gave orders to one of his officers to see that they were buried with decency.

In a short time after this, the English slaves having completed the job they were set about, were remanded to their usual place of abode, where they had time to refresh themselves again; and from this time till they left Mequinez, which was about six weeks, their labour was to be inconsiderable that they had no reason to complain.

They had not lived long in this manner, before the emperor's noble camp came to them, and acquainted them that his Britannick majesty's ambassador was arrived at Gibraltar; notice of which had been given to the emperor by a letter from the alcaid of Tetuan.

The same night that they received this agreeable intelligence, one of the emperor's brothers visited them from their respective, and in a very obliging manner desired to know if they had received any tidings of the arrival of an ambassador from England; to which they answered in the negative, but told him that they lived in daily expectation of news from Gibraltar.

He seemed surprized at this answer, but told them an ambassador was actually arrived at Gibraltar, with an intention of paying down a ransom for them; and assured them farther, that he had lately had an interview with his brother the emperor, who spoke of them in the most favourable terms, and intimated, that he should release them with pleasure, if he approved of what the ambassador had to offer in their behalf.

The reader will believe, that on the receipt of such good news, they had not the least inclination for sleep; their eyes were too full of tears of joy to admit of their taking any repose, and they mutually congratulated each other till day-light, on the pleasing prospect they had now before them.

In the morning the report grew more universal, and almost every one they saw gave them hopes of a speedy release; and before noon the emperor's brother came to them again, and assured them that the emperor intended to send a letter to the alcaid of Tetuan, with orders for him to invite the ambassador to Barbary; and that afterwards he would send his black army to wait on him to the alcaid's house, and escort him to court.

Though this was doubtless very agreeable news, yet they should be a kind of dread upon their spirits, lest the report should be without foundation; and of this they were the more apprehensive, as they had received no notice of their intended redemption, either from the ambassador, or from Mr. Petticrew the vice-consul.

However, as they were not kept to such hard labour as usual, they could with the greater patience wait for the confirmation of the news that they so sincerely and constantly prayed for.

On the evening of the 24th of October, their overseer informed them that they must prepare to march to Fez the next morning; for the emperor had issued out orders for the alcaids, with their attendants, to be ready early in the morning, without the walls of the palace.

Early in the morning, therefore, our unfortunate countrymen were removed from their arch, the most commodious habitation they ever had in that country, and having marched about a mile, were ordered to halt till the emperor should overtake them.

About eight o'clock his majesty set forwards; a train of the ladies of his seraglio, the eunuchs, their attendants, and his baggage, moving in the van. As these ladies passed by, the English captives, as well as the Moors, wheeled about with their faces another way, for it is not allowable for any person whatever to look at a lady belonging to the emperor's retinue. When the ladies and eunuchs had proceeded about half a mile, the baggage began to move; after which followed the Christian captives on foot, and then a part of the emperor's army, consisting of about two thousand men, all mounted on mules. Next to these came the emperor himself, and then the remainder of the army, together with about two thousand of the inhabitants of Mequinez, who attended to shew their loyalty and respect to the emperor.

About eleven o'clock it began to rain very hard, upon which the emperor gave orders for the ladies and eunuchs to mend their pace, that the whole body might move faster. This order was highly incongruous to the poor captives, who were obliged to walk all the way, especially as the rain continued the whole day without ceasing.

As this march was little less than thirty-five miles, and as the weather and roads were extremely bad, the very mules themselves were perfectly pained, and their riders could with difficulty make them go forward; how deplorable then must be the case of the poor captives, five of whom in particular were very sick and weak.

About four-set they came within 11 miles of Fez, at which time the emperor passed them, in order, if possible, to reach the town before it was quite dark. As he passed by them, he called them good men, and gave orders for a detachment of his army to take care of them, and conduct them safe to the town, as soon as they were conveniently able to reach it.

No sooner, however, was the emperor out of sight, but the party who were ordered to conduct them, deserted from them, being anxious to get to the town as soon as they could.

Though it was now dark, and they were extremely fatigued, they kept moving forward with great labour and pain, and at length came so near the end of their journey, that they could see several lights at a distance, which were fires kindled by those who had already arrived, in order to dry and refresh themselves after the fatigues of so disagreeable a march.

The nearer they approached the town, the road became more stony, which proved no small mortification to them; for it was so dark they could not see the stones, so that they often kicked them with their toes, which being blistered before, caused a pain that was almost intolerable.

After all their endeavours, several of them were unable to reach the town till the next day, so that they were obliged to lie down on the cold wet ground, where they had a most miserable and filthy lodging; and even those who reached the town that night were as wet as if they had been dragged through a river; and having no change

change of raiment, were obliged to repose themselves, in that condition, on the bare ground.

The next day those who had been left behind dropped into the town, one by one, most miserably fatigued, and some of them so far spent, that they were unable to speak, or to communicate their distress otherwise than by their tears.

Some of them were so lame after this fatiguing march, that they could not walk without crutches for near a fortnight, and two of them actually sunk under the weight of their affliction; for though they did not expire immediately, yet they grew daily worse and worse, and in about three weeks ended their lives and their miseries together.

At the city of Old Tez, it is customary to allow the Christian captives only a penny a day, which the reader will imagine was no small aggravation of their distress; and, to render their case still more deplorable, provisions were there much dearer than in any other part of the country where they had been.

As the town had never before been visited by such a multitude of people, the price of bread in particular was so greatly advanced, that the same quantity which used to be sold for the value of an English halfpenny, was now valued at above five farthings; so that our unfortunate countrymen could not at any rate purchase enough to support life.

In this extremity they purchased a parcel of horse-beans, and laid them in water to soak; and during that interval, they launtered about the town, and picked up what sticks and other materials they could find proper to make a fire with, and boiled their beans as soon as they were sufficiently soaked. This expedient furnished them with one hearty meal a day, and, considering their pitiful allowance, they thought themselves happy with that.

On the 12th of September 1746, they received the agreeable news that the ambassador was arrived at Gibraltar, and would certainly exert himself to procure their release as soon as possible. This was most agreeable news: but they had the hard fortune to remain in slavery four years after his excellency's arrival at Gibraltar.

The emperor now began to put them to hard labour, in clearing rubbish out of an apartment that led to the rooms where he resided: they were kept very close to this work, beginning in the morning as soon as it was light, and continuing at it till it was quite dark, when they returned to their prison, where they had no other satisfaction than to repose their bodies on the bare ground, having nothing to eat, as they eagerly devoured their only meal before they began the labour of the day.

On the 22d of November they received a letter from the ambassador, who, with all the concern imaginable, lamented their melancholy situation, and informed them that, by the paternal care of their sovereign, he hoped they would in a short time be removed from their captivity.

Early the next morning, each man being furnished with a pick-axe, they were conducted to a castle called Doer Dabibah, which the emperor was going to rebuild; but at that time they little imagined that this fatiguing job would have fallen to their lot.

They were first ordered to pull down a wall at about 200 yards distance from the castle; on which they laboured from break of day till the close of the evening, without intermission, for near a quarter of a year.

When they had pulled down this wall, and dug up the foundation, they were set to work upon another, which was 18 feet thick, and cost them a deal of pains: their manner of pulling it down was by making trenches with their pickaxes, and raising pieces of a ton weight at a time, with wooden levers provided for that purpose.

Having entirely pulled down the last wall they were to set to work upon, the emperor ordered that they should dig a trench for the foundation of a new castle, 12 yards within the walls of the old one. In about a fortnight the trench was prepared, and they began to

build the walls, which were made in the following manner: a case being made, they put into it their materials ready prepared, which consisted of a fine kind of loamy earth, well tempered with lime and water, and the remains of the old wall, beat small and mixed with it: a quantity of this, to the depth of about 18 inches, being put into the case, was beat till it became as fine as paste; then another layer was put in, and beat in the same manner, and so on till the case was filled, which being done, it was taken away, and there appeared a fine smooth wall of one entire piece, which being hardened by the heat of the sun, became stronger than stone.

After receiving great and repeated insults from those who were set over them, our unfortunate countrymen completed the castle on the 20th of July 1748. The outer walls of this castle were about 1040 yards in circumference, four feet thick, 24 feet high in most parts, but in some upwards of 30, and inclosed about five acres of ground.

No sooner was this large piece of work completed, than they were again set to work, to fill up a very large pit, which had been dug for materials to mix among others, with which they built the castle.

On the 31st of October 1748, our captives received a letter from Mr. Petticrew, in which he acquainted them that the emperor had granted his licence for their coming to Tetuan, where he hoped for the pleasure of seeing them very shortly; and that he had given orders that they should be supplied with a jillabee* and bombouches †, and some mules to ease them on the road.

They received this most agreeable news with transports of joy not to be expressed; and in about seven days time a guard arrived from the governor of Tetuan, to conduct them to that place, which was about 160 miles distant, and which they reached in six days.

Before they set out, the emperor, who was then at Mequinez, sent an order that four of the youngest of the English captives ‡ should be stopped, and sent to him, to remain in his possession till the ambassador should pay his demands; and it was his intention to present those to the ambassador, in return for the present brought from his Britannick majesty.

On the morning of their departure, the Christians of different nations accompanied them almost to the gates of the town, shook hands with them at parting, and, with streaming eyes, wished them a good journey to Tetuan, and fate out of the hands of the barbarians.

They made their journey in the most cheerful and agreeable manner; and, to add to their satisfaction, they had the finest weather imaginable; but nothing material happened till they got within 16 miles of Tetuan, when they were met by another guard, who brought with them horses and mules for them to ride on, that they might not make it late the next day before they got into town.

They proceeded on their journey early in the morning, and at twelve o'clock had the pleasure of seeing Tetuan at the distance of about two miles. As they came nearer, they were met by the inhabitants, especially a great number of women, some mounted upon mules, and others on foot, and the women rolling aside, as the emperor's ladies do when they travel from one place to another.

Just as they were entering the first gate, they were met by Mr. Petticrew, and two or three English merchants who resided there, to whom they had paid their respects as they passed; and when they were within the gate, they were met by the alcaid and other principal people, with a guard of 200 soldiers; and as they passed by him they cried, "Long life to thee our master!"

Multitudes of the inhabitants crowded to see them pass, along, some of whom insulted them, by calling them unbelievers, dogs without souls, and other opprobrious names. But the guards did not trouble to knock down these abusive wretches, having orders to do so on such occasions.

They were now put into a prison provided for their reception, where Mr. Petticrew came, and gave them

* A jillabee is a garment made of coarse blanket stuff, in the form of a friza capuchin.

† Shoes.

‡ These four did not arrive in London till June 1751.

some mutton which he had got stewed for them, as also some bread, and to each man a cup full of wine.

About four o'clock Mr. Petticrew came again to the prison, wished them joy on their safe arrival at Tetuan, told them he hoped it would not be long before he should see the ambassador, and that he did not doubt but their redemption would be completed in a very short time after his arrival.

Having returned him their best thanks, they desired he would be so kind as to order them a daily allowance for their subsistence; which he immediately complied with, allowing them six-pence a day each, which is about what is customary to be allowed to prisoners of war.

As Providence had once more indulged them with a kind of plenty, they lost no time in procuring food and necessary refreshments; for though their journey had been highly agreeable, they had been by no means over-fed.

Guards were now placed at the door of their habitation, whose business it was to go either to buy provision, or on any other errand which the captives wanted; and if at any time they had a mind to walk about the town, these guards were obliged to attend them.

Soon after their arrival at Tetuan, the alcaid sent to the ambassador, to acquaint him, that as he had got the captives in his possession, he should be glad he would come and bring their redemption to a conclusion, which would oblige the emperor much more than any unbecomingly delay.

About the middle of December the ambassador sent a present to each of the captives, consisting of a soldier's coat and breeches, a shirt, a cap, a pair of stockings, shoes and buckles, which was of the utmost service to them, as they had been almost naked for a considerable time. On the Sunday following they appeared in their new cloaths, and began to think themselves the best dressed prisoners in the town.

On the evening of the second of January they espied a sail standing in to the bay; and early next morning they could discern, from the top of Mr. Petticrew's house, an union flag at the main head, which being a signal that the ambassador was on board, Mr. Petticrew immediately informed the alcaid thereof, and then went on board, and remained with the ambassador till he came on shore, which was on the following day.

As soon as the captives heard that the ambassador was debarked, they gave three huzzas, and upon a long pole hoisted an union flag on the top of their prison, having previously prepared it against the time that his excellency should land.

About eleven o'clock in the morning the alcaid sent down the bell horse he had for the ambassador to ride on to the town; at eight all the Christian merchants in the town went down to accompany his excellency; at nine the alcaid followed them, with the soldiers belonging to the town, firing with powder all the way they went; and about eleven they all set out in grand procession from the place where the ambassador landed.

By this time the walls were covered with people to see his excellency's entry; and when he entered the gates of the town, the cannon of the castle were fired, and every one who had a musket made use of it on the occasion, so that the firing in different parts of the town continued till it was almost night.

On the fifth of the month the captives wrote a letter to his excellency, congratulating him on his arrival; and representing that the prison in which they were confined was too small, and so old, and so much out of repair, that they daily expected it would fall on their heads; upon which another place was taken in that part of the town where the Jews live, and they were divided; half of them being moved to the new prison, and half remained in the old one.

Some time now passed away without any steps being taken towards their redemption; during which the alcaid several times desired the ambassador to bring the matter to a conclusion.

At length they had several conferences, but could not agree, which occasioned great uneasiness among the captives; for they were informed by the Moors, that in

case the ambassador should not very soon give the alcaid the satisfaction he expected, they would be all put into the moitmore or dungeon, of which mention will be made in its proper place.

Though the apprehension of being locked up in this shocking place struck them with a panic, yet they flattered themselves the ambassador would find some means of procuring their redemption, and not permit the Moors to exercise their tyranny much longer.

Filled with these hopes, they bore the bad news as patiently as possible, and lived in expectation of a happy turn of fortune; but no negotiation going forward for some time, they at length sent a memorial to the ambassador, signed by 52 of them; after reading which his excellency said, that "Nothing had been wanting to forward their redemption that lay in his power, and that every expedient that was agreeable to his instructions, should be put into execution for that purpose."

On the fifth of February 1748-9, the alcaid, being impatient to have the affair brought to an issue, sent for six of the captives, and, by means of an interpreter, addressed them in the following manner:

"It is a long time since you were cast away in the bay of Tangier, and I am sensible you have had a great deal of fatigue, which I am very sorry for. You know how dangerous it is for me to disturb the emperor; and I doubt not but you have seen many of his subjects lose their lives for a trifling disobedience."

To this the English answering in the affirmative, he continued thus: "Why then should I disturb him in this negotiation with your ambassador? In such a case, I should expect that the first time I should see him would be the last; therefore, for the sake of his preservation, if for no other cause, I shall lose no time in this affair."

"Yesterday, continued he, your ambassador and I had a long conference, when I represented to him the great trouble I had been at to procure the favour of your coming down to Tetuan; and now you are here, he does not seem to be under any concern whether you return to your own country or not. Before I sent for you down, his agreement was to deposit the money for your redemption, which he now refuses to do till such time as you are embarked; therefore I would have you go the ambassador, and inform him that this day is the last that you will be allowed the liberty of walking about the town."

They asked the alcaid if the whole money due for the redemption of the captives by the late John Leonard Sollicoffe esq. was mislaid on, whereof the Bishop Hamet had received almost two thirds: to which he answered, "I demanded no more than the ambassador's agreement, which was to pay for your redemption; and as to what is remaining due on account of the last slaves redeemed, he must dispute that with the emperor: I would therefore have you go to your ambassador and try what you can do in behalf of yourselves and your companions."

Hereupon they went to the ambassador, and informed him what the alcaid had said to them; to which his excellency replied, that he would not pay him all they were embarked, "For," said he, "I fear when he has got the money he will not send you away."

To this they replied, that "If his excellency contended with him ever so long, it would be to no manner of purpose; for as the tyrants had got both him and them in their power, they were a sufficient pledge for the money." Hereupon his excellency ordered them to go to the alcaid with his compliments, and inform him that he would send for the money that day, and at the same time to beg he would indulge them in their usual liberty.

They now returned to the alcaid, and having delivered this message, and informed him that the ambassador was in doubt whether he would let them embark after he had got the money in his possession; the alcaid answered, "Let the ambassador send for the money; and when I am satisfied that it is on board the vessel, you and your brethren shall embark; and when you are on board I shall expect the money, and not before: you may therefore return to your ambassador, and

and inform him what I have said to you, and assure him if I can oblige him in any other respect, I will; and that you shall have the same liberty to walk about the town with a guard, as you have had hitherto."

The emissaries now returned to their companions, with hearts filled with joy, to think that they had escaped being put into the dungeon: and there being a vessel in the bay ready to sail for Gibraltar, that circumstance gave them still greater spirits, as the ambassador had declared he would send for the money by the first vessel that should go from Tetuan to Gibraltar.

When the vessel had been sailed two days, they began eagerly to wish for its return, as the least delay might again plunge them into almost as bad circumstances as they had ever been in yet: but as during these two days the wind continued easterly, the alcaid had no reason to be uneasy, as he well knew that with that wind no ship could come from Gibraltar to Tetuan.

At length the wind coming about to the west, a ship arrived from Gibraltar, and the commander came to the town; but all they could learn from him was, that they need not doubt but they would in a very short time be at Gibraltar: but whether the money was brought for their redemption or not, they could not learn. This account therefore was by no means satisfactory; and this night all those that were abroad were driven to their prisons.

Their guards now began to treat them in a very different manner from what they had done before; and as they knew that this could not be done but by order of the alcaid, they were well convinced that the money for their redemption was not arrived.

The alcaid, however, being willing they should know why they were more closely confined than heretofore, sent for the six people who were with him before, and, by his interpreter, addressed them as follows.

"You all well know that your ambassador promised that the money for your redemption should be paid some time ago: but it could not be expected that ships should arrive from Gibraltar, as the wind was contrary; but now the wind is shifted, and there is a vessel come, but the money is not: I am surprized that your ambassador should trifle with me in this manner; therefore do you go to him and inform him, that I shall wait till to-morrow for his positive answer, whether he intends to pay the money, that you may go to your own country, or otherwise you must be sent back to the emperor in irons; for I cannot delay any longer without his majesty's express order."

They now begged of the alcaid that he would have a little more patience; and said they did not doubt but that the ambassador would soon have the money ready for him, and bring every thing to such a conclusion as would give him perfect satisfaction.

"Well then," said the alcaid, "go to your ambassador, and inform him that I will wait till another vessel arrives, to see if he will then order the money to be brought; for I would not have it said, that I am in the least a foe to him, or to any of you; and to-morrow you shall have your liberty again, as usual."

They now returned their best thanks, and going to the ambassador, told him what the alcaid had said; on which his excellency bid them not be discouraged on account of the money not being arrived, "For," said he "I now give you my promise, that it shall not be long before you are set at liberty."

Soon after this another vessel arrived, and then a second and a third, but brought no money: which made our poor captives extremely apprehensive that they should in a short time be put into the dungeon: but these vessels sailed again to Gibraltar, without the alcaid's taking any farther notice of the affair than he had already done.

On the evening of the 14th of March, 1748-9, arrived the *Brave Sherbeck*, captain *Hafwell*, from whom they were in the highest expectation of hearing some satisfactory news; but as the captain did not come on

† Martene is a place about seven miles distant from Tetuan, where all commodities to and from that town

shore till the next morning, they were obliged to wait with as much patience as possible.

The captain came to Tetuan about ten o'clock in the morning; and about two in the afternoon the alcaid sent for them all in the utmost haste, which made them apprehend some fatal consequence.

When they were arrived, he ordered them to stand in a line: and having picked out 25 of them, he acquainted them that those were to embark on the next day, and the rest were to remain some little time longer, for there was not money enough come to pay for the redemption of any more.

He then sent those that were to embark the next day to a house by themselves, and the others to a prison: and on the 16th of March about eleven o'clock the ambassador sent for those who were to embark, and gave every man a certificate, wishing them all safe to England: and about twelve o'clock, they were, by order of the alcaid, sent without the city walls, where they were met by Mr. Petticrew, captain *Hafwell*, and the alcaid; and 12 mules were provided to help them on the road, there having been a great deal of rain, which made the ways very bad.

They were not far out of the town before it began to rain very hard; on which the alcaid told Mr. Petticrew, that as the weather was likely to prove so bad, it would be proper for them to stay till the next day; but his true reason for desiring this delay was, that he had agreed for the departure of these people without the knowledge of the emperor; and the dread of his displeasure was evident enough in his countenance.

Captain *Hafwell* now told the alcaid, that the showers only came off the mountains in squalls, and would not last long; and if they did, it was not to be imagined that those who had been so long in captivity would delay a moment on account of the weather.

Still, however, it was evident that the alcaid was uneasy; upon which Mr. Petticrew desired to know if it was his intention that they should embark or not, "For," said he, "if you are apprehensive that the weather will be prejudicial to their health, send them back at once to their prison; for it is as bad for them to stand there in the rain, as to proceed in order to embark; but I imagine you do not care to part with them; and if so, when do you imagine you shall get the money into your hands; do you think that the governor of Gibraltar will send the money a second time? Indeed he will not; nor will he, for the future, ever take your word on any account whatever; and when the merchants of Gibraltar come to understand that you are not a man of your word, they will not think themselves safe in carrying on the least commerce with this town."

Hereupon, the alcaid, (who knew that if the merchants of Gibraltar should entertain a bad opinion of him, it would be of the utmost prejudice to the town,) directed that they should depart, which they joyfully obeyed: some mounted the mules, while others ran on foot; and indeed those on foot kept a-head of the mules all the way to Martene †.

When they came to Martene, the captain and two Moors who were commissioned to receive the money, went on board in order to bring it on shore; and when the money was in the boat, the Moors were to hoist and strike the ensign three times; on which the English captives were to put off, and the boat with the money was to come on shore.

Accordingly, about three o'clock, two boats, being prepared for them, the signal was given; on which they instantly jumped into the boats, and had the pleasure of tasting that freedom, for which they had so long and so ardently wished. As soon as they were embarked, they congratulated each other on the occasion, and with hearts full of joy and gratitude, returned their unfeigned thanks to Almighty God, who in his great goodness, had delivered them from the insults of the merciless barbarians.

are imported and exported.

On the next day they arrived at Gibraltar, where they remained a week, and then embarking on board his majesty's ship the Crown, sailed for England, and, on the 11th of May 1749, arrived safe at Portsmouth.

From Portsmouth they repaired to London, where they presented a petition to the king, setting forth the nature of their sufferings, on which his majesty was pleased to order them a bounty of five pounds each, and his late royal highness the prince of Wales, ordered fifty pounds to be divided amongst them.

Having now accompanied these 25 captives to England, let us return to their fellow sufferers, who were not redeemed till the 8th of December, 1750.

These, having with their companions a prosperous voyage to their native country, stood gazing on a hill till the vessel in which they sailed was out of sight, and then returned to their prison, where they lamented their hapless fate, thinking it extremely unfortunate that the whole redemption-money was not sent at that time, while the door of freedom was equally open to them all.

About 20 days after the departure of the 25 persons above-mentioned, the ambassador was informed that there was a ship standing into the bay; on which, with a few of the captives who then happened to be with him, he went on the roof of his house, and by the help of a glass, knew the vessel to be the Nightingale; on which he wished them joy, and told them that the money for their redemption was brought by that ship.

On the evening of the same day his excellency sent Mr. Pettierew to the alcaid, to inform him that the ship arrived in the bay had brought the remainder of the money for the redemption of the captives.

The captives were at this time inspired with new life, and the looks of freemen appeared in each countenance: but to their great mortification, when Mr. Pettierew returned he informed the ambassador, that the alcaid had received orders from the emperor not to part with one of the English captives, till he had received from the ambassador the former redemption money remaining due; and also that which the English said was paid to the bassa Hamet †.

On the following day the ambassador had a conference with the alcaid, when he represented that the money paid to the bassa Hamet was by compulsion; for that when the late Mr. Sollicoffre came from the emperor, and brought with him the British captives to Tetuan, the bassa, then governor of the town, insisted, before he would suffer the captives to embark, on bills for the payment of the money agreed on between the emperor and Mr. Sollicoffre for their redemption; and there could be no doubt but that Mr. Sollicoffre imagined, that when the bassa had received the money, he would immediately have remitted it to his majesty, as it was his duty to have done; but as he had not remitted it, it was proper that the bassa's family should be answerable for it, and that it should not be again demanded of his Britannic majesty. Thus, for three days successively, did the ambassador reason with the alcaid, in order to procure the liberty of his countrymen, but all he could say produced no good effect.

In this emergency his excellency knew not what to do, but to offer the payment of 4399 pounds, and one shilling, and the head-money, on condition that the captives were embarked on board the Nightingale; but this the alcaid refused to accept, because his instructions from the emperor were to insist on 8201 pounds, which was paid to the bassa Hamet, and the 4399 pounds and one shilling remaining due, together with the head money for the release of the captives.

The alcaid, finding he could not bring the ambassador to agree to these terms, told him he would put the captives into the dungeon, and in a short time send them back to the emperor in irons, and oblige him to go with them; besides which he would send out his

row boats and galleys to make reprisals on any English ships they could meet with: which, if he had done, must have increased the number of captives, and occasioned a considerable expence to the English government.

Hereupon, the ambassador desired the captain of the Nightingale to permit Mr. Stevens, his first lieutenant, to carry dispatches from him to the English ministry, for instructions how to act in this critical affair.

This request being readily complied with, Mr. Stevens left Tetuan on the 29th of April 1749; and during the time that he was going to England and back, which was about two months, the captives had the liberty of walking about the town in the day time with a guard, as before.

Mr. Stevens being returned, they were in hopes that they should soon obtain their liberty; but to their mortification they found that his voyage had not been attended with success.

The alcaid now again sent for the ambassador, and renewed his demand; but his excellency told him that he could not in the least exceed the instructions he had from the king his master; and therefore could not comply with his demands.

In this perplexity the ambassador had no method of prevailing on the alcaid not to send the captives back to Fez, but to sign an acknowledgement that their mercenary demands were justly due, and give an obligation for the payment of the money in two months time.

The complying with these demands, was also the only method by which he could prevent the row-boats and galleys from taking the English merchant-ships; and if he had not complied, he would have been unanimously blamed by the merchants, for not preventing the capture of their ships, while he was on the spot.

The two months being expired, and no money arrived, the alcaid stopped all commerce with Gibraltar, insulted the ambassador in the most scandalous manner, put the captives into the dungeon, and threatened to send them back to Fez in irons.

When they had been confined in the dungeon three weeks, a squadron arrived in the bay under the command of commodore Keppel, to whom the ambassador represented the dreadful consequences of the men being sent back to slavery, which must inevitably happen if the alcaid was not appeased: he likewise set forth the dangerous consequence of their taking the English merchant-ships, by which others would be reduced to the same dreadful state of slavery.

Hereupon the commodore promised the payment of the 4399 pounds and one shilling, which the alcaid then agreed to take, and contented himself to wait for the rest till an answer respecting it should be received from England.

This promise of payment released the captives from the dungeon, and procured them their usual liberty; but as the money was not paid according to promise, the alcaid put them into the dungeon a second time, and confined the ambassador to his chamber, at the door of which two ruffians stood centry, who had orders not to permit any Christian or Jew to converse with him; but the particulars of this affair will be more clearly shewn by the following letter, which was sent from Tetuan to the English ministry.

“ On the 23d of August 1749, a messenger arrived at Tetuan, from the emperor Muley Abdallah, to the alcaid, ordering him to demand of his excellency William Latton, esq. ambassador there from the court of Great Britain, the ballance-money due, being 4399 pounds and one shilling, for the redemption of the captives, now 36 in number; and the 8201 pounds that was paid to the late bassa Hamet, deceased, which, as

no instructions so to do.

The reason of its being again demanded, was, that soon after the bassa Hamet had got possession of the money from Mr. Sollicoffre, he rebelled against the emperor, and applied the money to his own use.

† The sum that remained due was 4399 pounds and one shilling, which the ambassador had agreed to pay, as well as 350 Mexico dollars, (equal in value to an English crown piece) as redemption-money for each man. The other sum that had been paid to the bassa Hamet, was 8201 pounds, which the ambassador refused to pay, having

the said emperor received no part of, he deems an illegal payment. The said alcaid declared to the ambassador, that if he was not forthwith paid the whole sum, or, at least, had not his note of hand, engaging to pay it in eight or ten days, he had positive orders to carry him and the English slaves up to Fez; which would not only greatly enhance the expence of the crown, disgrace his majesty's present, by confiscation, and his ambassador by a denial of audience, but render him, and his attendants, no less miserable than those he came to redeem.

"The ambassador answered, that he could not engage himself in that manner for the payment of such sums in so short a time; but did directly hire a polacre to carry over letters to the governor of Gibraltar, entreating him to send the former sum due of 4399 pounds and one shilling, which was in his possession.

"The governor sent back a letter to the ambassador, and a sharp one to the alcaid, but no money; whereupon the ambassador's house was immediately invested with a party of soldiers, who first violently dragged away his secretary, Mr. Charles Sturgis, tearing off his cloaths, and tumbling him into a dismal deep dungeon under ground, called the Mortimore, where he lay buried, without light of sun or moon, for above three weeks, which was not only so dark, but so chilly, that it might, but for the single favour of providence, have lost him the use of his limbs, or life itself."

"Afterwards, 27 of the English slaves were taken, in the like manner, out of their prison, and with a Portuguese, who was one of the ambassador's servants, carried into the said most dreadful interment; and the ambassador himself had irons brought into his house, wherewith he had been surely fettered, but for the opposition made against it by the English merchants; yet they had degraded him, and taken off his allowance."

"After 23 days, one of the guards brought word to the alcaid, that the secretary was very ill, and his life in danger; whereupon he appointed him to be led up before him; and when he understood how selflessly willing the young man was to suffer for, or with his master, the barbarian relented, and gave him a liberty to return home again."

"There was not a Moor, or a Jew, suffered to approach the ambassador; nor so much as the Jew who was wont to shave him. There was not a letter directed to the ambassador, which was not broke open before he saw it, and interpreted to the alcaid, by an English renegade or apostate."

"Two negro porters, who were planted at the ambassador's street door, had the keys of all his rooms above and below; and two ruffian soldiers were constantly posted to watch and sleep every night at his chamber-door, nor could his secretary go any where abroad without a guard."

"The alcaid, finding no money arrive from Gibraltar by the time haunted, and that the governor had paid no regard to his protest against the ambassador, gave him to understand, that he had compelled several English merchants to sell their goods; and also forcibly seized upon part of the king's presents, designed for the emperor, to fulfil his engagements with him; and the remainder thereof was expelled every moment to be also carried away."

"The English merchants were frighted from the coast at these severities, till, at last, that they might be induced to return and trade as usual, the alcaid ordered the captives to be released out of the mortimore, and remitted again to their prison."

"On the 28th of October arrived there the Brave Sherbeck, captain Hawwell, with letters from the governor of Gibraltar, to the ambassador, signifying, that no money could be sent by the said governor, till he had received a final answer from the government. The ambassador has not wanted courage becoming the honour of his country, or confidence, compatible with the dignity of his commission, enough to have

gained him both respect and affection among any humane and civilized people; but though it has been his generous ambition to diminish the number of our captives, it has been his misfortune to be made one himself; and thus are they waiting with Christian patience, until they can meet with some Christian relief."

Let us now return to our account of the captives, who lay buried for 50 days in the mortimore*, from whence they never expected any release, till they ascended in order to be sent back again to Fez.

Their sufferings here were multiplied, on account of the commerce being stopped with Gibraltar, from whence they could get no subsistence, and their allowance being reduced to two-pence per day, which, as they could not lay out themselves, on account of their close confinement, they were obliged to trust the Moors with it; and these rascally villains always cheated them of a part, and sometimes of the whole.

Provisions were also very dear, on account of a famine and plague, which at that time raged all over the country; so that their condition was no more deplorable than it had ever been during their captivity.

While in this dungeon, they were continually insulted by the Moors, who used to throw down upon them dead dogs, cats, flons, &c. and never thought themselves so happy, as when they were exercising their scandalous barbarities.

At length they were released from this damp and noxious cell, and put into their old prison, and in a few days afterwards were taken out early one morning, and conducted to a place without the town walls, where a galley was boiling for the use of the Moors, and on this they were set to work, which they continued all day, and at night were re-conducted to their prison; and this labour they continued till the alcaid was murdered by the Moors, of which mention will be made hereafter.

Mr. Petticrew, the vice-consul, being at Gibraltar in the beginning of September 1749, was dispatched to England by the governor, in order to lay a state of the affairs in Barbary before the ministry, and to inform them of the great necessity there was of bringing to a conclusion the treaty of peace then on foot with the emperor, that the remaining English captives might be released.

It was during the absence of Mr. Petticrew, that the plague raged at Tetuan, and through the adjacent country; but through the good providence of God none of the English captives caught the disorder, though they worked along side of the galley with those who had it, and died of it.

In the month of November 1750, Mr. Petticrew returned to Gibraltar, with full powers to pay the emperor all his demands, and release the captives; the news of which reaching Tetuan, inspired them with the utmost joy, to think that their miserable slavery was near a period, and that they were once more to enjoy the most invaluable of all blessings, Liberty!

Soon after Mr. Petticrew arrived at Gibraltar, he came to Tetuan in his majesty's ship Sea-horse, to acquaint the alcaid that he had orders from the king of Great Britain, to treat for the redemption of the captives, and conclude the treaty of peace between the two powers; whereupon they invited him to come on shore, with which he complied; and after having held a conference with the ambassador and the alcaid, he returned again to Gibraltar, and acquainted the governor that the matter was brought to a conclusion, and he was now come to fetch the money for the redemption of the captives.

During Mr. Petticrew's stay at Gibraltar, the heads of Tetuan, having quarrelled with the alcaid, employed some ruffians to murder him, which was executed in the following manner: At the alcaid was at prayers in one of the mosques, and kneeling at his de-

* The Mortimore is a place 25 feet under ground, where there is no light but what comes from a hole at the top, like a gully-hole in England; and it is always very damp, on

account of the springs rising in it, occasioned by its being dug to deep.

votion, one of the persons employed came behind him, and stabbed him in the neck; when the alcaid making a sudden resistance, some other villains joined the first, and stabbed him in several parts of the body, of which wounds he instantly died.

This unexpected piece of cruelty occasioned the whole town to be in confusion; for such a sacrilegious instance of barbarity was never before heard of, their mosques being deemed sanctuaries for the worst crimes that can be committed.

The death of the alcaid was some detriment to the English captives, because Mr. Petticrew would not land again till a new alcaid had orders from the emperor to receive him; which occasioned the loss of another month.

The people of Tetuan having chosen a new alcaid, he sent a present to the emperor, who on receipt thereof confirmed their choice, and immediately sent full instructions to the alcaid, to agree with the English ambassador, on the same terms that the late alcaid had done.

Hereupon the new alcaid sent a copy of his orders to the governor of Gibraltar, and Mr. Petticrew, which gentleman came into the bay of Tetuan on the 7th of September, on board the Sea-horse, and sent a message to the alcaid, to inform him that he intended to come on shore the next day; on which the captives, to their inexpressible joy, were ordered down to the water-side for their embarkation.

About six o'clock the next day Mr. Petticrew landed, and soon afterwards the alcaid gave orders for the captives to get into the boats that were to carry them on board: on which they ran into the water as high as their waists, striving who should first get into the boats; and when they put off, they gave three cheers to the ambassador, Mr. Petticrew, and some gentlemen that attended them; which being returned by the gentlemen, the others gave one huzza more, and in about half an hour were embarked on board the Sea-horse.

The wind coming about easterly, they sailed the same evening; and on the 9th of December, 1750, came to an anchor in the bay of Gibraltar, from whence, in a few days, they found means to return to their native country.

Melille is situated in 35 deg. 20 min. north lat. and 2 deg. 9 min. west long. 120 miles south west from Oran, and at the bottom of a bay, called Eutrefolcos; it received its name from the great quantity of honey, which the neighbouring territory yields. It was anciently capital of the province, and is still a considerable place, containing 2000 houses; it is defended by a citadel, and is now in the hands of the Spaniards.

Ceuta is advantageously situated at the entrance of the Mediterranean, on a kind of peninsula, which is the nearest point of land to the Spanish coast; the walls and fortifications are not so good as might be expected from its situation; nevertheless it is a considerable town, has a strong garrison, a magnificent cathedral, and a noble palace. It belongs to the Spaniards, is a place of great trade, and has good harbour. The Moors laid siege to it in 1697, but have never been able to take it, though they have blockaded it ever since. Near this city is a mountain with seven heads, which the ancients distinguished by the appellation of Septem Fratre, or seven brothers.

Tetuan is a little better than 20 miles from Ceuta, and built on the declivity of a rocky hill, at the freight's mouth; it is surrounded by a wall made of mud and water, and consequently is not very strong; the houses are not above 800 in number, but the inhabitants, between trade and thieving, are in tolerable circumstances; for when they are not strong enough to plunder a ship, they will traffic with the crew. The castle is strong, square, and flanked with towers; the garrison consists of 1500 men, that is, 1100 infantry, and 400 cavalry. The Christian slaves are here very numerous, very ill-used, and nightly locked up in a dismal dungeon, called Mortimore: the houses in general are white washed both within and without. The palace of the besla, in the city, and his villa, at about two miles distance, are

magnificent structures; and the mosques are as elegant as any buildings can be that are in the Morocco stile. The lanterns or monks have about 12 cloisters, which are places of refuge for all criminals, except those guilty of treason; the Jews are about 5000 in number, and have seven synagogues; all the inhabitants visit each other over the tops of the houses, which are flat roofed, as is the custom in Algiers and other parts of Barbary. The prospect either towards the sea or land side is very noble, the circumjacent country being exceeding fertile, and finely interspersed with orchards, gardens, lawns, villas, groves, &c.

Messa is situated at the foot of Mount Atlas, on the river Suz, at the place where it discharges itself into the sea. It is divided into three distinct parts, each being surrounded by a wall, and about a mile distant from each other. The adjacent territory is fertilized by the overflowing of the river, and whales have been frequently call upon the shore.

Tessut is about four miles from the last mentioned town, and like that divided into three parts. A branch of the river Suz waters it, and passes through a large mosque in the center of it, by which means the people have an opportunity of performing their ablutions in a running stream. The town contains about 4000 families; the principal commodities are sugar and Morocco leather, and the neighbouring territory is extremely fertile.

Tandarit is a small, but handsome, populous, and flourishing place, and the inhabitants are opulent, courteous and polite.

Tedli, famous for its sugar manufactory, contains about 5000 inhabitants. The chief aliaikis, who is supreme judge in all ecclesiastical matters, resides in the great mosque here: it has a good market on Mondays, the chief traffic being leather, linen, woollens, cattle, horses, sugar, wax, honey, butter, iron tools, &c.

Tagoll, the largest city in the province of Suz, is situated in a fertile plain, and contains about 8000 families, 400 of which are Jews. Here are two markets weekly, to which the Arabs and Moors resort with their commodities, and the negroes to buy apparel.

Taphilet, or Taflet, was once a kingdom of itself, but never very considerable; the limits and extent are uncertain, and in general the whole country is a long, dry, barren tract of land. The people here are miserably poor, the common sort living principally upon dates and camels flesh, the chief produce of the country being an excellent kind of indigo. Most of the dates which are sent to Europe come from hence, as the emperor will not permit them to be exported from any other part of his dominions; and it is affirmed that the leather manufactured here is tanned with the stones of that fruit. About 4000 horse are retained in this district, to keep the people, who are chiefly Berberes, in subjection, and it is usually governed by a prince of the blood.

The city of Taphilet, which stands on a river of the same name, is the residence of the governor, and has a strong castle to defend it. The inhabitants, about 2000 in number, are industrious in the manufactures of leather, silk, and linen; and in general possess a competency in camels, horses, cattle, date trees, &c. It is a great rendezvous of both African and European merchants, and the people are very sociable, though extremely superstitious.

Subordinate to the governor of Taflet is the province of Gelsa, a dry, barren country, the limits of which are not perfectly known. The mountains, however, yield plenty of iron and copper, and the inhabitants are famous for working in those metals, by the exchange of which they procure horses, linens, woollens, spears, &c. They have annually several fairs, but one in particular, which is kept on a large plain, lasts two months, and is resorted to by merchants from all parts of Barbary; and this fair is, perhaps, better regulated than any other in the universe; as the people, though naturally brutish, are under such restrictions, that a quarrel was never known to happen during fair time.

The weapons of the Gelsulans are scymetters, daggers, darts, spears, and short guns; they can bring 60,000

men into the field. Their dress is a striped jacket of linen or woollen, with short sleeves, over which they throw a gown of coarse woollen cloth. They have only one mode of punishment, that is, piercing the criminal to death with darts, and throwing his carcase to the dogs.

S E C T. VI.

Political, Civil, and Ecclesiastical History, Manners, Customs, &c.

THE emperor of Morocco is deemed the most despotical monarch in the universe, having an uncontrollable power over the lives and properties of his subjects, or rather slaves; for there is not a single person in the whole empire, who can pretend to the least shadow of freedom, or dares openly to avow his sentiments. But the insatiation of the people is still more strange, since the very crimes of their monarch are sanctified in their opinion; they think he does them a favour when he treats them with barbarity, and imagine to be murdered by him is a peculiar blessing, as it insures their immediate admittance into paradise. Where such notions prevail, the tyrannical cruelty of the sovereign, and implicit resignation of the subject, are not to be wondered at.

Besides the unbounded power over the people's properties during their lives, the emperor is the universal heir to all his subjects upon their demise; so that the greatest part of the wealth of the empire centers in the royal coffers. The emperor's titles are very high, he is called *The most Glorious, Mighty, and Noble Emperor of AFRICA, King of Fez and Morocco, Taphilet, Suz, Dabra, and all the Algarbe, and its territories in Africa, Grand Sharif* (that is descendant) *of the prophet Mahomet, &c. &c. &c.* In fine, his will is the only law, his passions the interpreters thereof, the judges his creatures, and the executioners his minions.

Besides robbing his subjects at pleasure while they live, and seizing all their effects at their death, the emperor's revenue is considerably increased by the piratical trade; for he is at no expence in fitting out the corsair vessels, yet has a tenth part of the effects and captives which they take; and after his tythe is deducted, is at liberty to purchase the remainder of the prisoners, if he thinks proper, at only 50 crowns per head. This produces immense profit to him, either by their ransom or labour, for he makes them all work, and supplies them with nothing but a scanty allowance of coarse bread and oil. If they fall sick, he gives them no assistance, but leaves that to the fathers of a Spanish convent, who supply them with necessaries and medicines; but even the benevolence of these is taxed, as they pay him a considerable annual stipend, for a toleration to act with humanity to their fellow-creatures. Another branch of the revenue is a tenth part of the cattle, corn, fruit, honey, wax, hides, rice, &c. extorted from the Arabs and Berbers, by his governors and ballas, who levy this tax with the utmost severity. The Jews pay a capitation tax, and all the commodities in which the Christians deal are heavily assailed.

The navy of this empire is nevertheless very considerable: it seldom consists of above 12 vessels, the largest of which carry no more than 20 guns and about 200 men, who are badly provided for, poorly armed, and very indifferent sailors into the bargain. It is happy for the Christians, that the whole coast of Morocco does not afford a single good harbour; Salce, which is the best of any, is but very indifferent, and at low water is almost dry. This is an insurmountable obstacle to their ever becoming formidable as a maritime power; otherwise their depredations would be much more dreadful, as they are exceeding faithless; and if they find in a vessel belonging to a nation with whom they are at peace a single person of another country, they make that a pretence to seize the ship. They are, besides, deemed great cowards, and will not fight but when they have a manifest advantage on their side.

The army consists of Moors, renegades, and negroes, who are badly paid and worse disciplined; the negroes, however, are deemed the best soldiers, being

brought from Guinea very young, and always educated for a military life. These amount to about 40,000, and the Moors and renegades together make about the same number. The emperor at any time can augment his troops with great ease, but the difficulty is to arm them, as his arsenal, in general, does not contain above 10,000 firelocks, and 150 pieces of cannon.

The commerce of Morocco is carried on chiefly by Jews and Christians in English and French bottoms, as few of the Moors either understand it, or have any trading vessels of their own. Roguery is so universal in Morocco, that an expert cheat is looked upon as a very ingenious, useful, and respectable person; and frauds in trade are so common, that cheating is studied systematically as a most necessary art. The land commerce is carried on by caravans, which go yearly to Mecca, Medina, and Guinea.

The coins of this country are, a *Rocce*, which is a copper coin less than a farthing, 20 of which make a *blanqueen*: this last is a silver coin of about two-pence value; and the *ducat* is a gold coin worth about nine shillings.

The learning of the people of this country is confined to reading, writing, and arithmetic, as few attempt any thing higher except the priests and doctors of law. The favourite science of the two latter orders, and what the common people admire without understanding, is astrology; so that superstition, and a belief in omens, predictions, &c. are general throughout the nation. Most of the towns have several public schools and academies, in which children are taught to read, write, cast accounts, and repeat a short catechism, which contains the principles of their religion. The Mahometan is here the established religion, but they have introduced a variety of innovations, and added several ridiculous ceremonies. Every Friday, which is their sabbath, both sexes visit the sepulchres of their ancestors and relations, in blue habits, blue being their mourning colour. They greatly venerate the dead, embellish their tombs as much as their circumstances will permit, and suffer no Christian to approach within a certain distance of them. They are very particular in the observation of the three following superstitious and whimsical notions:

1. To place viuals and drink upon the tombs of their ancestors and relations, at certain times, that the dead may not starve in their graves.

2. To bury gold, silver, jewels, &c. with the corpse, that he may not be in bad circumstances in the other world: and,

3. To dig the grave very wide, that the defunct may not be incommoded for want of room.

They have another notion, which is equally singular and absurd, that is, never to bury two persons in the same grave, lest they might have some difficulty in finding their own bones on the day of resurrection.

The Mahometans here pay a peculiar regard to both the pilgrims and their horses who have been at Mecca; but they profess the utmost abhorrence to Christians of all denominations: they seldom mention them without a curse tacked to their names; and the mildest epithet they bestow on them is that of dogs. They enforce the attendance on public worship with great rigour; for if a man is convicted of having absented himself from the mosque for the space of eight days, he is, for the first offence, rendered incapable of being a witness in any court of judicature; for the second fined; and for the third burnt as a heretic. Women are, however, excluded from places of public worship; and the prevailing opinion of the Moors is, that all persons of any nation or religion, and of either sex, are secure of salvation prior to the age of fifteen; but after that period they imagine that none but Mussulmen can be saved. Idiots and madmen are deemed saints, and their sepulchres, as well as those of the Mecca pilgrims, are sanctuaries for all crimes but treason. Games of chance are strictly forbidden, and those who are detected in playing for money, are liable to be severely punished. They are strict observers of the ceremonials of their religion, particularly of the great fast of Ramadan. But, to sum up the general character of the nation, all travellers

travellers agree in affirming, that the court is the most faithful, and the people the most perfidious and base of any in the universe.

The methods of punishing criminals are exactly the same as those used in the other piratical states of Barbary, already described; as are their dress, marriage ceremonies, burials, &c. Their language is modern Arabic, which prevails throughout the whole empire.

Hitherto we have described only the dark side of the character of these people; it is but justice, therefore, to mention their few good qualities, as a small balance against their many bad ones: they never use the name of God irreverently, or upon trivial occasions, and abhor the very idea of swearing, unless when they mention a Christian, when the execrations they use are chiefly in derision of, and to express their contempt for the Christians, on account of their propensity to this very vice; for the infamous, though common practice, of cursing and swearing upon the most trifling occasions, which prevails with many who are pleased to call themselves Christians, has contributed greatly to lower them in the opinion of these Infidels: nor is this custom less ridiculous than impious, as it is the only crime which human nature is capable of committing, that neither proposes pleasure or profit for its end:

- “ Of all the nauseous complicated crimes,
- “ Which most infect and stigmatize the times,
- “ There's none that can with impious oaths compare,
- “ Where vice and folly have an equal share.”

They seldom wrangle or quarrel with each other, very rarely come to blows; and murders (those committed by the emperors excepted) are never heard of. They are scrupulously obedient to their parents, pay the most profound respect to their superiors, and are loyal to their sovereigns even to a most absurd degree of veneration. They are, in general, exceeding temperate in eating and drinking; though the emperor, and some of the great men, who fancy themselves above all restrictions, lead very abandoned and debauched lives; but the people in general use a great deal of opium. It is singular, that in the most civilized nations in Europe, vast crowds of natives flock to see public executions, with a kind of unfeeling curiosity; but in Morocco it is quite the reverse, for all ranks of people carefully keep out of the way, and a criminal is often executed, without any persons being present except the officers of justice, who attend officially. They have one excellent political maxim in their government, which is, not to molest the consul and merchants who reside in their territories, though they happen to be at war with the nation to whom they belong.

To what hath already been said, relative to their treatment of Christian captives, we shall, for the entertainment of the reader, subjoin the following Narrative of the loss of his Majesty's ship the *Litchfield*, and the sufferings of the surviving part of the crew, during their slavery in Morocco:

On the 11th of November 1758, the *Litchfield*, commanded by Captain Barton, departed from Ireland, in company with several other men of war and transports, intended for the reduction of Gorce, under the command of Commodore Keppel.

They met with a prosperous voyage till the 28th of the month, on the evening of which day the weather turned out very squally, with rain. At nine o'clock it was exceeding dark, with much lightning, and at half an hour after nine they had an extreme hard squall, at which time Captain Barton came upon deck, and staid till ten, when he left orders to keep sight of the Commodore, and to make what fall the weather would permit.

At one o'clock in the morning of the 29th, the light, which they took to be the Commodore's, was right ahead bearing south, and the wind blew very hard at west south-west. At six o'clock in the morning the author of this account was awakened by a great shock, and a confused noise of the men on deck; on which he ran up, thinking some ship was run foul of them, having no thoughts of being near land, since, according to every person's reckoning, they were at least 35

leagues from it; but, before he could reach the quarter deck, he was too sensibly convinced of their dismal situation, by the ship giving a great stroke on the ground, and the sea breaking all over them.

Just after this he could perceive the land, at the distance of about two cables length, appearing rocky and uneven. The ship lying with her broadside to windward, the sea broke entirely over them; the masts soon went overboard, and some men were carried off with them.

It is impossible to conceive their distress at this time; the masts, yards, and sails hanging along-side in a confused heap, the ship beating violently upon the rocks, the waves curling up to an incredible height, and then dashing down with such force as if they would have split the ship to pieces, which they every moment expected.

But now Providence favoured them greatly; for some of the large waves breaking without the ship, the remainder of their force came against the starboard quarter; and the anchors that were cut away as soon as they struck, now assisted in bringing the ship's head towards the sea.

This gave a prospect of prolonging life, perhaps, a few hours, which was all at that time they could expect; however, their scattered senses now recovering a little, they saw it necessary to get every thing they could over to the larboard side, to prevent the ship from heeling off, and exposing the deck again to sea: and the waves for the most part breaking forward, they seized the opportunity, and got most of the starboard guns on the upper deck over, with what else they could come at.

Some of the people, contrary to advice, were very earnest to get the boats out; and at length, after much intreaty, one of the boats was launched, and eight of the best men jumped into her; and though at this time the sea was rather abated, she had hardly got to the ship's stern, when she was instantly whirled to the bottom, and every soul in her perished; and the rest of the boats were soon washed to pieces upon deck.

They now made a raft of the captern-hats, some boards, &c. which being done, they had only to wait with resignation for the assistance of Divine Providence. The ship was so soon filled with water, that they had no time to get any provision up. The quarter-deck and poop were now the only places they could stand on with any security, the waves being far spent by the time they reached those parts, owing to their being broke by the fore part of the ship.

At four o'clock in the afternoon, the sea being then much abated, as it was almost low water, and as there was reason to imagine that the ship could not withstand the violence of the next flood, one of the people swam safe ashore.

There were numbers of Moors upon the rocks, who beckoned much for them to come on shore, which they at first took for kindness, but they were soon undeceived, as these wretches had not the humanity to assist any one who was entirely naked, but fled to those who had any thing about them, whom they stripped before they were well out of the water, wrangling among themselves about the plunder, while the poor man was left to crawl up the rocks if he was able; if not, they gave themselves no concern about him.

Mr. Sutherland, with the second lieutenant, and about 65 others, got ashore before dark, where they were exposed to the weather upon the cold sand, and, to keep themselves from perishing, were obliged to go down to the shore to bring up pieces of the wreck to make a fire; and if they happened to pick up a shirt or a handkerchief, and did not deliver it to the Moors on the first demand, a dagger was instantly offered to their breasts.

The Moors having allowed them a piece of an old sail, which they did not think worth carrying off, they made two tents, into which they crowded, sitting one between the other's legs, to preserve warmth, and make room.

In this uneasy situation, continually bewailing their own fate, and that of their poor ship mates on the wreck,

wreck,

wreck, they passed a most turbulent, dark, and rainy night, without even a drop of water to refresh them, except what they caught in their sail-cloth covering.

On the 30th of November, at six in the morning, they went down on the rocks, to assist their ship-mates in coming ashore, and found the ship had been greatly shattered in the night. It being now low water, many attempted to swim on shore, some of whom got safe, while others perished.

Those on board got the raft into the water, and about 15 men upon it; but they were no sooner put off from the wreck, than it was quite overturned, but most of the men recovered it again, when it was instantly over-set a second time, and all perished except three or four.

About this time a good swimmer brought a rope ashore, and Mr. Sutherland running hastily over the rocks into the water, caught hold of it, just as the man was quite spent, and had thoughts of quitting it; and some others coming to his assistance, they, by the help of that, pulled a larger rope ashore, and made it fast round a rock.

They found this gave great spirits to the poor people on the wreck; for the rope being hawled tight from the upper part of the stern, made an easy descent for any who had art enough to walk, or slide upon the rope, with another above to hold by, in which manner they proceeded almost half way ashore.

The under rope was intended for a traveller to pull people ashore, being fastened to the large rope with an iron ring, to go backwards and forwards, but there being a knot in the large rope, when once they had pulled it over, it would not return; however, it was of great service, and was the means of saving a number of lives.

They continued coming by the rope till about eleven o'clock, though many of them were washed off and perished. The flood then coming on, raised the surf, and prevented any more coming at that time, and the ropes could be of no farther use.

They now retired to the rocks, and being extremely hungry, they began to broil some of the drowned turkeys, &c. which, with some fish mixed, and baked among the coals, made their first meal on this barbarous coast; and at about half a mile distant they found a well of fresh water, which was of the utmost service to them.

They had scarcely finished their meal, when the Moors, who were now grown numerous, drove them all down to the rocks, beating them if they lingered, (though some were hardly able to crawl,) to bring up empty iron-bound casks, pieces of the wreck which had iron about them, and other things.

About three o'clock in the afternoon, they had another meal upon the drowned poultry; and finding this was the best food they were likely to have, some of them were ordered to save all they could find upon the shore, others to raise a larger tent, and the rest were sent down to the rocks to look out for people coming ashore.

The surf greatly increasing with the flood, and breaking upon the fore part of the ship, she was now divided into three pieces; the fore part was turned keel up, the middle part was foun dashed into a thousand pieces: the fore part of the poop likewise fell at this time, and about 30 men with it, eight of whom got safe on shore, but so bruised that their recovery was despaired of.

A most melancholy prospect now appeared; nothing but the after part of the poop remained above water, with a very small part of the other decks, on which was the captain, and about 130 more, expecting every wave to be their last, for the wreck seemed as if it was instantly going to throw them all to the bottom, and every shock threw some off, hardly any of whom came on shore alive.

During this distress the Moors laughed very loud, and seemed much diverted when a wave larger than common threatened the destruction of the poor tottering souls upon the wreck.

Between four and five o'clock the sea was much decreased with the ebb; and the rope being still secure,

they began to venture upon it, when some fell off, and perished, but others got safe on shore.

About five o'clock those on shore made signs for the captain to come upon the rope, as that appeared to be as good an opportunity as any they had observed: but some who came lately off, said, that the captain was resolved to stay till all the men had made the best of their way to land, or at least had quitted the wreck; which bravery of his they at once admired and lamented.

However, they still continued to beckon him, and just before it was dark they had the pleasure of seeing him come on the rope; he was close followed by a good able seaman, who did all he could to keep up his spirits, and assist him in warping.

As the captain could not swim, and had been so long without any refreshment, he was no longer able to resist the violence of the waves, but had lost his hold of the great rope, and must unavoidably have perished, had not a wave thrown him within reach of the ropes held by those on shore, which he had barely the sense left to lay hold of: they pulled him up, and after resting a little while upon the rocks, he came to himself, and walked up to the tent, desiring the others to assist the rest of the people in coming ashore.

The Moors were for stripping the captain, though he had nothing on but a plain waistcoat, and a pair of breeches; but his people plucking up their spirits on this occasion, opposed them; on which they thought proper to desist.

The people still continued to come on shore pretty fast, though many perished in the attempt; but they plainly saw that their case was desperate, as the wreck must inevitably fall to pieces with the next flood.

The Moors at length growing tired with waiting for so little plunder, would not let them remain any longer upon the rocks, but drove them all up; whereupon Mr. Sutherland, with the captain's permission, went and made supplication to the bafia, who was in his tent with many other Moors, dividing the plunder.

Mr. Sutherland having by signs made himself understood, the bafia gave them leave to go down to the sea side, sending some Moors with them. They carried fire-brands down, to let the poor creatures on the wreck see that they were still ready to assist them.

Mr. Sutherland sees that he has no doubt but many perished while they were gone, for want of their help; for they had been but a few minutes on the rocks, when one came very near them before they saw him; and this was frequently a circumstance of as much horror as any they met with; for just as the poor wretches appeared in sight, they have been washed from the rope, and dashed to death against the rocks close to their more fortunate companions.

About nine at night, finding that no more men would venture upon the rope, as the surf was again greatly increased, they retired to the tent with hearts full of sorrow, leaving, according to the last man's account, between 30 or 40 upon the wreck.

They now thought of crowding all into the tent, and began by fixing the captain in the middle; they then made every one lie down on his side, as they could not afford him a breadth; but after all, there were many who took easier lodgings in empty casks that had been thrown on shore.

On the first of December in the morning, the wreck was all in pieces upon the rocks, and the shore quite covered with lumber. The people upon the wreck perished about one in the morning, as we learnt from one who was tossed up and down nearly two hours upon a piece of the wreck, and at last thrown upon the rock senseless; but recovered, and got to the tent by daylight, though greatly bruised.

The Moors were very busy in picking up every thing of value, but would not suffer the English to take the least thing, except pork, flour, and liquor, of all which they secured as much as they could in the tent. Some were now employed in enlarging the tent, and raising another; some in trying to make bread, and some in cleaning the drowned wreck.

At one in the afternoon they numbered the men; and placing them in ranks, found the number to be 225;

so that there were 130 drowned, among which number was the first lieutenant, the captain of marines, his lieutenant, the purser, gunner, carpenter, and three midshipmen. They now returned public thanks to almighty God for their deliverance.

On the second of December, at five in the morning, they found one George Allen, a marine, dead, close by the tent, which they imagined was occasioned by drinking brandy among the rocks, as several had got drunk that way, though they used what means they could to prevent it.

This day two men were whipped, by order of captain Barton, for their insolence, which was highly necessary, both to convince the Moors, and their own people, that they were still under command.

At two in the afternoon there arrived a black servant from one Mr. Butler, at Saffy, a town about 30 miles distance, to enquire into their situation, and give them assistance. This man having brought pens, ink, and paper, the captain wrote a letter to Mr. Butler; and the finding there was even one person who offered them help, was a circumstance of the highest satisfaction.

On the morning of the third of December, they assembled the people, and read prayers of thanksgiving. In the afternoon they received a letter from Mr. Butler, with some bread, and a few other necessaries, which were extremely acceptable. They now heard that one of the transports, and a bomb tender, were wrecked about three leagues to the northward of them, and a great many of the men saved.

On the fourth of the month the people were employed in picking up pieces of the tails, and what else the Moors would permit them. They now divided the people into messes, and served them with the necessaries they received the day before. In the afternoon they received another letter from Mr. Butler, who was factor to the Danish African company, and himself a Dane; and at the same time they had a letter from one Mr. Andrews, an Irish gentleman, who was a merchant at Saffy.

On the fifth the people were employed to gather mussels at low water, the drowned stock being all expended. Mr. Andrews arrived this morning, and brought with him a French surgeon, and some medicines and plasters, which many of the bruised men stood in great need of. In the afternoon one of the seamen died by his bruise mortifying.

The next day was delivered one of the country blankets to every two men, and a pair of flippers to such as stood in need of them: these flippers were brought by Mr. Andrews. The people were now forced to live on mussels and bread, the Moors having deceived them, though they promised to supply them with cattle.

On the seventh the Moors began to be somewhat civil, for fear the emperor should punish them for their cruelty to the English; and in the afternoon a messenger arrived from the emperor, at Saltee, with orders in general to the people to supply them with provisions. They accordingly brought some poor bullocks and lean sheep, which Mr. Andrews purchased; but at this time they had no pots to make broth in, and the cattle were hardly fit for any thing else.

On the ninth in the morning they saw several dead bodies upon the rocks. This day the people were employed in bringing up the oak timbers, &c. from the sea-side, the emperor having sent orders to save whatever might be of use to his cruises.

On the morning of the tenth they got every thing ready to march to Morocco, the emperor having sent orders for that purpose, and camels to carry the lance, and the necessaries. At nine o'clock they set out with about 30 camels, and at noon were joined by the crews of the two other wrecked vessels, when they were all mounted on camels, except the captain, who was furnished with a horse. They did not stop till seven in the evening, when the Moors procured them only two tents, which would not contain one third of the men; so that most of them lay exposed to the dew, which was very heavy and cold. They now found their whole number to be 338, including officers, men, and boys,

three women, and a young child, which one of the women had brought ashore in her teeth.

They continued their journey on the eleventh, attended by a number of Moors on horseback; and the alcaid, who had the conducting of them, now furnished several of the officers with horses. They did not travel straight for Morocco, being informed that they must meet the emperor coming from Saltee. At six in the evening they came to their resting place for the night, and were furnished with tents sufficient to cover all the men.

On the twelfth they set out at five in the morning, and at two in the afternoon saw the emperor's cavalcade at a distance. At three a relation of the emperor's, named Muli Adris, came to them, and told the captain it was the emperor's positive orders that he should instantly write a letter to the governor of Gibraltar, to send to his Britannic majesty; to know whether he would settle a peace with him or not.

Captain Barton sat down immediately on the grass, and wrote a letter, which being given to Muli Adris, he returned to the emperor. At six in the evening they came to their resting place for the night, and were well furnished with tents, but had very little provision.

On the 13th they had provision brought them, and were desired to remain in their present situation till the men were refreshed.

Having waited till the 16th, and the men being greatly recovered of their fatigues, they continued their journey as before; and at four in the afternoon came to their resting place, pitched their tents, and restuffed themselves with provisions.

Here some of the country Moors used the English ill, as they were taking water from a brook; the Moors would always spit in the vessel, before they would let them take any away; hereupon a party of English went to enquire into the affair, and were immediately saluted with a shower of stones. They then ran in upon the Moors, beat some of them, put them to flight, and brought away one, who attempted to defend himself with a long knife: his fellow was severely punished by the alcaid who had the conducting of the English.

On the morning of the 17th each of the people had a dram, as had been usual, and they then continued their journey; and at four o'clock in the afternoon came to the resting place for the night, and after some difficulty got tents and a proper supply of provision.

On the 18th of December, at three in the afternoon, they came to the city of Morocco, without having seen one dwelling house in the whole journey. They were here insulted by the rabble as they passed, and at five o'clock were conducted to the emperor, who was on horseback before the gate of his palace, surrounded by five or six hundred of his guards.

He told captain Barton, by an interpreter, that he was neither at peace nor war with the English, and that he would detain him and his people till an ambassador came from England to settle a firm peace.

The captain then desired that they might not be used as slaves; to which the emperor hastily replied, that they should be taken care of; and they were then directly thrust out of his presence, conveyed to two ruined houses, and shut up amidst dirt and innumerable vermin of several forts.

Mr. Butler, who was mentioned before, being at Morocco on business, came and assisted them with victuals and drink, and procured liberty for the captain to go home with him to his lodging; he likewise sent some blankets for the officers, with which they made a shift to pass the night pretty comfortably, as they were greatly fatigued.

On the morning of the 19th their centry was taken off, and the people had liberty to go out: the Moors likewise sent them some bread, and towards night some beef; but they had yet no conveniency to dress it, and the people were all day employed in clearing out the rubbish and destroying the vermin.

On the 20th some of their necessaries, which they had on the road, were brought to them, after being rummaged, and the captain's trunk robbed of 19 ducats, several rings, silver buckles, a watch, and other things,

mostly belonging to the foremost-men. Mr. Butler, and his partner, Mr. Dekon, did every thing in their power to assist them; and the people had now pots to boil their victuals, nor were they in any want of bread.

On the morning of the 21st the emperor sent money to the captain for the support of the men, at a blank-queen a day each, or two-pence sterling; but that being insufficient, captain Barton got money from Mr. Butler to make it up four-pence sterling, which he managed himself for them to the best advantage, allowing them one pound of beef or mutton, with broth, and one pound of bread every day.

At nine o'clock in the morning of this day, the emperor sent for the captain and every officer to appear before him; and they instantly repaired to his palace, where they remained two hours waiting in an outer yard: in the mean time he diverted himself with seeing a clumsy Dutch boat towed about a pond by four of the petty-officers.

About noon they were summoned before him, and placed in a line about 30 yards from him. He was sitting in a chair by the side of the pond, with only two of his chief alcaids near him. Having viewed them some time, he ordered the captain to come forward; and after having asked him some questions concerning the English navy, and the destination of the squadron of which the Litchfield made a part, he called forward the rest of the people by two and three at a time, as they stood according to the rank; then asking most of them some very insignificant questions, and taking some of them to be Portuguese, because they had black hair, and others to be Swedes, because they had white hair, he judged none of them to be Englishmen except the captain, the second lieutenant, the ensign of the soldiers, and Mr. Sutherland; but on their assuring him that they were all English, he cried hono, and gave a nod for their departure; to which they returned a very low bow, and were glad to get to their old ruined house again.

On the 22d of December, captain Barton provided the people with stoff for frocks, trowsers, and mats and pillars to lie on, with every other necessary that could be got: and they were all employed in making themselves cloaths in the best manner they were able.

On the next day the captain received a message from the emperor, with orders, that if any of the English should be guilty of a crime, he should punish them, the same as if they were on board his ship; but if they should quarrel with the Moors, they must abide by the Moorish laws, which are very severe against the Christians.

On the 24th, being Sunday, they were all assembled, and prayers were read in the same manner as if they had been on board, and they returned unfeigned thanks to God for the many favours he had bestowed on them. They had but one bible among them all, and that was a present from Mr. Andrews; and though they had no clergyman, captain Barton never omitted a single Sunday to assemble the men, and have service performed.

On Christmas day prayers were read to the people, as usual in the church of England; and this day the captain received a present of some tea, and loaves of sugar from one of the emperor's queens, whose grandfather had been an English renegade.

The next day they heard the disagreeable news that the emperor would oblige all the English to work in the same manner as the other Christian slaves, excepting the officers that were before him on the 21st of the month.

On the 27th, at seven in the morning, an alcaid came and ordered the people all out to work, except those who were sick; and, by intercession eight were allowed to stay at home every day, as cooks for the rest, which they took by turns throughout the whole number.

At four in the afternoon the people returned, some of whom had been employed in carrying wood, some in turning up the ground with hoes, and others in picking weeds in the emperor's garden. Their food was provided by the time they came home.

Next day all the people went to work as soon as they could see. They were allowed to sit down an hour and a half in the middle of the day: but had many a stroke from their drivers, when they were doing their best to deserve better usage. The captain endeavoured all that was in his power to get this remedied, which, with the assistance of their good friend, Juan Arbona, he was in hopes of effecting.

This Juan Arbona, who had been in the country eight years, was taken under English colours, and had a pass signed by general Blakeney at Minorca. For two or three years past the emperor had kept him near his own person, and put much confidence in him: he was much attached to the English, and did every thing in his power to assist them.

On the 29th the people were allowed a hot breakfast of porridge, sweetened with honey, before they went to their work: this work was sometimes to hoe the ground, and at other times to carry wood, or stones for building, and such other things as the slaves are commonly employed in.

The next day captain Barton received an obliging message from the emperor, with his permission for him to ride out, or take a walk in his gardens, with any of the officers.

The 31st of the month was Sunday, but the people were obliged to go to work as before, the captain not being able to obtain permission for them to stay at home on Sundays: at four o'clock they returned, and at five prayers were read to them as usual.

On the 1st of January 1759, the people were continued at their work as usual, but had not so much bad usage, and were in a fair way of having less, owing chiefly to the good offices of their friend Juan Arbona, who took all imaginable pains to make their work as light as possible. He now obtained leave for the Christians to quit their work at twelve o'clock on Sundays, which was no small favour, and such as was never granted in this country before.

The people kept their health as yet pretty well, having a cool air to work in at this time of the year; but it is scorching hot in the summer, when there is seldom any wind to refresh the labourers.

On the 2d of January a new moon commenced, whereupon the emperor sent captain Barton the money for the support of the people till the next moon.

By this time they were got into a settled way of living, so that it will be unnecessary to take notice of those things that occurred daily; we shall therefore only remark any extraordinary occurrences.

Nothing material happened till the beginning of February, when two soldiers died within a few days of each other; and the emperor enquiring into the cause of their death, Juan Arbona told him that it was occasioned by catching cold for want of cloaths; upon which he received immediate orders to give every English slave as much white linen as would make two shifts.

In the month of March, a Spaniard having some words with a Moor, who had first used him ill, was carried before the emperor, who ordered him to be immediately knocked on the head before his face, and the dead body to be exposed for two days afterwards, during which time the Moors and Jews shewed the brutality of their dispositions, by dashing the body to pieces with stones as they passed.

About the middle of April the English received letters which gave them hopes of speedy relief; but the men were not now so healthy as they had been, some being afflicted with a fever, and some with the flux.

On the 26th of May the emperor received a letter from Lord Home, offering 170,000 dollars for the freedom of the English, with which his majesty seemed very well pleased, and promised to send immediately for the ambassador, and let them go; but they found that there was no trusting to any thing he said.

On the 15th of June a courier set out with the emperor's letter to the ambassador: he was a Jew, named Toledano, and had orders to proceed to Gibraltar, and return with the ambassador.

About ten days after this, the emperor ordered that

the English should work only from day-light till nine o'clock, and then go home till three in the afternoon, when they should return and work till sun-set; the number that went to work was likewise limited to 100, which might soon enable them to make two gangs; for the people being kept from working in the excessive heat of the sun, the numbers of sick decreased daily.

On the 2d of July the emperor set out from Morocco, with an army of 6000 men, which was soon increased to 30,000, as great numbers joined him continually. He went to subdue some part of his dominions that would not acknowledge his sovereignty.

In about eight days time he sent to the city of Morocco the heads of 70 men, which were placed against one of the great gates of the city; there were also about 200 prisoners, the chief of whom, to the number of 40, were put into one of the towers of the wall, and about one third of their number put on the top of it, with large wooden rammers; they were then supplied with earth, which they were obliged to beat till the roof gave way with the load, and then they all perished together.

About the 10th of August orders came for 50 men more to go to work, by which the English found that the emperor was uneasy that their ambassador did not come.

On the 18th they heard from Gibraltar that the ambassador deferred coming; but on the 20th they had the agreeable news that he would set sail from Gibraltar in a few days. This good news kept their hopes alive till the latter end of August, when a courier arrived from Tetuan, who brought the news of admiral Boscawen's having beat the French fleet, and that the ambassador's ship being in the engagement, was obliged to stay some time at Gibraltar to rest.

During all this time the emperor's cruizers had passages from Lord Home, and were all out, and constantly sending in prizes; which gave the captives but little hope of bringing matters to an accommodation that summer; as the keeping his cruizers in port is the readiest way of making him hearken to reason.

Most of the cruizers being returned successful into port by the middle of September, the English had the assurance of the long expected ambassador being at Sallee, with his majesty's ships *Guernsey* and *Thebis*, having the money on board for their redemption, which the emperor was informed of at his camp; but being clad with his success both by land and sea, and having nothing to fear from the English till the next spring, he only trifled with the ambassador, by making extravagant demands, to detain him upon the coast, which is very dangerous in the winter time.

His last demand was 250,000 dollars, 27 pieces of cannon, and a large quantity of powder and shot. The ambassador had come up to 200,000 dollars to satisfy him for every pretension; but on hearing this last demand, he sent the emperor word that it never would be complied with, and immediately left the coast, having first lost two anchors in Sallee road.

When the emperor found there was nothing to be done by keeping the ship, he dispatched one of his alcaids to Gibraltar, with more moderate proposals; and desired that a gentleman might be sent to him, with authority from the ambassador to treat on the subject, and carry back his determined resolution.

Accordingly, Mr. Hasler, the ambassador's secretary, was sent with answers to the emperor's last demands, who used every argument to convince him that it was not in the ambassador's power to grant him any supplies of warlike stores, as that was contrary to treaties by which they subsisted between England and other nations then at peace with her: but the emperor would not be convinced, and suffered Mr. Hasler to return to Gibraltar, without giving him his determined resolution.

During this interval, there were eight or nine English passengers taken under Portuguese colours, and brought to Morocco, which the captives apprehended would be an additional subject of dispute.

About the middle of October the emperor again sent Toledano, the Jew, with more moderate proposals than

any of the former, and with authority to accommodate all differences.

In the beginning of February, 1760, Toledano returned, with Lord Home's determined resolution to give 200,000 dollars for the redemption of every British subject in the emperor's dominions, and 20,000 dollars to purchase warlike stores; which he might do by sending a vessel of his own to England.

About this time captain Barton was used very ill, which happened in the following manner. He had been allowed to keep a mule for some time past, and commonly used to ride from his house, which was near the palace, to the house where the men were lodged. The emperor happened to see him; but captain Barton thinking him so far distant that he should not be taken notice of, only put his hat under his arm, and rode on, as he was at that instant obscured by a wall.

The emperor sent two of his guards after him, and he was just going to alight at the house when they came up with him, and pulled him from off the mule, giving him several strokes with their straps, which they always have ready for that purpose. They seized him, one on each side, by the collar, and in that manner hurried him to one of the gates, and shut him up in a hole behind the door.

The mob would hardly allow his officers to follow him; however, Mr. Sutherland got in with him; but they had not been there a quarter of an hour, before the same two fellows that seized him, came and set him free, and wanted money for that favour, agreeable to the custom of the country; but captain Barton would not give them a blanqueen, and bid them go and tell their master so.

The men were now kept more strictly than ever to their work, and the alcaid came oftener to search the house; but the vigilance of captain Barton, and their good friend Juan Arbona, got the better of a number of difficulties and impositions, which would otherwise have rendered the peoples lives very unhappy.

For a fortnight past, the emperor had considered on the last proposals; and having discountered Toledano several times on the subject, he at length resolved to send him once more to Gibraltar, with his determined resolution to accept of 200,000 dollars for the redemption of all the English subjects, and 25,000 dollars for every other pretension; and as he now seemed to be more in earnest than ever he had been before, they began to think their deliverance was near at hand.

Toledano set out for Gibraltar about the middle of February, with orders to write to the emperor, immediately upon Lord Home's agreeing to his proposals; and upon receipt of this letter the captives were to set out for Sallee, to be ready for embarking when the ambassador arrived there.

On the 25th of March the emperor received assurances from Gibraltar, that his demands should be duly complied with, on the embarkation of the captives at Sallee, for which place the ambassador would sail with the first fair wind, with the money and presents.

Hereupon his majesty sent to captain Barton, who had also received letters, to inform him that he, and all the people who were cast away, should soon set out for Sallee. The joy they felt on this occasion may be better imagined than described. Captain Barton took up money from the merchants, with which they soon provided every thing that could be wanted in a journey of ten days, for 320 men; but they were still kept to their work.

On the 11th of April the men left off going to work; and on the evening of the 12th the emperor sent for captain Barton, Mr. Sutherland, and the second lieutenant, and told them they were to go away on the next morning, and that he would make peace with the English nation, if they were willing; if not, he did not care. He then gave a nod for their departure, on which they made a low bow, and walked off with lighter hearts than ever they had felt before.

The next morning they were all ready before sunrise, but waited till nine o'clock for the mules and camels: then they were all mounted, generally two upon a camel, and immediately went without the city, and

and when all were come, they proceeded on their journey, attended by a bashaw and 100 soldiers on horseback.

They were now treated in a more agreeable manner than when they came thither near 18 months before. Mr. Barton was now consulted how fast he chose to travel, and when to stop. In the evening they pitched their tents, which were all properly numbered, and formed an exact oval. In this good order they pursued their journey wanting for nothing.

On the fourth day of their march they had a skirmish with some of the Moors. It was occasioned by some of the men in the rear stopping to buy milk at a country village, for which the Moors wanted to make them pay an extravagant price after they had drunk it, which they would not comply with. Hereupon the Moors began to beat them, which the English returned, and others going to their assistance, they maintained a smart battle, till the Moors grew too numerous: in the mean time some of the English rode off to call their guard, who instantly repaired to their assistance with their drawn scymtars, and dealt round them pretty briskly: in the interim the English were not idle, but made the blood stream down the faces of many of the Moors.

The guards then seized the chief man of the village, and carried him to the bashaw, who conducted the English, who having heard the whole affair, dismissed him without further punishment, in consideration of his having been already well drubbed.

On the 22d of April they got to Saltee, and pitched their tents in an old castle, from whence they had the long wished for happiness to see three English ships lying at anchor, ready to receive them; but when they viewed the bar of the harbour, with a large roaring surf upon it, they began to think their embarkation would probably prove tedious, which accordingly happened; for it was the 4th of May before the bar was smooth enough for the boats to go out, and then only half the people could go, as there were not boats enough for all.

Captain Barton judged it proper to send off first all the soldiers, inferior officers, and some sailors, to make up 162 in number, over the bar. They came to a grapple, and waited till half the money was brought from the ship, and put into their boat, which returned over the bar, and the men got safe on board, where those who remained on shore cast many a wishful eye, till the 13th, during which interval they had much uneasiness, as the Moors were suspicious of the ambassador's not coming on shore, and wanted to detain some of the officers for a security; but at last the ambassador, and captain Barton's sagacity, surmounted this difficulty, and they all got over the bar, where they waited till the money was put into the Moor's boat; upon which they proceeded on board the Guernsey, with hearts full of gratitude to God and their country, for their deliverance from so barbarous a people.

They were most cheerfully welcomed by the ambassador and all his officers, whose kindness they experienced a full month, while they waited for the passengers, to the number of 25 men and women, whom the emperor wanted to keep till the ambassador came to him. This could not be complied with; but at length the emperor, after sending a person to settle that point with the English ambassador, consented to let them all go, except Juan Arbana and Pedro Umbert, whom he absolutely refused to part from; which occasioned a general grief, on account of the former, as he had been a steady friend to them in their adversity, and kindly assisted them in all their difficulties.

They arrived at Gibraltar on the 27th of June, and on the 29th sailed for England in his majesty's store-ship Marlborough, where they arrived in good health on the 7th of August, but remained in quarantine till the 19th of September, 1760, and on the 20th had leave to go on shore; captain Barton, and all his people, being honourably acquitted by a court-martial for the loss of the Litchfield.

REVOLUTIONS.

LITTLE or nothing is known relative to Morocco and Fez, the ancient Mauritania, till the conquest of those countries by the Romans, who found that absolute monarchy was the prevailing mode of government throughout Barbary. Bogud, the first prince of whom we have any authentic account, was cotemporary with Julius Cæsar. On the death of Bogud, this country became a Roman province, and was afterward conferred by Augustus upon the younger Juba, whose son Ptolemy was put to death by the tyrant Caligula. The Goths then over-run the country, and possessed it till they were driven out by the Saracens in A. D. 600. These were again subdued by the Arabians, who divided Barbary into many petty kingdoms, till the year 1068, when they were all united into one sovereignty under the family of the Almoravides; for Joseph, the second monarch of that race, founded Morocco, and not only subdued Fez, but the Moorish dominions in Spain. His grandson, Albo Hali, was a great friend to learning, but a tale for literature died with him. Mahomet, the fourth of this succession, lost the Moorish conquests in Spain, and after the reign of three succeeding monarchs, whose reigns were remarkable for nothing but domestic broils, the race of the Almoravides became extinct.

The race of the Merins then raised themselves to the regal dignity; but they were a set of unhappy monarchs, all meeting with untimely ends. Aboscent, the sixth of them, with an army consisting of 400,000 foot, and 75,000 horse, was defeated by the kings of Castile and Portugal at the head of only 20,000 foot and 14,000 horse. In 1540 the race of the Merins becoming extinct, the Sharrifs, or Cherrifs, the supposed successors of Mahomet, were advanced to the imperial dignity, or rather obtained it by artifice and cruelty.

Amec, the first monarch of this line, was deposed by his brother Mahomet; and the latter, after a reign of continual intestine broils, was murdered by his own guards.

Abdallah, his son and successor, put to death ten of his brothers out of twelve, for his security, and died unexpectedly, just at a time when a plot for his destruction was ready to be put into execution.

His son Mahomet flew to Don Sebastian, king of Portugal, who, together with the two competitors for the sovereignty of Morocco, were slain in 1578, at the famous battle of Alcazar. The reigns of the three succeeding princes of this line contained nothing remarkable; but the eighth monarch, named Silian, restored peace to his country. A gang of pirates, however, in his reign possessed themselves of the port of Saltee; when not having maritime strength sufficient to dislodge them, he applied for aid to the court of England. The reigning monarch, Charles I. complied with his request, and sent some ships to his assistance, by which the pirates were taken or destroyed; and the emperor in return sent 300 Christian slaves as a present to his Britannic majesty. This worthy monarch died in 1630, and was succeeded by his eldest son Muley Abdelmelech, who was remarkable for his cruelty and drunkenness, and was, after having reigned four years, murdered by a Christian slave.

He was succeeded by his brother Muley Elwaly, a prince of a sweet disposition, and generous spirit, who began his reign by releasing all state prisoners, and increasing the pay of his troops, and died much regretted, after having possessed the crown twelve years.

His brother Muley Hamed Cheyk succeeded him; but being murdered by the Arabs, they raised one of their own chiefs, named Crumel Hack, to the crown, who was, on his demise, succeeded by Shariff Muley, king of Taphlet. The latter engaging in a war with Sid Omar, prince of Illech, was defeated, taken prisoner, and closely confined: during his captivity, he was attended by a negro woman frightfully ugly, with whom he nevertheless cohabited, and she bore him two sons: the eldest, named Muley Archy, succeeded him in the kingdom of Taphlet. The reign of this prince was but short; for, drinking immoderately, he one day

mounted a spirited horse in a drunken frolic, and riding furiously into a grove of orange trees, he was thrown against the trunk of a tree, fractured his skull, and expired of the wound. His nephew Hamet caufed himself to be proclaimed fovereign at Morocco, while his half brother (by a white woman) took the same step at Taphlet: but Muley Ifhmael, his full brother by the negro woman, was too hard for both, got the crown from them, and began his reign in the year 1672. As this monarch's history is better known than any of the preceding, we shall be more ample in our account of it.

He was remarkable for an odd jumble of policy and absurdity, cruelty, and religion. An intelligent writer gives the following character of him: "His strictness was such during his whole reign, that he would never drink any wine or strong liquor; he observed the Ramadan, or Mahometan lent, four whole months every year, and with a more than ordinary abstinence. He was no less a scrupulous observer of the usual washings, public prayers, and other branches of his law; and never undertook any thing of moment, without prostrating himself a good while upon the ground, and praying for the divine protection and assistance, fully satisfied that Mahomet would obtain it from heaven; so that whatever was the result of his devotions, he firmly believed it to be the immediate direction of that prophet.

"In his administration of justice, in which province he always shewed himself very ready, and easy of access, he was very rigid and impartial, yet would sometimes run into some wild extravagancies, of which the following instance may serve for a tale; a poor farmer of the Berbers race, having complained that some of his negroes, whom, by the way, he was noted for keeping at short allowance, had stolen from him a yoke of oxen, which were his sole dependance; he ordered his whole negroes to pass before him, and shot every one whom the farmer accused: but asking him afterwards, what amends he could make him for the loss of so many stout negroes, and the man being at a loss what to answer, he made him undergo the same fate as the robbers."

He was for ever building and pulling down again, alleging, that he did it to keep his subjects so busy, that they might have no time to mutiny or rebel; for, says he, "if I have a bag of rats, unless I keep the bag stirring, they will eat their way through it." He had 3000 wives, 5000 concubines, 900 sons, and 300 daughters; all of whom, at times, felt the effects of his cruelty and caprice. He would frequently shoot, stab, or behead both slaves and subjects for his amusement; and was so avaricious, that he spent his whole life in plundering his people, and amassing wealth; every thing was made subservient to his insatiable temper. If any body complained to him of having been robbed or defrauded, the criminal was first ordered to make restitution of the property in question, not to the person aggrieved, but to himself, as he asserted that he was the only sufferer, his dignity being insulted by the crime; and then a considerable fine was levied upon the culprit, as a recompence to offended justice; but all went into his own coffers. Money was the most dangerous thing that a man could possess, as it was sure to be extorted from him, not only by unjust, but by cruel means: yet, with all his riches, he was so fondly mean as to keep the servants of his household at short allowance, and not allow his soldiers any thing to subsist on, of which take the following instance: "Not many years after his accession to the throne, he ordered his Moorish troops to join his son Muley Sidan, to go and retake the city of Morocco, which Muley Mahomet, another of his sons, had made himself master of: upon their officers applying to him for a stipend to maintain them, he gave them this brutal answer, "Do you see, ye Moorish dogs, any of my mules, camels, or other beasts belonging to my empire, ask me for any maintenance? Do not they take it where they can find it, without troubling me about it? Go march with all speed whither I send you, and do you maintain yourselves as they do." This, indeed, was a most effectual way to set both officers and soldiers to plundering all that came in their way, which they did upon all occasions.

Muley Mahomet, the most accomplished, and indeed the only one of his sons who had a princely education, raised a rebellion against him, but being taken prisoner by his brother Muley Sidan, his right hand and left foot were cut off by the emperor's order, of which wounds he died; and Muley Sidan was appointed heir to the crown, but his cruelty and drunkenness were such that he was murdered by his own wives, prior to the death of his father. At length Muley Ifhmael, one of the most infernal monsters of cruelty and avarice that ever existed, died a natural death in 1727, having reigned 55 years, which is truly astonishing in a country where insurrections, dethronements, and assassinations were so common.

Muley Hamet Dcby, one of Muley Ifhmael's sons, succeeded him, having been appointed by that emperor not for any peculiar merit, but because he was the most dissolute of all his children; for Muley Ifhmael fancied that his son's drunkenness and intemperance would be foils to set off his own sobriety and abstemiousness; for he imagined that his temperance in eating and drinking made amends for his insatiable avarice, his unbounded cruelty, and his excesses with respect to women. Muley Hamet was depofed by his favourite eunuch, and his brother Abdelmelech proclaimed emperor; but the latter soon rendering himself odious by his cruelties, Muley Hamet was again restored to the throne; Abdelmelech was kept in close confinement for some time, but at length strangled, by order of his brother; and Muley Hamet five days after, being March 22, 1729, died, having fallen a martyr to drunkenness.

Abdalla, another of the sons of Muley Ifhmael, succeeded; when the duke De Ripperda, having been driven from Spain, offered his services to Abdalla, who accepted them, made him a buffa, and cared him as his chief favourite. Ripperda then laid a plan before him, which was to drive the Spaniards from their possessions on the coast of Africa, and even to invade Spain; but for all his courage and abilities his designs were frustrated, by the bravery of the Spaniards, and the superior skill of their engineers. Abdalla at length increased daily in cruelty, killed multitudes of people, attempted the life of his own mother, who made a pilgrimage to Mecca, to be out of his reach, and was heard to express these sentiments, "My subjects have no other title to their lives but my will, and my greatest pleasure is to kill them with my own hand." At length his cruelties rendered him so odious that he was depofed by the black army, and his brother, Muley Ali, raised to the throne in his stead. But Muley Ali, being almost continually supplied by an immoderate use of a sudorific herb, called Archicha, they deemed him unfit to reign, and therefore depriving him of the crown, they again, in 1736, restored it to his brother, who was now unbounded in his cruelty, sacrificing many hundreds to his revenge, anger, or caprice, without the least regard to sex, age, or rank. This occasional Abdalla to be again depofed, and Muley Sidi, another prince of the blood royal, placed upon the throne. Abdalla, however, raised an army, gave battle to his rival, defeated him, and once more re-poffessed himself of the empire.

The most recent transactions with which we are acquainted relative to this empire are, the siege of Ceuta, which commenced Oct. 23, 1774, and the siege of Melille, which began on the 6th of December of the same year, by the troops of Morocco. The court of Spain had for some years past greatly neglected these places; so that neither the garrison or fortifications were in a proper condition to sustain a siege; but those disadvantages were overbalanced by the conduct of the Spanish officers, the bravery of the men, and the total want of discipline and experience in the Moorish troops, which occasioned the emperor's army not only to fail of success in their attack upon those two places, but even to be repulsed by the small garrison of Penon de Velaz, a less considerable fortress upon that coast. Warlike preparations were continued on both sides, though little was effected on either, and Melille was either blockaded or besieged till the middle of March, 1775, when the enterprize was abandoned by the Moors.

C H A P. II.

The D E S A R T.

S E C T. I.

BILEDULGERID.

WE come now to a vast track of land, whose soil consists chiefly of burning sands, the inhabitants of which are so inhospitable, and the country so desolate for want of fertility, that it has justly obtained the name of the Desert. This extensive district is divided into various provinces or kingdoms, the chief of which are, Biledulgerid, Zaara, and Tombuto.

Biledulgerid, the first of these, received its name from the Arabic Biled-el-gerid, signifying the land of dates, on account of the great quantity of that fruit which is peculiar to this country, and so plentiful as to supply the neighbouring kingdoms.

This province is said by some geographers to have been antiently known to the Greeks and Romans by the name of Numidia, and that it was then divided into two large provinces, whose inhabitants were distinguished by the names of Massilyans and Mafflyans, the latter of which were situated eastward of the former. That it was once called Numidia we have not the least doubt; but as the controversies of various writers relative to this point cannot afford any real entertainment to the reader, we shall pass them over, and instead of perplexing his mind with a relation of the *dubious*, shall only confine ourselves to that of the *certain*.

Biledulgerid is a very extensive desert, situated between 24 and 30 deg. of north latitude. It is bounded on the east by the inland parts of Africa; on the west by the Atlantic ocean; on the north by the empire of Morocco; and on the south by Negroland. Its extent is not with certainty known, but it is computed to be near 2500 miles in length, and 350 in breadth. It is in general a very sandy and barren country, and produces scarce any other sustenance than dates; the palm-trees, from which these are gathered, grow in such abundance that the principal part of the country is covered with them. The climate is exceeding hot, and though the inhabitants are in general very healthy and vigorous, yet they labour under great inconveniences from the burning sun-beams and scorching sands, inasmuch that their features are greatly shrivelled, and their complexion very swarthy; their eyes are also violently inflamed by the sands, which are frequently blown into them by the easterly winds; and these winds are so tempestuous that the sands are often found to be their graves.

There are very few rivers or springs throughout the country, and what there are produce water that is neither pleasant nor wholesome. So scarce is this article, that when they go a journey, half the number of their camels are laden with it. The inhabitants consist chiefly of Arab, who have no fixed situation, but live in tents; and being acquainted with the few springs there are, remove from one country to another with their flocks and herds at proper seasons, in order to find them water and pasture:

“ The weary Arabs roam from plain to plain,
“ Guiding the languid herd in quest of food;
“ And shift their little home's uncertain scene
“ With frequent farewell: strangers, pilgrims all,
“ As were their fathers. No sweet fall of rain
“ May there be heard, nor sweeter liquid lapse
“ Of river, o'er the pebbles gliding by
“ In murmurs: goaded by the rage of thirst,

“ Daily they journey to the distant clefts
“ Of craggy rocks, where gloomy palms o'erhang
“ Th' antient wells, deep sunk by toil immense,
“ Toil of the patriarchs, with sublime intent
“ Themselves and their posterity to serve,
“ There, at the public hour of sultry noon,
“ They share the bev'rage, when to waiting come,
“ And grateful umbrage all the tribes around,
“ And their lean flocks, whose various bleatings fill
“ Th' echoing caverns; then is absent none,
“ Fair nymph or shepherd, each inspiring each
“ To wit, and song, and dance, and active feats;
“ In the same rustic teene, where Jacob won
“ Fair Rachel's bosom, when a rock's vast weight
“ From the deep dark mouth'd well his strength removed,
“ And to her circling sheep refreshment gave.”

Though the Arabs are the principal people that inhabit this desert, yet there are amongst them some of the antient Africans, who live in towns and villages, and are supplied with most conveniences by the Arabs. The former think themselves the nobler race, and being independent, some of them for pay will serve neighbouring princes in war. The generality, however, either follow the employment of plundering or hunting, the latter of which is the most common, and their principal object is the ostrich, which is here of a prodigious size, and in great abundance. Though these birds are so large, they cannot fly, yet by the fluttering of their wings, and swift motion of their feet, they will for some time elude a fast that it is difficult even for a horse to overtake them, and when they find their pursuers near, they will throw back the stones and sand on them with prodigious force: their great bulk however, at length tiring them out, they are obliged to submit, when their pursuers quickly dispatch them by cutting their throats. They eat their flesh, barter their feathers for corn and other commodities, make pendants of the talons for their ears, convert their skins into knapacks, and use their fat or oil as a medicine. They likewise eat their eggs, which they sometimes find in great abundance in the sands, where it is said the birds deposit them, and then leave them; after which such as escape the search of their enemies are hatched by the heat of the sun, and immediately provide for themselves without the assistance of their parents.

“ Who in the cruel ostrich has subdu'd
“ A parent's care, and fond inquietude?
“ While far she flies, her scatter'd eggs are found,
“ Without an owner, on the sandy ground:
“ Call out on fortune, they at mercy lie,
“ And borrow life from an indulgent sky;
“ Adopted by the sun in blaze of day,
“ They ripen under his prolific ray,
“ Unmindful she that some unhappy tread
“ May crush her young in the neglected bed.
“ What time she skims along the field with speed,
“ She icons the rider and pursuing steed.”

We mention the above generally received opinion of the ostrich's laying its eggs in the sand, and there leaving them to be hatched by the sun, in conformity to what has been said by many authors in several ages, and various nations; notwithstanding which, Kolben, in his account of the Cape of Good Hope, affirms, that they fit on their eggs like other birds, and that the male and female take it by turns; that they do not abandon their young immediately after they come out of

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the shell, but bring them grags, and are very careful in defending them from danger.

Besides the flesh of the ostrich they likewise eat that of goats and camels, and their drink is the liquor or broth in which the flesh is boiled. They chiefly use dates instead of bread, but they have some corn and pulse which they purchase from the neighbouring countries. They have small horses that are principally used in hunting, and are very serviceable in plundering expeditions; on both which occasions the better sort are attended by their slaves, and the rest by their wives, who look after their horses, and do other the most menial services.

They call themselves Mahometans, but seem to know little either of that or any other religion; and what they do is so intermixed with superstitious maxims, that they barely deserve the name of the religion they profess. They have some schools to which they send their boys, and if they become proficient in learning, they are raised to the dignity of cadi, or priest. Some of them are artificers, but the number of these is small, as they look upon such employments in the most contemptible light; and when they think proper to cultivate a piece of land, which is seldom the case, they will not touch it themselves, but leave it to be done by their wives and slaves.

Some of them wander from one end of the country to the other with their cattle, owning no superior; others have their particular lords or governors; and a third sort are subject or tributary to the Turks, who hold some parts of this territory, as those towards the west are to Morocco and Fez. On the whole, however, they are a wild and inhospitable people, and seem to be calculated only for the desolate country in which Providence has been pleased to place them.

Within the limits of the territory of Biledulgerid are two cities, which were once famous for their splendid buildings and numerous inhabitants. The first of these is called Toufera, and is situated about 20 miles south of the confines of Tunis, in 32 deg. 28 min. north lat. and 10 deg. 26 min. east long. It is said to have been originally built by the Romans, and was fortified with high walls, some remains of which are still visible. It is at present but a poor place, containing only about 500 families, whose houses are very low and mean, but the people are said to be wealthy; and several fairs are annually held here, which are resorted to by the inhabitants of the neighbouring countries. In the center of the city runs river, one side of which is inhabited by some of the antient Africans, and the other by the Arabs, who have settled in it since the contest between the Romans and Mahometans, the latter of whom plundered and destroyed the principal part of the city. The Africans and Arabs, who now inhabit it, are frequently at war with each other; but they have such a natural disgust to any foreign government, that where they suspect the least intention of being that way enthralled by neighbouring princes, they will immediately unite, and submit to any hardships, rather than lay themselves open to the loss of independence.

Capfa, the other city, is situated in 33 deg. 15 min. north lat. and 9 deg. 3 min. east long. about 90 miles north-west of Toufera. This was also a Roman city, and was formerly surrounded with high walls, towers, &c. but they were principally demolished by the Arabs. The walls of the citadel, however, are still standing: they are built of large square stones, and are 30 feet thick, and 150 in height. It was once a very populous city, and contained many stately mosques and other magnificent structures; but it is now very poorly inhabited, and the people live in a continued state of oppression under the Tunisian government. In the center of the city is an enclosed fountain, the water of which is hot, and serves not only to baths in, but when cool, to drink. The adjacent country is fertile, and abounds with palm, citron, olive, and other fruit trees; but the climate is very unwholesome, and the inconvenience the inhabitants labour under on that account makes them naturally of a peevish temper, and so churlish, that they will not speak to a stranger with the least good humour. Both sexes go well clothed, except about their

feet, on which they wear large coarse shoes made of the skins of wild beasts, but so void of all form, that they not only disfigure them, but are also exceeding inconvenient; so that when they are in haste, they are obliged to lay them aside and travel bare-footed.

S E C T. II.

ZAARA, OR ZAHARA.

THIS amazing track of land stretches itself from the Atlantic ocean on the west, to the kingdom and desert of Barca on the east, that is, from the 8th deg. of west, to the 26th deg. of east long. and from Biledulgerid on the north, to the river Niger, which separates it from Negroland on the south. It is about 2400 miles in length, and 660 in breadth. The Arabs divide it into three parts, by the names of Cabeh, Zahara, and Afigar, which names are given in affinity to the different soils, the first signifying sandy, the second stoney, and the third marshy. Modern geographers, however, have divided it into seven provinces, namely, Zahhaga, Zuenziga, Targa, Lempta, Berdoa, Bornou, and Gagoa.

Before we proceed to any particulars relative to these provinces, it will be necessary to take a general view of the country, with respect to its soil, produce, inhabitants, &c. The soil is in general very dry and sandy, and the climate being exceeding hot, it is deficient of those essentials produced in more fertile countries. Notwithstanding, however, the general barrenness of this desert, it is said to be so healthy, that the inhabitants live to a great age, and that the people of other countries, when afflicted with illness, retire to this for the benefit of their healths, which is generally attended with the wished-for success.

The most fertile parts of this extensive desert are those that lie on the banks of the river Senegal, which being better watered and well inhabited (on account of the great commerce arising from that river), produces several kinds of grain, as wheat, barley, and millet; they have also some vegetables, and a great variety of delicious fruits.

The most useful beast here is the camel, and in some parts they have very good horses: there is also a great plenty of a domestic animal, called Adrin-naim, which are about the size of an ass, and greatly resemble that animal about the ears, but in other respects they are like our sheep. The males are only distinguished from the females by having horns, but they are both of a size, and their wool equally good. They are not only exceeding tame, but also very strong, and will carry a man on their backs for several miles, besides which their flesh is very excellent food.

Many parts of the country are greatly infested with wild beasts, as lions, tygers, &c. There are also great numbers of scorpions, vipers, and other venomous creatures; and at particular seasons they are greatly pestered with locusts, which are so numerous as to destroy the principal part of their corn and other grain.

The inhabitants are chiefly Arabs, and the generality of them very illiterate and savage: they lead a wretched desolate life, wandering about the country, and feeding on the milk of their flocks, with a little barley meal and some dates. The men go almost naked, having only a piece of linen fastened round the waist, and a kind of bonnet on their heads made of black woollen cloth; but the women have a loose garment that reaches from the waist to the knees: the better sort, however, have a kind of gown made of blue calico, with large sleeves, which are brought to them from Negroland. The men are tall and thin, but the women are in general very robust; and both sexes are of a swarthy complexion.

Their tents or huts are low and mean, consisting only of a few sticks, covered with some coarse cloth made of camel's hair, and a rough kind of wool or moss that grows on the palm-trees. They lie on mats made of rushes, but have not any covering. They have neither laws or government, being only subject to the will of their cheyks, who are appointed as superintendents, but pay

pay as little attention to any kind of decorum, as the people they are supposed to direct.

Some of them are employed in hunting, but the principal part addict themselves to thieving, and plundering such passengers as they happen to meet with in their excursions. When they travel for these purposes, or in pursuit of pasture or water, they ride on camels, which are not only useful on account of their milk, and the great burthens they carry, but also for the immediate relief they yield in case of excessive drought; for such are the amazing deserts of this country, that they frequently travel a fortnight together without meeting with any water; so that when that is exhausted which they take with them on the backs of the camels, they have recourse to the beast itself, whom they kill, and drink the water they find in its stomach; it being the nature of that animal to swallow such a quantity at one time as will serve him for many days. In some places, indeed, there are wells of brackish water, which are lined with camels bones, and covered with their skins to keep out the sand; but there is great danger in going to them, for by the violence of the winds the mountains of sand are sometimes raised to such a height that whole caravans have been buried beneath them.

The wild Arabs here are continually at war with the Negroes, whom they endeavour to take alive, in order to sell them for slaves at Fez or Morocco; for which reason, when the latter happen to obtain a conquest, they butcher, in the most cruel manner, all that fall into their hands.

In one part of these deserts, there is a sort of people who are entirely different from the rest, as they are more sociable, and live in settled habitations. These carry on a kind of commerce with strangers, to whom they are very civil, and are in general tolerably honest in their dealings. Their religion, as well as that of the wild Arabs, is chiefly Mahometanism, but so corrupted that it hardly bears any thing more than the mere name of it. Christianity was once happily established in this country, but it has been quite exterminated for several centuries. Their language is in general a corruption of the Arabic, but it differs according to the different tribes and provinces. Their only commodities for traffic are, camels, dates, and fat and feathers of ostriches.

Having thus taken a general view of the country, we shall now be more minute, by describing the most essential particulars relative to the respective provinces into which it is divided.

Zanaga, the first of these divisions, is a large territory, extending itself from the river Sae, which parts it from Morocco on the north, to that of Senegal on the south. It is bounded on the east by the territories of Serem, Sunda, and Zuegiga, and on the west by the Atlantic ocean. The inhabitants of this province are of various nations, and among them are some tribes of Arabs, who chiefly live by plunder, and carry off great quantities of their neighbours cattle; which they exchange in different parts of the country for dates. There is one district here, called Tagazza, remarkable for producing vast quantities of rock salt, which the inhabitants carry not only to all parts of this desert, but also to Negroland, as it is found to be of infinite use in scorbutic disorders, to which the people are subject from the natural heat and dryness of the climate.

This country is very dangerous to travellers, especially in summer, there not being any water to be seen for 100 miles together; so that if a proper provision is not made, they are subject to perish with thirst. In one part of this province are two tombs, on each of which is an inscription, intimating that the unhappy persons there interred were, the one a wealthy merchant, and the other a poor carrier, who both died there with excessive thirst: that the former had given the carrier 10,000 ducats for a cruise of water, and died soon after drinking it, whilst the latter perished for want of it.

The inhabitants of this province live chiefly on dates and the milk of their cattle: sometimes, indeed, they kill wild goats and other game, but these are so scarce, as seldom to be met with, and for that reason are considered as a great rarity.

The whole country is so flat and barren, that in long journies travellers have the greatest difficulty in finding their way, there not being a building, tree, or any other mark to direct them. They generally travel in the night, owing to the violent heat of the sun in the day, and they are chiefly guided by the course of the stars: sometimes, indeed, they are directed by the flight of certain birds that go backwards and forwards at particular periods, but the former is what they principally depend on; for by justly observing the regular motions of the stars, they will as readily pursue the right track, as a mariner will by the assistance of the compass.

As when the stars in their ethereal race,
At length have roll'd around the liquid space,
At certain periods they resume their place.
From the same point of heaven their course advance,
And move in meanders of their former dance.

From these observations, it is little to be wondered at that they should have a tolerable notion of astronomy; but their system of it is so replete with absurdity that it is impossible for a stranger to comprehend their meaning. However, in their own way they will describe the number, situation, and division of the stars with amazing exactness: as is fully evinced by the benefits they receive from them in travelling through these dreary deserts.

They are fond of trade and commerce, in pursuit of which they will travel to the remotest parts, though at the hazard of their lives. In these expeditions, however, they generally go with large caravans, their goods and necessaries are carried on camels, and they are otherwise so well provided, that they seldom meet with any accident on the road.

The merchandize they bring with them principally consists of gold, ivory, gum, and ostrich feathers, which they sell to the merchants of Fez and Morocco.

Zuengiza, the next province, is rather more barren than the former, and both men and beast frequently perish on their journies for want of water, particularly in that part of it called Gogden, where they travel for ten days together without meeting with any refreshment to quench their thirst, except what may casually happen to fall from the clouds. The inhabitants are a mixture of Africans and Arabs, the latter of whom receive a kind of tribute from their neighbours for tilling their land; and they have abundance of cattle, with which they wander to various parts of the desert in search of pasture. They breed a great number of horses, and are so powerful that the kings of Barbary take some pains to preserve their alliance and friendship. Their food chiefly consists of milk and dates, the latter of which are brought here in great quantities from Bledulgerid.

The Arabs of this province, like some of those in the former, are justly hated by the Negroes, whom, when opportunity offers, they will make prisoners, and send to Fez as slaves: in return for which, when they get any of the Arabs into their hands, they murder them with the greatest cruelty.

The province of Tanga is not so dry or barren as the two already mentioned; nor is it either so sultry or unwholesome. It has many good springs of water, and the land produces several sorts of herbs, and many useful vegetables. In some parts are found great quantities of manna, which the inhabitants gather in calabashes, and export it for sale. The Negroes dissolve it in the water wherein they boil their meat, which they drink, and attribute to this the superior health they enjoy to the inhabitants of Tombato, though the climate of that country is much more healthy. The Arabs and Moors, who are very numerous in this province, carry on a great trade, by catching of Negroes, and sending them as slaves to Morocco.

Adjoining to this province on the south is the desert called Zanfara, which is tolerably fertile, producing corn, rice, Turkey wheat, and some cotton. The inhabitants are tall and well shaped; but they are quite black, and their faces large, flat, and very disagreeable. This desert was subdued by one of the kings of Tom-

buto,

bato, who caused the prince of it to be poisoned, and put to death a great number of his subjects.

Lempta, the next province, is situated to the east of Targa, on the north side of the river Senegal, and is more barren than any other part through the whole desert of Zahara. It is exceeding dangerous for travellers, not only on account of the excessive heat, and scarcity of water, but also from the natural ferocity of its inhabitants, who are a wild breed of the Moors, that rob and plunder all strangers they meet with, and if any resistance is made, they murder them without the least remorse. It is the high road for the merchants and caravans that travel from Constantina and other towns of Algiers, Tunis, &c. into Negroland; and notwithstanding the great danger of the journey, such is their attachment to commerce, that they hazard their lives with the most indefatigable intrepidity.

On the eastern borders of this province is the kingdom of Agades, the soil of which produces tolerable grass, and in some parts of it are found great quantities of manna. The inhabitants feed large herds of cattle, and live chiefly in the open country, in poor, wretched huts made of reeds, and covered with mats. The capital of this kingdom, which bears the same name, is situated in 18 deg. 50 min. north lat. and 12 deg. 36 min. east long. It is surrounded with walls, and in the center of it is the king's palace, which is a poor mean building. The inhabitants are chiefly merchants and strangers, the rest are artificers, or soldiers belonging to the king, the latter of whom is tributary to the prince of Tombuto, and is dependent on a tribe called Zuiniga, who have power to depose him, if they disapprove of his government.

The province of Berdoa is situated to the east of Lempta, and extends itself from the 16th to the 22d deg. of east long. and from the 20th to the 23d deg. of north lat. The country in general is very dry and barren, not producing any commodity that merits the least notice. The inhabitants are very illiterate and savage; and live chiefly by plundering merchants and travellers. The most considerable part of this province is a place called Zala, which lies on the northern confines near the mountains that separate this country from Tripoly. It is inhabited by a people called Levata, or Lebatai, who live mostly in tents; and it produces some valuable commodities, for the sale of which a fair is annually held, and numbers of people resort to it from the neighbouring countries.

To the south of Berdoa lies the province of Bornou, which extends itself from 13 to 22 deg. east long. and from 17 to 21 deg. north lat. It is more fertile than all the other parts of this extensive desert, and the inhabitants of it are much more sociable. There are many springs and rivers in it, and the soil produces good grass, with several sorts of grain, and a great plenty of fruits. One half of it is divided into mountains and valleys, the inhabitants of which live in tents, and are of so restless a disposition, that they are continually removing from one part to another. They are chiefly husbandmen, and not making any distinction in property, enjoy the whole in common with each other. In hot weather they go almost naked, having only a small piece of cloth wound round the waist; but in winter, when the winds blow sharp from the north-east mountains, they wear a garment made of sheep-skins. In the southern parts of this province are several good towns inhabited by people particularly distinguished for their politeness and hospitality, among whom are many artificers, and some merchants of different nations. The king resides at Bornou, the capital of the province, but his palace is a very mean building, and only remarkable for its furniture, the principal part of which is of solid gold; from whence it may be conjectured that a great trade is carried on here in that article with foreign countries, or that it is found either in this, or the neighbouring provinces.

As the inhabitants of Bornou are much more rational than those in any other parts of the desert of Zahara, we shall be a little particular in noticing their methods of living, manners, customs, ceremonies, &c.

They live, as before observed, in tents or cabbins,

which are placed together in the form of a circle, and in the center is a spacious area in which they keep their cattle. As they frequently remove from one place to another, they are consequently under disagreeable apprehensions from robbers and wild beasts; and in order to guard against any surprize from either, they always keep centinels without the tents, who, if any danger appears, give an immediate alarm, which is circulated throughout the encampment, and every person able to bear arms defends his own premises. They have but little difficulty in removing from one place to another, for each tent is so lightly constructed, and their furniture so small, that the whole is easily conveyed to a considerable distance on the back of a camel.

Their chief food consists of cakes made of millet, and their usual drink is milk or whey. They have wheat and barley, but they so naturally detest staying long in one place, that it is seldom reaped by the hands that sow it. If this was not the case, such is the natural fertility of the soil, that the country would produce a great abundance of these grains, which would certainly be not only servicable but very profitable to the inhabitants, as they must consequently have considerable demands for them from foreign nations.

They sit cross-legged at their meals, on a mat made of Morocco leather or palm leaves, and the dishes that contain their food are made of copper or ivory. They eat but two meals a day, one a little after sun-rise, and the other a little before sun-set; and the women are not permitted to eat with the men. They wash after their meals, and then regale themselves by drinking coffee and smoaking tobacco.

From their temperate method of living may be ascribed the natural strength of their constitution; for they are seldom ill, and generally live to a very advanced age. The only diseases they are subject to are the dysentery and pleurisy; but these are easily cured by simples, which they administer both internally and externally.

The dress of the poorer sort consists only of a piece of cloth tied round the waist, and reaching to the knees; but the better sort wear a large shirt made of black linen, and fastened round the middle by a sash. Their heads are covered with a red bonnet, or cap edged with white cotton; and they wear sandals of Morocco leather, which rise to the calf of the leg. Both sexes wear ear-rings and pendants, as also rings on their fingers, and bracelets on their arms. The men let their hair hang low, but the women tie it up in a knot, and ornament it in proportion to their station and quality.

They circumcise their male children at the age of 14, after which they may marry as soon as they can purchase a wife. Those who have many daughters consider them as being a capital estate, for when any suitor offers himself, he must make considerable presents to the parents, as on that only depends his success. They form a judgement of the suitor's affections by his liberality, and however well the parties may like each other, the parents will not deliver up the girl till they are satisfied with the presents made by the intended husband. If he does not approve of his wife after she is delivered to him by her parents, he may return her back; but in that case he is obliged to forfeit the presents made previous to their coming together.

When any one dies, the nearest relation alarms the whole camp, who immediately assemble round the tent of the deceased, and testify their sorrow indiscriminately by the most lamentable shrieks. This continues for some time, when the body of the deceased is washed, and placed on a stool, to be publicly viewed till the grave is made, when he is carried to it, attended by his relations, and the principal people of the village. When the ceremony is over they are all return, and an entertainment is provided for the attendants by the relations of the deceased.

Gaoga, the last province we have to mention in the desert of Zahara, is reckoned to be upwards of 500 miles in length from north to south, and 300 in breadth from east to west, extending itself from the 19th to the 28th deg. of east long. and from the 12th to the 22d deg. of north lat. It is bounded on the east by Nubia, on the west by Bornou, on the north by

of the same province, and on the south by the kingdom of Gorham, from which it is separated by the river Senegal.

The country is in general exceeding mountainous, and the inhabitants little better than mere savages. They go almost naked, and their chief subsistence arises from their cattle, but they sometimes get considerable possessions by the plundering of travellers. They live in small wretched huts, made of sflight a construction, that they frequently take fire, and the whole village formed of them is totally consumed. They have no sense of religion, nor indeed of any thing else that belongs to rational beings.

The chief and only city in this province is Gaoga, situated on the north side of the lake of the same name; but it is so wretched a place, and the inhabitants so rude and illiterate, that it does not merit the least attention

SECT. III.

TOMBUTO.

THIS is a very large kingdom, and received its name from Tombuto the capital, which is situated in 2 deg. 25 min. east long. and 14 deg. 32 min. north lat. The country is very fertile, being well watered by the river Senegal, which runs through it; and when that river overflows, the water is conveyed by sluices to Tombuto. Besides this, there are many springs, the water of which is exceeding good. The chief produce is corn and cattle, great quantities of which they export to the neighbouring kingdoms, particularly to Fez and Morocco.

The inhabitants of Tombuto, the only city in this kingdom, are in general of a mild but cheerful disposition, and spend a great part of their time in singing and dancing. Among them are many artificers and manufacturers, particularly weavers of cotton cloth; and some of them, especially strangers that settle here, are said to be exceeding wealthy.

The houses of the poorer sort are made of stakes and hurdles plastered over with clay, and in their shape resemble that of a bell; but those of the better sort are built with stone, and are handsome and lofty. There are also several elegant structures, particularly a stately mosque, surrounded with a stone wall. The king's palace is also a spacious building, and the architecture exceeding beautiful. It is furnished in the most elegant manner, the principal articles in it being of solid gold; and the king keeps his court with the greatest splendor.

When the king goes abroad he rides upon a camel, and his horse is led after him by one of his principal officers. In war also he rides on a camel, but all his soldiers ride on horses. His attendants consist of 3000 horsemen, and a prodigious number of foot, who, beside other arms, have poisoned arrows. They have frequent skirmishes with those who refuse to pay tribute, and when a conquest is obtained, the captives are sold to the merchants of Tombuto. Their horses are chiefly brought from Barbary, for those bred in the country are so few, and at the same time so small, that they are only used on very trifling occasions. With these beasts, however, the king is always well provided, for when a merchant comes there with horses, he orders the best of them to be picked out, and does not hesitate to pay whatever price the merchants demand.

The king receives the greatest homage from all his subjects; and when any stranger, or ambassador from other princes, obtains an audience of him, he must prostrate himself before him, and shew his submission, by taking up the dust with his hands, and sprinkling it over his head and shoulders.

The king has such a natural antipathy to the Jews, that he will not suffer any of them to be admitted into the city, and if a merchant is known to traffick with them, he immediately orders the goods to be confiscated.

They have no coin here, but instead thereof use pieces of gold, six of which weigh an ounce, and they have shells brought from Persia, 400 of which are estimated at the value of a ducat.

The Barbary merchants bring here great quantities of European cloth, as do also the merchants of Tripoli; besides which the latter also bring glass beads, coral, paper, copper basons, and other like wares. The articles exported from hence are, dates, sena, ostrich feathers, slaves, and gold.

To the south of Tombuto is a large town, called Cobra, pleasantly situated on the banks of the river Senegal. The buildings are much the same as those at the capital, and the inhabitants are no less mild and sociable, though not quite so temperate in their living: they are subject to many diseases, that carry off great numbers, which are supposed to originate from their food, that is composed of flesh, fish, milk, butter, oil and wine; besides which they addict themselves to spirituous liquors, and sometimes drink them to great excess. In this town is a judge appointed by the king of Tombuto to decide all controversies; but the people have the liberty of appealing from his decision to the sovereign.

CHAP. III.

N E G R O L A N D.

THIS extensive country lies between 18 deg. of west, and 150 deg. of east long. and between 10 and 20 deg. of north lat. It is bounded on the east by Abyssinia and Nubia; on the west by the Atlantic Ocean; on the north by the desert of Zahara; and on the south by Guinea and the kingdom of Benin, from both which it is separated by a long ridge of mountains. Its extent from east to west is upwards of 2200 miles, and it is about 840 miles in the broadest part from north to south.

The river Niger, or Senegal, runs entirely through it, on the banks of which are several settlements belonging to the English; as also on the borders of the river Gambia.

A general description of the soil and produce of this country cannot be given, as the respective kingdoms or provinces into which it is divided, differ from each other in many particulars. We shall therefore describe them separately, according to their different situations.

SECT. I.

Of the River Gambia.

THE river Gambia lies in 13 deg. 20 min. north lat. and in 15 deg. 20 min. west lon. from whence it is little to be wondered at that the climate should be excessive hot. The sun is perpendicular twice in the year, and the days are never longer from sun-rising to sun-set than 13 hours, nor ever shorter than 11. The rainy season usually begins in the month of June, and continues till the end of September, during which the air is generally pretty cool, the winds blowing very fresh from the east.

This river is navigable for small vessels upwards of 600 miles, the tides reaching to that distance from its mouth. It is divided by a number of islands and sandbanks, and in the broadest part is about nine miles across. The land on each side is chiefly flat and woody; but

but there are some parts very open, on which the natives plant rice, and in the dry season they produce pasture for the cattle. The wild beasts consist of lions, tigers, and elephants, and in the river are great numbers of crocodiles.

The English, French and Portuguese have all settlements on this river. The chief belonging to the English is in a small place called James's Island, which lies about ten miles from the north of the river. There is also another considerable factory at Gyllifree, a large town on the north bank of the river, near the before-mentioned island; and a third at Joar, higher up the river, in the kingdom of Barfally, all which will be more particularly mentioned hereafter. The chief settlement of the French is at Albedra, between James's Fort and the mouth of the river.

The principal trade carried on here is in gold, elephants teeth, bees-wax, and slaves; the latter of whom are either prisoners taken in war, or persons stolen or condemned for crimes. The gold is of an excellent quality, and much finer than sterling gold. The ivory, or elephants teeth, called by the natives morphel, is either found in the woods, or got by hunting and killing the beasts; and the larger the teeth, the more valuable the ivory: some of them are quite white, others yellow, but the difference of colour neither adds to, or diminishes the value. Bees-wax is sold in great quantities about the river, and is made in cakes from 20 to 120 lb. weight. Gum-drag is brought from this country: it comes from a tree called pau de sangue, or blood-wood, from whence, an incision being made in the tree, it oozes out drop after drop, till several lumps are formed, which are afterwards dried in the sun.

The different kingdoms on the banks of the river Gambia are inhabited by several sorts of people, under the following appellations, viz. the Mundingoes, the Jolloifs or Jalofs; the Pholeys or Foulies; the Faloops or Faloops; and the Portuguese.

SECTION II.

Of the kingdom of Mundingoes, with an Account of the Manners and Customs of the Inhabitants.

THE kingdom of Mundingoes is much larger than any other situated on the banks of the Gambia, and the inhabitants of it are much more numerous. It was conquered by the Portuguese in the beginning of the 14th century, when some of them settled in it, and their descendants having ever since intermixed with the natives, there is little difference between them either as to their colour or shape, the former of which is quite black, and the latter thick and clumsy; but as they still retain a corruption of the Portuguese language, and as they christen and marry by the help of the priest sent annually from St. Jago, one of the Cape de Verd Islands, they consider themselves as different from the Mundingoes, as if they were really natives of Portugal; and the calling them Negroes is the greatest affront that can be offered, it being a term they only use for slaves.

This kingdom is of considerable extent, but its exact distance cannot be ascertained. The natives are quite black, and have very disagreeable features, their lips being exceeding thick, and their noses remarkably broad and flat. In their dispositions they are rational and humane, and are particularly civil to strangers. They are in general very brisk and lively; but if affronted, are impetuous and revengeful; nor can any quarrel be adjusted otherwise than by the destruction of one or other of the parties.

They have a great sense of pride, the better sort keeping a prodigious number of slaves; but they treat them in so humane a manner, that it is sometimes difficult to know the servant from the master; they are frequently much better clothed, particularly the females, who are ornamented with necklaces, bracelets, and ear-rings, made of coral, amber, and silver, to a considerable value. Several of the natives have many slaves born in their families; and though in some parts of Africa these are sold, yet in Mundingoes it would be thought not only indifferet, but very wicked; nor is

ever any family slave sold, except for such crimes as would have authorized its being done had he been free. Indeed if there are many slaves in the family, and one of them commits a crime, the master cannot sell him without the joint consent of the rest; for if he does, they will desert him, and seek protection in another kingdom.

In most of the towns of this kingdom they have a kind of drum of a very large size, called a tang-tong, which they only beat on the approach of an enemy, or on some very extraordinary occasion, to call the inhabitants of the neighbouring towns to their assistance; and when this is beat in the night-time, it may be heard at the distance of six or seven miles.

When any European is ill treated by the natives, he applies to the alcaid, or head man of the town, who is appointed to do justice on such occasions; he is called the white man's king, and has otherwise great power; he also decides all quarrels, and has the first voice in all conferences relative to public transactions.

In this, as in the other kingdoms, there are several persons called Lords of the soil, and are considered as kings in the respective towns where they reside; to them belong all the palm and ciboa trees, which are here in great abundance; and no one dare use any leaves, or draw any wine from them, without first obtaining their consent. Those who have the liberty of drawing the wine, acknowledge the obligation by giving two days produce in a week to the lord of the soil; and white men are under the necessity of making a small present to them before they can cut leaves or grafts to make coverings to their houses.

As this is the most proper place, we shall make a small digression, to admit a description of the palm and ciboa trees. The palm-tree is very strait and smooth, and some of them grow to the height of 100 feet. From the trunk of the tree the natives extract a liquor called palm-wine, which in colour greatly resembles whey: to effect this they make an incision at the top of the trunk, to which they apply gourd bottles, and into these the liquor is conveyed by means of a pipe made of leaves. The wine is very sweet in its taste, and if drank as soon as drawn is very purgative, but if kept two or three days, it ferments, grows strong, and becomes not only palatable, but also very wholesome.

The natives climb these trees with surprising agility, the manner of doing which is thus: they take a piece of the bark of a tree, formed in the shape of a hoop, with which they enclose themselves and the tree, the hoop being afterwards secured; they then fix the hoop under their arms, and resting their back against it, and their feet against the tree, they climb up with surprising expedition. Sometimes indeed they meet with a fatal accident, which either arises from their missing their step, or the bark on which they rest not being properly secured.

The ciboa, or palmetto tree, greatly resembles the palm-tree, and runs also to a very considerable height; the wine extracted from it tastes something like that from the palm-tree, but not quite so sweet; and of the leaves, which grow on the top, they make coverings to their houses.

We shall now take some notice of the buildings, dress, customs, ceremonies, religion, &c. of the natives of this country.

With respect to their buildings, especially those of the common people, they are very low and mean, of a conical form, and have not any other light than what is admitted by the door, which is so low that they are obliged to stoop in entering it; they are formed of a kind of wicker-work, plastered over with earth, and covered on the top with leaves of the palm-tree.

Their furniture consists only of a few common necessities, such as earthen vessels for their food, wooden bowls, plates, dishes, &c. they have neither chairs, tables, or beds, a mat supplying the place of all three; for on that they sit, eat, and sleep. Among the better sort, indeed, the master of the house is distinguished by having a bed, which consists of a kind of hurdle laid upon pieces of wood, and elevated about two feet from the floor; on the top of it is laid a mat, on which they

they sleep, but without sheets, or any kind of covering.

Their principal food is rice, pulse, and Indian corn, which they mix with boiling water, or broth made from the flesh of crocodiles; they like the latter the best, and are not only fond of the flesh of the crocodiles, but also their eggs; their greatest dainty, however, is fish dried in the sun, or smoked, and the more it stinks the better they like it; in short, they are far from being delicate in their appetites, as they will not only eat what is already mentioned, but also snakes, monkeys, alligators, or any other thing chance throws in their way. Their common drink is water, but they sometimes use palm-wine and mead, and, if they can meet with it, they will not refuse rum and brandy. They make two meals a day, one about noon, and the other in the evening. They sit at their meals, and take up the victuals with the fingers of the right hand only, considering it indecent to touch either their food or lips with the left.

The poorer sort go almost naked, having only a piece of linen fastened round the waist with a girdle, in which they always carry a long knife. The better sort wear a kind of shirt, with drawers made of cotton, and they have also sandals to their feet, which are fastened on the instep with strings. Some of them have a sword slung over the right shoulder; others carry a long dart, and some of them have bows and arrows.

The dress of the women consists of a piece of cotton tied round the waist, from whence it reaches to the knees. The upper part of the body is naked, but, by way of ornament, it is stained or painted with figures of various colours. Some, indeed, have a loose piece of cotton thrown over their shoulders, but that is considered as a particular extravagance. The pride of both sexes is most conspicuous in a large bunch of keys, which they all wear hanging at the end of their girdles.

In this, as in most other hot countries, the people marry their daughters very young; some of them are even contracted as soon as born, and the parents can never after break off the engagement; the men, however, can refuse accepting them when at a proper age; neither dare the girl marry any other without his consent. Before a man takes his wife, he is obliged to make a present to her parents of 200 cola (a fruit that grows in the inland parts of the country, and somewhat resembles a horse chestnut) two iron bars, and two cows.

When a man takes home his wife, he makes a grand entertainment, to which those who think proper come without the ceremony of a formal invitation. The bride is brought on mens shoulders, with a veil over her face, which is not removed till the marriage is properly consummated; and during this time the company sing, dance, and exhibit every kind of the most ridiculous mummery.

Every man is allowed to take as many wives as he pleases; and if he finds any one of them false, he has the liberty of selling her as a slave. If any dislike arises, he may turn off his wife, and make her take all her children with her, unless he is inclined to keep any of them himself, in which case he generally chooses such as are able to assist him in the business he follows. He has also the liberty of going any time after they have parted, and taking from her such other children as he thinks proper.

The women pay such distinguished respect to their husbands, that it business calls them a day or two from home, when they return, their wives salute them on their knees; and they shew their humility by always placing themselves in that posture when they give them drink, either at their meals, or at any other time. A new-born child is dipped in cold water several times in the day, at each of which, after having dried up the water with a cloth, they rub it over with palm oil, particularly the back bone, small of the back, elbows, neck, knees and hips. When born, they are of an olive complexion, and sometimes do not become black till they are two months old. They are not born with flat noses, but, as that shape is greatly admired, their mothers, or nurses, whenever they wash them,

press down the upper part of their nose with their fingers, and, from its natural tenderness at that time, the comprellure has the wished-for effect.

They give them a name about a month after they are born; and the only ceremony attending this is, shaving the head, and rubbing it well over with palm oil.

A short time before the commencement of the rainy seasons, they circumcise their male children, who, after the ceremony is over, wear a peculiar habit adapted on the occasion. From the time of circumcision to that of the rains, they have the privilege of committing any kind of outrage without being called to account; but when the first rain begins, they must lay those follies aside, throw off the dress of circumcision, and put on the common habit of the country.

When any one dies, all his friends and acquaintance come and cry over him for two days; and such of his relations as are not on the spot, when they hear of it, though at a considerable distance, will testify the same kind of lamentation as if they were really present with the deceased. When they bury the corpse, they dig a hole about seven feet long, three deep, and about two feet in breadth. The body is wrapped in white cotton cloth, and at the time it is put into the grave, the whole assembly bow, and give one universal shriek. After the corpse is deposited, they lay sticks across the grave, even with the surface of the earth, on which they place straw, or the leaves of trees, so thick as to prevent the mould from getting into the grave, and on the top of these they lay the earth, which they trample hard down with their feet.

We have before observed, that the women here are under the greatest subjection to their husbands, the latter of whom, to render their power as complete as possible, compel them to obedience by all the force of fear and terror. For this purpose they have a figure about eight feet high, made of the bark of trees, and dressed in a long coat, with a whip of straw on the head, made in the form of a cap. It is called a Mumbo Jumbo, and when any controversy arises between a man and his wife, this strange figure is sent for to determine the dispute, which generally terminates in favour of the man. The best account, however, we meet with of the use of this singular bug-bear is thus given by Mr. Moore, in his Travels into the inland parts of Africa.

"When this figure, says he, is used, one who is in the secret, conceals himself under the coat, and bringing in the image, is the oracle on these occasions. No one is allowed to come armed in his presence. When the women hear him coming, they run away, and hide themselves; but if you are acquainted with the person concealed in the Mumbo Jumbo, he will send for them all to come, make them sit down, and afterwards either sing or dance, as he pleases; and if any refuse to come, he will send for, and whip them. Whenever any one enters into this society, they swear in the most solemn manner never to divulge the secret to any woman, or to any person that is not entered into it; and to preserve the secret inviolable, no boys are admitted under sixteen years of age. The people also swear by the Mumbo Jumbo, and the oath is esteemed irrevocable. There are very few towns of any note that have not one of these objects of terror, to frighten the poor women into obedience."

The fatal effects of revealing the secret by any one who has been admitted into the society, particularly to a woman, appears from the following story related by the same gentleman: "About the year 1727, says he, the king of Jagra having a very inquisitive woman to his wife, was so weak as to disclose to her this secret, and she being a gossip, revealed it to some other women of her acquaintance. This at last coming to the ears of some who were no friends to the king, they, dreading lest if the affair took vent, it should put a period to the subjection of their wives, took the coat, put a man into it, and going to the king's town, sent for him out, and taxed him with it; when he not denying it, they sent for his wife, and killed them both on the spot. Thus the poor king died for his complaisance to his wife, and she for her curiosity."

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The Mundingoes have a language peculiar to themselves, which is more generally spoken on both sides the river than any other; one who is well acquainted with this language, may travel from the mouth of the river quite to the country of the Joncoes, or Merchants, so called from their buying yearly a vast number of slaves, and bringing them to the lower parts of the river for sale. They have also a corrupt kind of Portuguese, which is generally used by the natives when they trade with the Europeans.

They are chiefly Mahometans, and preserve many maxims of the most superstitious nature. When an eclipse of the moon happens, they believe it is occasioned by a large cat putting one of her paws between the earth and the moon; and during the time of its progress, they pay reverence to Mahomet.

They keep their sabbath on the Friday, when they pray three times, but on the other days of the week only twice. They have neither temples nor mosques, but are summoned to their devotions under the shade of a large tree by their marabuts, or priests, of which there is one to every village.

They pay the greatest reverence to their priests, inasmuch that if persons of the first distinction happen to meet with one of them, they immediately form a circle round him, and falling on their knees, solicit his benediction. From their superstitious notions they have such faith in their priests, that if they can but obtain a charm, or, as they call it, a grisgris, they think themselves secure from every kind of danger. This grisgris consists of nothing more than a few Arabic characters drawn on a piece of paper, or the figure of lizards, serpents, or some other animal, which they wear about them as the most valuable possession. They have such an opinion of the utility of this supposed charm, that the poorest Negro will not be without it; and he is particularly careful to have it about him whenever he engages in any hazardous enterprise, as supposing it a preventative to every danger; however, when it happens to prove ineffectual, which is sometimes the case, the marabut attributes it not to any defect in the charm, but to the bad conduct of him who possessed it. The priests reap considerable benefits by the sale of these charms, as they fix the price in proportion to the circumstances of the purchaser; and some of them carry on the richest commerce of the country, not only by trading largely in these articles, but also in gold and slaves.

On the borders of the kingdom of Mundingoes are a sort of people called Floops, who are in a manner wild, and inveterate enemies to their neighbours. Their country is of considerable extent, but they have not any king, and are entirely independent of each other; notwithstanding which, they are so numerous that the Mundingoes, with all their force, cannot conquer them. Their towns are surrounded by a kind of fortification made of sticks drove in the ground close together, and covered with clay. They have the character of being very grateful when they receive any favour; but if any injury is offered them, they will never forgive, or suffer it to pass unrevenged.

SECT. III.

Of the Gum Desert, and the Countries inhabited by the Jolloiffs and Pholeys; with a particular Account of one Job Ben Solomon, a Native of the Pholey Kingdom, who came to England, and had great Honours conferred on him by the Royal Family, Nobility, &c.

THE Gum Desert is situated about 100 miles above Fort St. Lewis, and is the place where the trade is carried on with the Moors. It is a large plain surrounded at a considerable distance by hills of red sand, and so barren that it produces only a few straggling shrubs. Near the side of the river is a large palmetto-tree; and there are a few huts built by the French to secure their merchandize from the depredations of robbers: they are surrounded by a ditch six feet in breadth, and encompassed with a kind of rampart and pallisadoes. This part of the country may properly be called the Desert, for it is generally destitute of inhabitants, and

is only visited at such times as the Moors have an opportunity of bringing gum to sell to the French, who then go down to it, and purchase what they bring, however great the quantity.

About 20 miles to the east of this desert, is a place called Engerbel, where the king of the Jolloiffs has his palace, which consists only of a large number of huts, built much like those of the other Negroes, but only more spacious. They are inclosed with pallisadoes made of reeds, and in the center is an open place well planted with trees, round which are the king's store-houses, stables, and apartments for his women and officers. The gate that leads to the palace is always guarded by a number of Negroes, who are relieved at certain times, and are armed with pistols and sabres.

The whole country, from the northern bank of the river Gambia, to the lake Cajor, is called in general the kingdom of the Jolloiffs, though divided among several petty princes. Its extent from north to south is about 300 miles, and from the sea-coast eastward it is near 400 miles.

The Jolloiffs, or people who inhabit this country, are blacker than the Mundingoes, and much better featured, their noses not being so broad, nor their lips so thick. Their dress consists of a loose garment made of callico, which reaches from the shoulders to the knees, and is fastened about the middle with a girdle agreeably ornamented. Both sexes are fond of decorating their hair, wearing rings in their ears, and bracelets on their legs and arms.

The men are naturally courageous, and addicted to arms; notwithstanding which they are good-natured, modest, and hospitable, particularly to strangers. No one, except the king, is allowed to sleep under tendres, (that is, cloths to keep off flies and musketoes) on pain of being sold as slaves should it come to the knowledge of the king. Those also are subject to the same punishment, who presume to sit on the same mat with the royal family, unless licenced so to do.

The power of the king is absolute, and the greatest respect is paid to him and his family; for when any one comes into their presence, they must immediately prostrate themselves with their faces to the ground.

The manners, customs, ceremonies, religion, &c. here, are much the same as in the kingdom of Mundingoes; and therefore it is needless to tire the reader with a repetition of them.

Adjoining to the kingdom of the Jolloiffs lies that of the Pholeys, or Foulies, many of the natives of which are dispersed in the different kingdoms and provinces throughout the whole country of Negroland. This kingdom extends along the river Gambia, from east to west, near 600 miles; but its distance from north to south cannot be ascertained with any certainty, that part of it being so desolate as to be little known.

The Pholeys are not so black as the Jolloiffs, but are rather of a tawny complexion, and greatly resemble the Arabs, whose language they generally speak, though they have one peculiar to themselves. The men are of a middling size, well shaped, and have good features; but the women are very short, and at the same time remarkably thin. They are all naturally of a weak constitution, notwithstanding which they are very assiduous in their professions, which principally consist in taking care of their cattle, and cultivating their lands. They live in herds or clans, and form their buildings on such a construction, that they are easily removed from one place to another. Their country is very fertile, and produces plentiful crops of large and small millet, cotton, tobacco, pease, rice, and other pulse. Their goats and sheep are exceeding fine, and their oxen so large, that the French buy up all their hides at a very great price. They are very fond of European merchandizes, and treat the traders that bring them with great civility. They use a variety of musical instruments, and are great lovers of dancing. The dress of both sexes consists of a kind of wrapper made of several slips of cotton, which is fastened round the waist, from whence it reaches to the knees; and they adorn their arms and legs with bracelets of amber, gold, pearls, and glass beads of various colours. Their houses are of a round form,

form, terminated by a cone: they are built in rows at some distance from each other, and are placed with great uniformity. They plant tobacco near their houses, and round their towns they plant cotton, beyond which are their corn-fields. The corn is of four sorts, viz. maize, or Indian corn, rice, and the larger and lesser Guinea corn, the latter of which is called by the Portuguese manfroke. They make no bread, but thicken liquids with the flour of the different grains. The maize they mostly use when green, and the rice they boil in the same manner as is practised by the Turks. They make flour of the Guinea corn and manfroke, and sometimes of the two former species, all which they accomplish by beating it in wooden mortars. The women that live among the Europeans make cakes of the flour, and convert it to such other uses as are generally practised in England.

The Pholeys are very temperate in their living, and remarkably industrious and frugal: as they raise much more corn and cotton than they consume, they sell it at a reasonable rate to strangers, to whom they are very civil and hospitable. They also supply the wants of their neighbours; and have been even known to distress themselves in assisting the Mundingoes, who in some bad seasons, would have otherwise been exposed to the ravages of dreadful famines.

Notwithstanding they are remarkable for the mildness of their temper, yet they are far from being deficient in courage, for they are as brave as any people in Africa. Their arms consist of the lance, bows and arrows, short cutlasses, and muskets, all which they use with great alertness.

They frequently remove their towns from one place to another, but commonly chuse a spot near the Mundingoes, who think themselves happy in having such useful neighbours; and indeed there is hardly any Mundingoe town of note up the river, that has not a Pholey town near it.

They are very expert in the management of cattle, and are excellent hunters: they not only kill lions, tigers, and other wild beasts; but they also go in companies together to hunt elephants, whose teeth they sell, and the flesh they dry in the same manner as bacon is cured in England.

Most of them speak the Arabic language; and in their religion they are strict Mahometans, for hardly any of them will drink brandy, or other spirituous liquors. In some particulars they are very superstitious; for if they know any person to have boiled milk they have bought of them, they will never after supply them again with that commodity, from a notion that by so doing they have greatly injured the beast.

The king of the Pholeys is very powerful, and not only receives homage from the king of the Jolloiffs, but all the great men of that kingdom are his vassals, and pay him every fourth year a tribute of a certain number of slaves, and as many oxen. He keeps a standing force of cavalry, and his infantry are armed with sabres, lances, and bows and arrows. The governors, or principal men of his kingdom, are dispersed in the several parts into which it is divided, and they are obliged, when commanded by the king, to join their forces with his; in which cases they have a right to make slaves of all the Negroes they meet with in their march, though the king has not that liberty over any of his subjects, unless they are convicted of some capital offence.

The most distinguished places in the kingdom of the Pholeys are as follow:

Queda, a village situated on a small river that runs from the lake Cajor into the Senegal; and Cajor, another village, which receives its name from the said lake. These two places have each their particular lord, who are vassals to the king of the Pholeys.

To the east of Queda is a place called Terrier Renge, and is famous not only for the gum-trade, but also for elephants teeth, hides, ambergris, and the feathers of ostriches.

Farther to the east from this is another trading place, called Hovalalde, situated on the southern bank of the Senegal. The whole country between these two places is exceeding pleasant, being laid out in large meadows,

which are very fertile, and abound with the best of cattle.

Guiorel is a large village, situated about 60 leagues from Hovalalde; it is the trading place of the sircie, or king of the Pholeys, though he has not any house there. His palace, or place of residence, is situated about 30 miles to the north-east of this village, near a large river, that swells much at the same time as the Senegal, and overflowing its banks forms a large marsh, where, after the waters are dried up, the Negroes plant rice, millet, pulse, &c.

About eight miles from Guiorel, towards the north-east, is Boucar, another considerable village, which belongs to the eldest son of the king of the Pholeys; it is situated on a hill in the center of a large plain, where the wind blows from all quarters, which renders the climate serene and wholesome. The whole country is well cultivated, and, besides other things, produces a great quantity of cattle. The inhabitants are numerous, and carry on a good trade with their neighbours.

The last place of any note in this kingdom is Laca, situated about 12 miles north of Guiorel; it is a very considerable village, and belongs to a near relation of the king, who is called lord of this part of the country. His huts or habitations are at some distance from the village, situated on a rising ground, planted with lofty trees that secure them from the violent heat of the sun. The whole buildings consist of three spacious courts, the first of which contains stables for several kinds of cattle, and is enclosed on three sides with reeds and thick briars; in the second court are the lord's huts, those of his wives, and of some of his servants; the rest have huts in the third court, where there are also others used as warehouses. Between Guiorel and Laca are several other villages, which almost join each other; and the whole country in this part is very populous, and well cultivated.

It may not be improper, before we quit this section, to admit a remarkable story of one Job Ben Solomon, of the race of the Pholeys, and son to the high priest of Bundo, in Forta, who was sold as a slave, came to England, and received distinguished honours from the royal family and nobility; the circumstances attending which we shall take from Mr. Moore, who particularly describes them, and whose relation must be the most genuine, as he was in company with him after his return to his own country.

In the year 1731, as this person was travelling on the south side of the Gambia, with a servant, he was robbed and seized by order of the king of a country a little within the land, who sold both him and his man for slaves to one captain Pyke, who sailed with them to Maryland. The Pholeys, his humane countrymen, would have redeemed him, had he not been carried out of the river before they had notice of his being a slave. Job, on his arrival at Maryland, was sold to a planter, who, finding he had very distinguished abilities, treated him with great respect; and at the expiration of twelve months, Job had the good fortune to have a letter of his own writing, in the Arabic tongue, conveyed to England. This letter coming to the hands of Mr. Oglethorpe, he sent it to Oxford to be translated; which being done, it gave him such satisfaction, and inspired him with so good an opinion of the author, that he immediately sent orders to have him bought of his master. This happened a little before that gentleman's setting out for Georgia; and before his return from thence Job arrived in England, where, being brought to the acquaintance of Sir Hans Sloane, he was found to be a perfect master of the Arabic tongue, by his translating several manuscripts and inscriptions on medals. Sir Hans Sloane recommended him to the duke of Montague, who being pleased with his genius and capacity, the agreeableness of his behaviour, and the sweetness of his temper, introduced him to court, where he was graciously received by the royal family, and most of the nobility, who honoured him with many marks of their favour. After he had continued in England about 14 months, he determined to return to his native country, from an earnest desire he had to see the high-priest his father. On his leaving England he received many noble presents

presents from her majesty queen Caroline, his royal highness the duke of Cumberland, the duke of Montague, the earl of Pembroke, several ladies of quality, and the royal African company; the latter of whom ordered their agents to shew him the greatest respect.

He arrived at James's Fort on the 8th of August 1734, at which time Mr. Moore, then employed in the service of the African company, was at that place, and finding the vessel came from England, he immediately went on board. What followed after the first interview was over between Mr. Moore and Job, is thus described by the former:

"Job, says he, desired that I would send a messenger to his country to let his friends know where he was. I spoke to one of the blacks whom we usually employed, to procure me a messenger, and he brought me a Pholey, who not only knew the high priest his father, but Job himself, and expressed great joy at seeing him returned from slavery, he being the only man, except one, ever known to come back to his country, after being once carried a slave out of it by white men. Job delivered him the message himself, and desired that his father should not come down to him, observing that it was too far for him to travel; and that it was fit the young should go to the old, and not for the old to come to the young. He also sent some presents to his wives, and desired the man to bring his little one, who was his best beloved, down with him.

"Job having a mind to go up to Joar, to talk to some of his countrymen, went along with me. We arrived at the creek of Damofeni, and having some old acquaintances at the town of that name, Job and I went there together. In the evening, as we were sitting under a great tree, there came six or seven of the very people, who three years before had robbed and made a slave of him, at about 30 miles distance from that place. Job, though naturally possessed of a very even temper, could not contain himself on seeing them; he was filled with rage and indignation, and was for attacking them with his broadsword and pistols, which he always took care to have about him. It was with great difficulty I could dissuade him from rushing upon them; but at length representing the ill consequences that would infallibly attend for rash an action, and the impossibility that either of us should escape alive, I made him lay aside the attempt, and persuaded him to sit down, and pretending not to know them, to ask them questions about himself; which he accordingly did, and they told him the truth. At last he enquired how the king their master did; they replied that he was dead; and by farther enquiry we found, that amongst the goods for which he sold Job to captain Pyke, there was a pistol, which the king used commonly to wear slung by a string about his neck; and as they never carry arms without their being loaded, the pistol one day accidentally went off, and the balls lodging in his throat, he presently died. Job was so transported at the close of this story, that he immediately fell on his knees, and returned thanks to Mahomet for making his persecutor die by the very goods for which he sold him into slavery. Then turning to me, he said, 'You see now, Mr. Moore, that God Almighty was displeas'd at this man's making me a slave, and therefore made him die by the very pistol for which he sold me: yet I ought to forgive him, because had I not been sold, I should neither have known any thing of the English tongue, nor have had any of the fine, useful and valuable things, I have brought with me; nor have known that there is such a place in the world as England; nor such noble, good, and generous people as Queen Caroline, the duke of Cumberland, the duke of Montague, the earl of Pembroke, Mr. Holden, Mr. Oglethorpe, and the Royal African company.

"After this Job went frequently with me to Cower, and several other places about the country. He always spoke very handsomely of the English; and what he said removed much of that horror the Pholeys felt for the state of slavery amongst them; for they before generally imagined, that all who were sold for slaves, were at least murdered, if not eaten, since none ever returned. His descriptions also gave them an high opinion of Eng-

land, and a veneration for the English, who traded amongst them. He sold some of the presents he brought with him for trading goods, with which he bought a woman slave and two horses. He gave his countrymen a great deal of writing paper, a very valuable commodity amongst them, and the company had made him a present of several reams. He used frequently to pray, and behaved with great affability and mildness to all, which rendered him extremely popular.

"The messenger whom Job had sent to his father, &c. not returning so soon as was expected, he desired me to go down to James's Fort to take care of his goods, and I promised not only to send him word when the messenger came back, but to send other messengers, for fear the first should have miscarried.

"At length the messenger returned with several letters, and advice that Job's father was dead; but had lived to receive the letters his son had sent him from England, which gave him the welcome news of his being redeemed from slavery, and an account of the figure he made in England. That one of Job's wives was married to another man; but that as soon as the new husband had heard of his return, he thought it advisable to abscond; and that since Job's absence from his native country, there had been such a dreadful war, that the Pholeys there had not any cows left, though before Job's departure his country was famed for its numerous herds. With this messenger came many of Job's old friends, whom he was exceeding glad to see; but notwithstanding the joy their presence gave him, he shed abundance of tears for the loss of his father, and the misfortunes of his country. He forgave his wife, and the man who had taken her; 'for,' said he, 'he could not help thinking I was dead, for I was gone to a land from whence no other Pholey ever yet returned; therefore neither he nor the man are to be blamed.' During three or four days he conversed with his friends without any interruption, except to sleep or eat."

When Mr. Moore embarked on board the company's vessel for England, Job waited on him to take his last farewell, which he did in the most affectionate manner. At the same time he gave him letters to the duke of Montague, the royal African company, Mr. Oglethorpe, and several other gentlemen in England, telling him to give his love and duty to them, and to acquaint them that as he designed to learn to write the English tongue, he would, when he was master of it, send them longer epistles. He also desired Mr. Moore, that as he had lived with him almost ever since he came there, he would let his grace and the other gentlemen know what he had done, and that he would endeavour to produce such an understanding between the African company and the Pholeys, that he did not doubt would be of great advantage to the English; and concluded by saying, that he would spend his days in endeavouring to do good to the English, by whom he had been redeemed from slavery, and from whom he had received innumerable favours.

S E C T. IV.

Of the European Settlements, and other particular Places, situated on the Banks of the River Gaamba.

THE principal settlement here belonging to the English is at James's Island, situated near the center of the river, which is here at least seven miles wide, and about 30 miles from the river's mouth. The island, at low water, is about three quarters of a mile in circumference. Though this island belongs to the English, yet it is subject to a small tribute paid annually to the king of Barrah. The fort is a square stone building, with four bastions, on each of which are seven guns well mounted. Under the walls, facing the water, are two round batteries, on each of which are four large cannon; and between them are planted small guns. Within the fort are convenient apartments for the governor, merchants, factors, and military officers; as also magazines and store-houses. Without the walls of the fort are strong barracks for the soldiers, artificers, servants, and slaves; they are made with stone and lime, and are surrounded with strong paliadoes. As a

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proper security to the fort, the soldiers are constantly on duty; and centinels are appointed night and day to patrol round it, and make their report to the governor. They generally keep here three or four sloops and as many long boats; some of which are constantly employed in fetching provisions and water from the main, for the use of the garrison, and the rest are employed in carrying goods up to the other factories, and bringing from them slaves, elephants teeth, and wax.

A little below James's Fort is a large town called Gillifree, where the company have a factory pleasantly situated; and here are large gardens that supply James's Fort with all kinds of vegetables. This town is inhabited by Portuguese, Mundingoes, and some Mahometans, the latter of whom have a neat mosque for the exercise of their religious duties.

Opposite to James's Island, on the north side, and about a mile and a half from Gillifree, is a small place called St. Domingo, consisting only of a few round huts belonging to the company, in which some of their slaves live, who cut wood for the fort, take care of a well, and fill the casks sent there daily for water.

Nearly opposite to the south side of James's Island, is another factory belonging to the English, situated on a river called Cabata, which falls into the Gambia; but little trade is carried on here, the chief use of the factory being to supply James's Fort with provisions.

About 20 miles above James's Fort is another English factory, at a town called Vintain, situated on a river of the same name, which also falls into the Gambia. The chief commerce of this factory consists in hides, ivory and wax. The town belongs to one of the kings of Fonia, and is pleasantly situated on the side of a hill near the river. The inhabitants consist of Portuguese and Mahometans, the latter of whom have a handsome mosque. The town is remarkable for having plenty of provisions, great quantities of which are brought by the Sloops who border on it. The people of this town are remarkably proud of their hair; some of them wear it in tufts and bunches, others cut it in crosses, and some string coral or beads upon it. The men wear a cloth round their waist, which reaches to the knees, and they have another cloth thrown over the right shoulder: on their heads they wear caps of cotton cloth, some of which are plain, and others adorned with feathers and goats tails. The dress of the women consists of a piece of cloth wound round the waist, and reaching to the small of their legs; they tie handkerchiefs round their heads leaving the crown bare, which some of them ornament with small horse-bells; and those who have not handkerchiefs supply their place by using a slip of blue or white cotton cloth.

Their huts are about 50 feet in circumference, built with sticks and clay, and covered either with long grass or palmetto leaves. Their furniture consists only of a small chest for cloaths, a mat to lie on, which is raised about a foot from the floor; a jar to hold water, and a callabash to drink it with; two or three wooden mortars, in which they pound their corn and rice, and a few large dishes, out of which they eat their food with their fingers, not having either spoons, knives, or forks.

They are very fond of smoking tobacco, which is of their own growth; and some of them, by being furnished with this article, will go two days together without eating. They make their pipes themselves, the bole of which is formed of a reddish-coloured clay, but the stems are only a piece of a reed, or a small stick bored through with a hot iron wire, and some of them are six feet in length. After they are bored, they polish them with rough leaves, till they are smooth, white and handsome. They fasten the bole and stem together with a piece of red leather, and sometimes the pipe is ornamented with a fine leather tassel that hangs from the center of it.

The kingdom of Fonia, in which this town is situated, begins where Cabata river falls into the Gambia, and reaches to the river Vintain. It is governed by two kings, who have each their separate districts; but it has not any particular place, except the town already mentioned, that admits of the least notice.

The next factory belonging to the English is at Tan-crowall, in the kingdom of Caen, situated about 35 miles from James's Fort. The town is about half a mile in length, pleasantly situated by the side of the river, and behind it is a fine hill beautifully variegated. It is divided into two parts, one of which is inhabited by Portuguese, and the other by Mundingoes. The former live in large square buildings, and the latter in round huts made of sticks and clay; they are about eight feet high and 20 in diameter, with a roof like that of a bee-hive, made either of straw or palmetto leaves, and so thick as not only to keep the rain from penetrating through, but also to secure them from the violent heat of the sun. This town is the residence of a priest annually sent over from St. Jago, one of the Cape de Verd Islands, who has a church here, in which, during his residence, mass is said almost every day. Here are many of the descendants of the Portuguese, who send canoes up the river once or twice a year; by which means they have made this town a place of great resort, and the richest on the whole river.

The kingdom of Caen reaches about 70 miles along the river, and is governed by an emperor and a king, who are both Mundingoes, and have their respective revenues arising from different commodities.

The next kingdom we come to is Barfally, which is a very noted country, governed by a king of the Jolloiff nation; and here the English have also a factory at a town called Joar, where they carry on a very considerable trade. This town is situated in a fine savannah surrounded with woods, in which are most kinds of wild beasts. It is about two miles from the Gambia, and is inhabited by a few Portuguese. It is very small, the whole number of houses not exceeding twelve; among these are included the factory, and a house belonging to the king of Barfally, which two take up more ground than all the other buildings. About a mile from the town is a ridge of high and rocky hills covered with trees, which runs many miles up the country. It is very pleasant walking on these hills in the summer; but in the rainy seasons it is exceeding dangerous from the wild beasts, who resort there in great abundance on account of the low grounds being overflowed. About the savannah are plenty of deer, buffaloes, and wild hogs; also a great number of partridges, geese, ducks and quails, which are exceeding good, and greatly admired by the natives. Here are likewise camelleons, and great numbers of crocodiles, which the people kill and eat, and consider them as one of their nicest dishes.

About 80 miles from the English fort at Joar is a place called Cohone, where the king of Barfally usually resides. As there are tolerable advantages to be made by the company at this place, provided their supercargoes are honest, they generally send a sloop there two or three times in the year. At these times the king frequently ransacks some of his enemies towns, makes prisoners of the people, and sells them for such commodities as he wants, which are commonly brandy or rum, gunpowder, balls, guns, pistols, and cutlasses for his attendants and soldiers, and coral and silver for his wives and concubines. The king, as well as his people, are of the Mahometan religion, notwithstanding which they are greatly addicted to drunkenness. The dress of the king consists of a garment made like a surplice, but reaches no lower than his knees, and a large piece of cloth gathered round his waist: he wears no stockings, and has only Morocco slippers on his feet. His head is covered with a small white cotton cap, and he wears large gold rings in his ears. His people as well as himself always wear white cloths and white caps, which being a direct contrast to their natural colour makes them look exceeding whimsical. This king's dominions are very extensive, and divided into several provinces, over which he appoints governors, called Boomays, who come annually to pay him homage; and though they have almost an unlimited power, yet they are beloved as well as feared by the people.

Adjoining to the kingdom of Barfally eastward, lies the country of Yany, which is very large, and divided into two parts, distinguished by the names of Upper

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and Lower, each of which is under the government of a different king, the one a Mundingo, and the other a Jolloiff. In the Lower Yany the company have a small factory at a place called Yanamarew, which is kept by a black factor, whose only business is to buy corn and rice for the use of James's Fort. This is the pleasantest fort on the banks of the river, it being delightfully shaded with palm and cibera trees, the leaves of which the inhabitants use for covering their houses.

In the Upper Yany is a small town called Cuttejarr, situated about a mile from the river, between which the company had once a factory; but it being overflowed in the year 1725, and great quantities of goods destroyed, they removed it to Bany, about eight miles farther, where it has continued ever since. This town is about twelve miles from the mouth of the river, and is noted for a good trade, particularly in slaves.

Higher up the river is the factory of Fatadenda, at which place the river is exceeding broad, and deep enough to admit vessels of 40 tons burthen. The sides of the river are woody, and the land low, but the factory stands on an eminence, and is at least ten miles from any town. On each side of the factory is a pleasant prospect of the winding of the river for several miles, and in the front of it is an agreeable view of part of the kingdom of Cantore. The port here serves for a landing-place to Suteco, a town about nine miles distant; but it has not any house near it, except the factory.

The next factory belonging to the English is near a large town called Bruceo, about half a mile from the river, in the kingdom of Jemarrow. The town is inhabited by a people of the Mundingo race, but they are strict Mahometans. About half a mile below the town is a ledge of rocks that runs three parts across the river, and leaves so small a channel, as to render it very dangerous for large vessels to pass.

Nine miles from Bruceo is a large town called Dabocunda, situated on the south side of the river, and divided into two distinct parts; one of which is fortified by a wall made of palmetto trees fixed to the ground, and clay laid in between, so that it is little inferior in strength to those made of brick and mortar. The other town is only encompassed by a fence of canes fastened together by a number of stakes, in which manner most of the towns on the Gambia, as well as the factories, are surrounded. In peacable times the people live in the open town, but in times of war, they shut themselves up in that which is most strongly fortified. These are naturally a rebellious sort of people, and have a king of their own, called Soma, who has a great power over all the adjoining towns.

Adjoining to the kingdom of Jemarrow is that of Tomany, which is a very extensive country, and contains more towns than any other on the whole river. The English have a factory at a small place called Yanyamacunda, where a considerable trade is carried on, particularly in dry commodities. The town is on the north side of the river, but the factory is on the south, and is defended by a strong fortification. All vessels that pass this port pay a duty to the king of Tomany, who is a Mundingo, and lives at a place called Suti-mor, about three miles distant from Yanyamacunda.

Beyond Tomany is Cantore, a large and populous country, with many small towns dispersed about it, but not any one nearer the river than three miles; and they are all so insignificant as not to merit the least notice.

SECT. V.

Of the River Niger, or Senegal, with the principal Kingdoms and Places situated on its Banks.

THE river Niger takes its rise in the eastern part of Africa, and after a course of 300 miles nearly east and west, divides itself into three branches, under the names of the Senegal, the Gambia, and the Sierra Leona; all which, at a particular time in the year, overflow their banks in the same manner as the Nile.

The whole extent of this great river has never yet been ascertained, but from the farthest part that has been penetrated to the sea, it reaches near 2400 miles. It runs east and west till within about six miles of the

ocean, when it suddenly breaks off, and forms a curve that runs from north to south about 25 leagues, when it disembogues itself into the sea. The mouth of the river is about two miles across, but the passage here is often very dangerous, on account of the bar, which is not only continually shifting, but also chokes it up; and when the north winds blow, the stream is so rapid, and the waves run so high, that it is impossible for any vessels to pass it. The safest times for crossing the bar are, between the months of March and September, when the winds are changeable, and the bar is generally fixed till the commencement of the rainy season.

The banks of the Senegal are very fertile, and beautifully variegated. Near the river are lofty trees inhabited by various sorts of birds, some of which are very small, others large, and many of them exceeding handsome, and of the brightest colours. There are also great numbers of squirrels and monkeys; and the more distant parts abound with lions and elephants, the latter of which have not that ferocity in them that is natural to those in other countries, for they will not attempt to attack any one they meet unless first molested. Some parts of the low grounds abound with a sort of thorny trees which run to a prodigious height, and bear large bunches of yellow flowers that have an odoriferous scent. The barks of these trees are of different colours, some being black, others white, green, or red; and whatever colour the bark is of, the timber is of the same, and from its substance appears to be a species of the ebony.

The principal kingdoms and places situated on the banks of the Senegal are as follow:

1. Guber, or Gubur. This kingdom lies about 40 miles from the Niger, and is surrounded with very high mountains. It contains a great number of villages, many of which are inhabited by shepherds and herdsmen. The best of cattle are bred here, and the whole country abounds with rice and other grain. Among the inhabitants are many artificers and linen-weavers, the former of whom make sandals, which they sell to the people of Tombuto and Gago.

2. Zanfara. This country is bounded on the west by the before-mentioned kingdom. It is very large and fertile, the fields producing great quantities of rice, millet and cotton. The inhabitants are tall in stature, of a black complexion, have broad faces, and are naturally of a savage disposition. They are in general very poor, and are chiefly employed in the business of husbandry.

3. Cano is a large province situated near 500 miles to the east of the Niger. It contains many villages, the inhabitants of which are principally shepherds and husbandmen. Some parts of it produce great quantities of rice, corn and cotton; but other parts of it are very barren, consisting of deserts and woody mountains, in the latter of which are great plenty of wild citrons and lemons. In the center of the province is a large town of the same name, situated in 10 deg. 12 min. east long. and 15 deg. 30 min. north lat. The walls and buildings in this town are made of a kind of clay, and the inhabitants in general are of a civil and obliging disposition. Their king was once a powerful monarch, and had a prodigious number of troops always at his command; but he has for many years been subject, and pays a tribute to, the king of Tombuto; for the receipt of which one of that prince's courtiers constantly resides in the town.

4. Cafena. This country lies on the east of Cano, and principally consists of fields and mountains, which produce great plenty of millet. The inhabitants have broad noses and thick lips; and their complexion is a jet black. There are many villages in the province, but they are very small, and the buildings exceeding low and mean. They also had formerly a despotic monarch, but he is now subject to the king of Tombuto.

5. Zegzeg is a large kingdom, bordering on Cano, and is about 150 miles from Cafena. The country is divided into two parts, one of which is a plain, and the other mountainous: the air of the former is exceeding hot, but in the latter it is intolerably cold, inasmuch

that they are obliged constantly to keep fires in their houses, and when they go to sleep they put hot coals under their beds. Their fields are in general fertile, and there are many springs of excellent water. Their houses are poor wretched buildings, made of the same materials, and much after the same manner as those at Cafena. These people were formerly governed by a king of their own, but he being conquered and slain by one of the kings of Tombuto, they are now subject to the monarch of that kingdom.

6. *Guangara*. This province is situated to the north of the Niger, and is bounded on the south-east by the province of Zanzara. It is a large and populous country, and contains a great number of villages chiefly inhabited by husbandmen. About the center of it is a large town of the same name, which is ornamented with many handsome buildings, and the inhabitants carry on such a trade with some of the neighbouring nations, that many of them are exceeding wealthy, and live with the greatest splendor. They are governed by a king, who maintains a garrison consisting of a great number of horsemen and archers, and he receives considerable tributes annually from his subjects. Some parts of the country to the south of Guangara town abound with gold; and when the merchants travel to those parts for that valuable article, their goods are carried by slaves, the roads being too rough and dangerous for any beast. These slaves carry prodigious burthens, with which they will travel upwards of 20 miles a day. The great loads they carry is surprising, for besides the merchant-ware, they carry provisions for their masters, as also for the soldiers that guard them.

7. *Bito* is a small kingdom situated to the south of the Niger; and is bounded on the east by Temian, on the west by Tombuto, on the north by the kingdoms of Gubur and Zanzara, and on the south by Dauma. It is a large and fertile country, but has only one capital town in it called by the same name, the inhabitants of which are great traders, and many of them said to be exceeding wealthy.

8. *Temian* is another small kingdom, situated on the west of Bito, the inhabitants of which are said to be very savage; but there is not any particular relative to the kingdom itself that merits the least notice.

9. *Dauma*. This is also a small kingdom, and has not any thing remarkable to distinguish it, which is likewise the case with Brasana, situated to the south of it. This last kingdom is bounded on the north by the desert of Seth, which is a large space of barren ground, and reaches as far as the borders of the kingdom of Gago, where it joins another track of land called the Desert of Sin.

10. *Gago*. This kingdom is bounded on the east by Dauma, on the west by Melli, and the country of the Mundingoes, on the north by Tombuto, and on the south by Guinea, from which it is separated by a ridge of mountains. It is a very plentiful country, and contains a great number of villages principally inhabited by shepherds and husbandmen. The people are very illiterate, and in summer go almost naked, but in winter they wear garments made of the skins of beasts. The principal town in this kingdom is called Gago, and is of great extent. The houses are very mean buildings, except those belonging to the king and his courtiers, which are spacious and handsome. In this town are many rich merchants, and it is much frequented by the people of the neighbouring countries, who come to buy cloth brought here from Barbary and Europe. The country for some miles round the town produces great plenty of rice, millet, corn and cattle; as also abundance of melons, citrons, and other fruits: there are likewise many springs, which produce excellent water.

The king has a great number of slaves and concubines, the latter of whom are kept in a private place, and attended by eunuchs; and his body guards consist of a troop of horse, and a great number of foot; besides which he has upwards of 100 archers. The king determines all controversies between his subjects, in the execution of which he attends with great diligence. The place set apart for this purpose is between the outer and inner gate of the palace; and though he is as it

were judge himself, yet he has his counsellors and other officers; besides whom he has also secretaries, treasurers, factors, and auditors. Great trade is carried on here, but the people are in general very poor, owing to the enormous taxes continually laid on them by the king.

11. *Melli*. This kingdom is situated on an arm of the Niger, and is in length about 300 miles. It is bounded on the east by the kingdom of Gago; on the west by large woods and forests that extend to the sea there; and on the south by deserts and mountains that separate it from Guinea. It received its name from a large town called Melli, which was once the residence of a sovereign who reigned over the whole kingdom; and at that time the town is said to have contained 6000 families. At present, however, the kingdom is divided into different sovereignties and lordships, and but a small part of it retains the original name. The inhabitants are distinguished from all other Negroes by their civility, particularly to strangers; and they are likewise very industrious and frugal. The country produces great plenty of corn, rice, and millet; also good cattle, and some cotton. The people are generally employed in the business of husbandry, but there are amongst them some artificers and merchants, who carry on a considerable trade with the neighbouring kingdoms.

Between Melli and the kingdom of Gago, is a large track of land called Foute-Guilon, said to be the original country of the Pholays; but it is now a mere desert, being almost uninhabited.

Towards the sea-coast, however, there are several principal places, the first of which is Cachao, called by the French Cachaux. It is a Portuguese colony, situated on the river St. Domingo, or Cachao, which falls into the sea about 60 miles below the town. It stands in the country of the Papells, an idolatrous people, who sacrifice dogs to their deity, or idol, which they call Shina. The Papells have frequently been at open war with the Portuguese, for which reason the latter have encompassed the town on the land side with a strong palisado, terraced and defended by batteries; and they keep constantly a watch for fear of any sudden enterprise. The town is built on the side of the river, and consists chiefly of two long narrow streets, with a few small ones that cross them in different parts. The houses are made with earth, and are whitened within and without: in the rainy season they are covered with palmetto leaves, but all the rest of the year they are only covered with a sail-cloth to keep off the violent heat of the sun. They are very spacious, but low, not having any story above the ground floor.

There are but few natural Portuguese in the town, most of them being Mulattos, and so black as hardly to be distinguished from Negroes. The fairest of them, however, keep their wives under very close confinement: they never let them go abroad in the day-time, not even to mass; and the better sort have chapels in their houses, where, on high festival days, they hire a priest to perform religious duties. The black wives of the Portuguese are not thus restrained, for they are permitted to go abroad in the day-time; but they are so wrapped up, that no part of them can be seen except their feet. The Portuguese here particularly pride themselves in being jealous, and will sometimes carry that passion to the greatest excess.

They have a church and convent here, and the spiritual government of the place is vested in a visitator, or grand vicar, sent hither by the bishop of St. Jago, (one of the Cape de Verd islands) to whom all the Portuguese that inhabit this country are subject. The convent belongs to the capuchins; but from the unwholesomeness of the country there are seldom more than two or three friars that reside here, and when any of them die, it is a difficult matter to find another that will supply his place. The civil and military government is under the direction of one called captain-major, who has under him a lieutenant, an ensign, and an adjutant; besides whom there are other officers, as an intendant of the king's duties, a notary, and some serjeants.

The garrison consists of 30 soldiers, who are generally banished from their own country for the commission of some capital crime; and this banishment is of

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the most horrid nature, for they are kept at such short allowance, and so miserably clothed, that if they had not some kind of business to assist them, they must inevitably perish. Some of them often follow the profession for which they were sent here; for after dark they will parade the streets, and rob all they meet; so that it is very dangerous to walk after sun-set, unless a person is well provided with arms; and this is the case in most of the other colonies belonging to the Portuguese.

The river before the town is at least a mile across, and so deep as to admit the largest ships, were it not for a dangerous bar that interrupts them at the mouth of the river. The country on the south side, where the town stands, consists chiefly of marshes, with a few fields in which they sow some rice; but they are so small, and so little cultivated, that they do not produce a sufficiency for the maintenance of the inhabitants. The north bank of the river is covered with mangroves, beyond which are some of the finest trees in Africa for thickness, height, and quality of the timber: the natives make their canoes out of these trees, which are all of one piece, and so large and strong that they will carry ten ton weight. According to the Portuguese, the Papells are esteemed the best rowers on the whole coast.

The natives of Kachao employ the principal part of their time in the cultivation of a plant called manioc, which is used instead of bread, not only here, but in several other parts of Africa. The nature of this plant, with the manner of its being brought to perfection, is thus described by a late author: "The manioc, says he, is a plant which is propagated by slips. It is set in furrows that are five or six inches deep, which are filled with the same earth that has been taken out. These furrows are at the distance of two feet, or two feet and an half from each other, according to the nature of the ground. The shrub rises a little above six feet, and its trunk is about the thickness of the arm. In proportion as it grows, the lower leaves fall off, and only a few remain towards the top; its wood is tender and brittle.

"It is a delicate plant, whose cultivation is troublesome, and the vicinity of all sorts of grass is prejudicial to it. It requires a dry and light soil; its fruit is at its root; and if this root is shaken by the motion the wind gives to the body of the plant, the fruit is formed but imperfectly. It takes 18 months before it grows to maturity.

"It is not rendered fit for use till after it has undergone a tedious preparation. Its first skin must be scraped; it must be then washed, scraped and pressed, to extract the aqueous parts that are slow poison, against which there is no remedy known. They then roast it, so that causes every noxious particle it might still contain totally to evaporate. When there appears no more steam, it is taken off the iron plate on which it was roasted, and suffered to cool; for it is no less dangerous to eat it hot than raw.

"The root of the manioc grated and reduced into little grains by roasting, is called flour of manioc. The paste of manioc is called cassava, which is converted into a cake by roasting, without moving it. It would be dangerous to eat as much cassava as flour of manioc, because the former is less roasted. Both of them keep a long time, and are very nourishing, but a little difficult of digestion. Though this food seems at first insipid, there are many white people who prefer it to the best wheat."

The manioc plant is also cultivated and brought to no less perfection by the inhabitants of the island of Bissac.

About 70 miles from Kachao, on the same side of the river, is another town called Farim, where a tolerable trade is carried on in wax and ivory; and in the months of October and November there are markets held for the sale of slaves.

To the north-east of Farim is a village called Hot, where most of the traders buy rice, which is here very plentiful, and exceeding good in quality; and a little farther is another village called Bole, where they sell millet and oxen.

The town of Gêves, so called from a river of the same name, is very considerable, and supposed to contain at least 4000 inhabitants, among whom there are not above 12 white families, the rest being all tawney or black. The trade carried on here consists of wax, ivory, and slaves. The Portuguese have a factory on the banks of this river; and the natives that live on it are partly Papells, and partly Mundingoes.

In this country is a province called by the Portuguese Kobo, the king of which resides at a small place about 30 miles east of the town of Gêves; and near the mouth of that river is a small town called Courbali, where a considerable trade is carried on in salt, ivory, and slaves.

To the south of the river of St. Domingo, or Kachao, is another called Cafamanga, which is said to be an arm of the Gambia, whose course is considerably long, and its stream very rapid. The Portuguese have two small forts on the banks of this river, but they consist of little more than a few wretched huts, surrounded with small moats, and the principal security of each lies in the difficulty there is to come at it, for they are both situated in marshy grounds, and are hid by mangroves, defended by legions of musketoes. The Portuguese are the only people that carry on any trade here, which consists chiefly in ivory and wax.

S E C T. VI.

Of Sierra Leona.

THIS country is rendered considerable by the river which gives name to it, whose banks are more fertile than most others on the western coast of Africa. It is bounded on the north and south by two famous capes, the former of which is called Cape de la Vega, and the latter Cape Tagrin, or Sierra Leona. These capes form a spacious bay, into which the river discharges itself. The flood in the bay runs seven hours, and the ebb five; it is between seven and eight fathom deep, and ships may ride in any part of it with the greatest safety. The river is said by some to have received its name from the noise of the sea against its rocky shores, resembling the roaring of lions; and others, that it was first called so by the Portuguese, from the great number of lions that infest the neighbouring mountains. It also goes by the names of Tagrin and Mitomba, the latter of which it preserves for about 80 miles above the mouth of the river. On the south side of it is a town, called las Mageas, where none but the Portuguese are permitted to reside for trade; and the natives come down the river to barter with the French and English, when there are any of their ships in the bay.

Near the entrance of the river is a creek called the Bay of France, where there is a basin or reservoir of fresh water, that falls from the adjoining mountains. It flows down in gentle murmurs or impetuous streams, and, in a country almost parched by the heat of the sun, produces a most agreeable scene; besides which, its beauties are considerably heightened by the surrounding hills, that are covered with lofty trees, which afford a perpetual shade, and render the whole one of the most delightful spots that can be met with in such hot countries.

Here are also several small islands, the principal of which are Tasso and Bente. Tasso is a large flat island, near three leagues in circumference, where the company's slaves have a good plantation. The chief part of the island is covered with wood, among which are silk cotton trees of a prodigious size; and some parts of it produce good indigo.

Bente is situated about nine leagues from the road; and here the English had once a small fort, whose advantages chiefly arose from its standing on a steep rock, the ascent to which was by a flight of steps. The fort was built of lime and stone, and before it was a platform with six guns. The garrison consisted generally of 20 white men, and 30 grumetoes, or tree blacks, who lived in a small village under the shelter of the fort. This fortress, however, was taken by two French men of war in the year 1704, who first plundered, and then

then razed it to the ground. Hense island is much smaller than the other, and the soil of it is very indifferant, producing only a small quantity of rice.

With respect to the climate of this country it is in general very unwholesome, particularly in the mountainous parts; where, during four months in the year, it rains, thunders, and is so intolerably hot, that the people are obliged to keep close in their huts; and the air is corrupted in such a manner by the lightning, that all animal food is reduced in a few hours to a state of putrefaction. The flat open country, however, is not so bad; for though in summer the heat is excessive in the former part of the day, yet it is very temperate in the afternoon, from the refreshing breezes that generally blow from the south-west.

The banks of the Sierra Leona are lined with mangrove trees, the leaves of which exactly resemble those of an European laurel. The branches of these trees are neatly of an equal length, but the shoots growing downwards, as soon as they touch the water or the earth, take root, and by that means make a hedge so thick as to be almost impenetrable. The whole country abounds in millet and rice, which is the principal food of the natives. It also produces great plenty of oranges, lemons, bananas, Indian figs, ananas, pumpions, water melons, yams, potatoes, wild pears, white plumbs, several sorts of pulse, and the kola fruit. This last fruit somewhat resembles a chestnut, and grows in clusters of ten or twelve together, four or five in a rind, each divided by a thin skin. The outside of the nut is red intermixed with blue, and the inside, when cut, is of a violet-colour mixed with brown. The Negroes and Portuguese use it in the same manner as the Indians do arek and betel. It is of a harsh sharp taste, and if put into water makes it exceeding pleasant.

The shores produce a variety of large trees, particularly the palm, the cocoa, and the cotton tree; and on the mountains an abundance of palm and laurel trees. Indeed, the whole abounds with trees of various sorts so close together, that it may be called one continued forest.

They have a great plenty of deer, hogs, goats, and fowls, which the natives sell to the Europeans for a small quantity of brandy, a liquor they prefer to all others.

In the mountains are great numbers of elephants, lions, tygers, wild-boars and roe-bucks; also apes of several sorts, and serpents, the latter of which are so large that it is said they will swallow a man whole. The apes, monkeys and baboons are so numerous, that they make great destruction in the plantations. There are three sorts of these animals, one of which is of a prodigious size, and remarkably sagacious. When taken young they are taught to walk upright, and by degrees are rendered very useful to the natives; they are taught to pound Indian wheat, to fetch water in calabashes or gourds, from the river or springs, on their heads, and to turn the spit. These creatures are such lovers of oysters, that, at low water, they go down to the shore among the rocks, and when the shells open with the violent heat of the sun, they put a small stone between and take out the oyster; sometimes it happens that the stone slips aside, or is too small, when the monkey's foot being caught, he is taken and killed by the blacks, who reckon their flesh delicious food, as they do also that of elephants.

In the woods are great numbers of pigeons, parrots, paroquets, and Guinea hens, the latter of which are about the size of a pheasant, and very beautiful; but it is difficult to catch them on account of the thickness of the trees. They have also several other sorts of fowl, among which are white pelicans as large as swans, herons, curlews, boobies, and a bird called ox-eyes.

The bay and entrance of the river abound with a great variety of fish, as saies, thornbacks, and a fish called old wives. There are also gar-fishes, cavaloes, sharks, and sword-fishes, dog-fishes, and one called shoe-maker, having on each side the mouth pendants like basbel, and the noise they make is something like that of a hog's grunting. Among the fish, however, caught here, the most common are, old wives, pil-

chards, the becune, the monk, or angel-fish, and the mullet.

The fish called Old Wife is shaped much like a tench, is about nine inches in length, and has large scales. It is mottled with red, yellowish and brown lines placed alternately, and running from the head to the tail, being five or six in number. The snout is oblong, and turns upwards; and the lips are thick, fleshy, and project from the jaws, but the mouth is small. The teeth are serrated, but not very sharp, and the fins are mottled with red, blue and yellow. The tail, when expanded, is roundish, and the fish altogether is exceeding beautiful.

The Pilchard is much like a herring, but not so large, and the body is broader. It has not any teeth either in the jaws, the tongue or the palate. The flesh is firmer, and by some preferred to that of a herring. They are fish of passage, and, like herrings, swim in considerable shoals.

The Becune greatly resembles a pike, but only larger, some of them being frequently caught upwards of eight feet in length. It is a greedy fish, and dangerous to be met with in the water, because it can bite much easier than the shark, and so fearless, that it will not be driven away by any noise that can be made. The flesh has the same taste as a fresh water pike, but there is often great danger in eating it; for unless the teeth are white, and the liver sweet, it is poisonous.

The Monk, or Angel Fish, is between a shark and a skate, and grows to a large size, often weighing upwards of 160 pounds. The colour on the back and sides is of a dusky ash, and the belly is white. The mouth is broad and placed at the end of the head, in which it differs from other flat grilly fish. The head is roundish at the extremity, and there are three rows of teeth in each jaw, each row consisting of 18, so that there are 54 teeth in all. The tongue is broad and sharp at the end; and the nostrils are wide, being placed on the upper lip, and filled with a sort of slime. The eyes are of a middle size, placed not far from the mouth, and do not look directly up, but sideways. Instead of gills it has holes like the thornback. Near the head are two fins that look much like wings, for which reason it is called the angel-fish. On the extremities of these fins, near the corners, there are short, sharp, and crooked prickles; as there are also on the lowermost fins, which are placed near the vent. Below the vent are also two fins, and the tail is forked. The flesh is so rank, and of so disagreeable a taste, that it is little used, and the chief value of the fish consists in its skin, which is used in making cases for instruments.

The Mullet greatly resembles a daer; the head is almost square, and flat at the top, the nose sharp, and the lips thick. It has large scales, not only on the body, but also on the head, and the covers of the gills. The back is of a bluish colour, and the belly white. The lateral lines are variegated alternately with black and white. The eyes have no other skin than their own coats, and the forward fin is radiated with five long spines. It has no any teeth, but the tongue is roughish, and there are two rough bones on each side of the palate. It has also a bone beset with prickles at each corner of the mouth, and when at its full growth is about 18 inches long. These fish generally go in great shoals, and are so sagacious, that when surrounded with a net the whole shoal will frequently escape by leaping over it; for when one takes the lead, the rest will immediately follow. Oppian, in his natural history, takes notice of this circumstance, and his observations on it are thus translated:

- “ The mullet, when encircling seines enclose,
 “ The fatal threads and treacherous buson knoweth.
 “ Instant he rallies all his vigorous powers,
 “ And faithful aid of ev'ry nerve implores;
 “ O'er battlements of cork upstarting flies,
 “ And finds from air th' escape that sea denies,
 “ But should the first attempt his hopes deceive,
 “ And fatal space th' imprisonment'd fall receive,
 “ Exhausted strength no second leap supplies;
 “ Self-doom'd to death the prostrate victim lies

“ Resign'd

"Resign'd, with painful expectation waits,
"Till thinner elements compleat his fates."

The mullet was in great estimation among the Romans, and bore an exceeding high price. The money given for one in the days of Juvenal is a striking instance of the luxury and extravagance of that age. It is mentioned by that author in his 4th satire, and is thus translated by Mr. Dryden:

"The lavish slave
"Six thousand pieces for a mullet gave,
"A fellece for each pound."

Pliny, however, who also lived in the days of Juvenal, mentions one *Festus Celer*, a man of consular dignity, who was infinitely more lavish than the epicure mentioned by Juvenal; for he gave 8000 nummi, or 64*l.* 11*s.* 8*d.* for a fish of so small a size as a mullet. Such indeed was the luxury of the times, that there were stew-pans in the eating-rooms, so that the fish could at once be brought from under the table, and placed upon it: they even put the mullets in transparent vases, that they might be entertained with the various changes of its colour while it lay expiring.

The great plenty of fish found in the bay and river of Sierra Leona are of infinite service to the European sailors, not only for provisions, but also traffick; for the natives are so indolent, that they will not be at the trouble to catch them, but content themselves with such as are left by the ebb tides among the rocks.

On the sides of the bay are great plenty of oysters, that appear as if growing on the mangrove trees, which are here in great abundance. Many of them hang down in the water, and are so thick covered with oysters, that at first sight it might be imagined they were produced from the tree. Some of these oysters are of such a size that one of them would serve a moderate man for a meal; but they are so tough as to be scarce eatable, unless first boiled, and then fried in small pieces. The trees that grow on the sides of the bay make excellent haunts for crocodiles; as also for the manatees, or sea-cow, which are here in great abundance. As these creatures are little known to Europeans, it may not be improper to give a particular description of them.

The Manatee, or sea-cow is supposed by some to be an amphibious creature, but this opinion has been sufficiently controverted; for it is always found in large rivers or bays, and feeds upon sea weeds that grow near the shore. It is covered with a very thick skin, which greatly resembles the bark of an old oak, for it is tough, wrinkled, without hair, and so hard as scarcely to be penetrated. Though the back is the smoothest part, yet it is covered with circular wrinkles from the top of the neck to the tail fin. They are in general about 25 feet in length, but the head is very small in proportion to the body. It is flat at the top, and goes off sloping to the snout, which is eight inches in diameter. The head is covered with a black hard skin, exceeding rough, but thinner than in other parts. The mouth is small, but large enough for its manner of feeding. The lips both above and below are double, and divided into the inner and outer: the upper lip terminates the snout, and appears like a semicircle at the end: it is very thick, being 14 inches broad, and 10 deep; and is white, beset with transparent bristles about four inches long. The nether lip is also double: the outer one is black, and forms a sort of chin seven inches broad, but without bristles. The inner lip is bony, and only a little separated from the outer, neither does it appear when the mouth is shut. The corners of the mouth are beset with thick white bristles an inch and an half long, which keep the water from washing away the food while the creature is eating. The bristles are like small quills, hollow within, and bulbous at the root. The lower jaw, which is only moveable, is shorter than the upper, and the lips move in the same manner as those of cattle. They have not any teeth, but instead thereof two strong white bones that run the whole length of both jaws. The nostrils resemble those of a horse, and are parted by a gristle above an inch thick; they are two inches

over, with wrinkles on the inside, and bristles half an inch long. The eyes are placed in the center of the head, between the end of the snout and the ears, and are not bigger than those of sheep. The neck is thick, and so short, that it can hardly be perceived, unless by its motion in feeding. From the shoulders to the navel the body is large, but from thence to the anus it grows slender. The circumference of the head is seven feet, and of the body next the shoulder twelve, but where it is largest the circumference is upwards of 20 feet. The fore-fin, or arms, are about two feet in length, and consist of two joints: they are covered with solid fat, intermixed with tendons and ligaments, with a thick skin resembling a horse's hoof; they are convex on the upper side and flat beneath, and are beset with rough bristles about half an inch long. The breasts are placed between the arms one under each, and are of a convex form, about a foot and a half in diameter. They are hard, rough, and wrinkled, and when they give suck the teats are four inches long. The stomach is exceeding large, being six feet long and five broad: it is smooth within, and has a gland about the size of a man's head near the insertion of the gullet. The skull greatly resembles that of a horse, and is much about the same size and thickness.

These animals keep together in large companies, and are very careful of their young. They bring forth their young in autumn, and have but one at a time. The Manatee has no voice or cry, and the only noise it makes is in fetching its breath. The fat, which lies between the cuticle and the skin, when exposed to the sun, has a fine smell and taste; it has also this peculiar property, that the heat of the sun will not spoil it, or make it become greasy. The taste is like the oil of sweet almonds, and the only effect it has on the body is that of keeping it open. The fibres and the lean parts are like beef, but more red and harsh, and may be kept a great while in the hottest weather without tainting. The fat of the young ones is like pork, and the lean greatly resembles veal. In the head are four stones of different sizes, which are somewhat like bones, and are used in medicine. They are said to be good against agues, and to cleanse the kidneys of gravel. Hoffman affirms they are exceeding useful in cases of epilepsy.

When the Negroes catch these creatures they go in a canoe, and paddle towards it with as little noise as possible, it being exceeding quick of hearing. As soon as they find themselves near enough, the man, who is placed ready at the head of the boat, strikes a harpoon fixed at the end of a long pole into it, and then lets go. The head immediately makes towards the mangroves, and the water being shallow they follow it close and renew the strokes till they have wearied it out, when they drag it ashore, and compleat their conquest.

The inhabitants of Sierra Leona are not so black as those of the neighbouring countries; neither have they such flat noses or thick lips. The men are in general tall and well made, of a cheerful disposition, and not given to quarrel; but the women are short and robust, owing to their being constantly employed in labour; for besides the business of hockwifery they work hard in tillage, make palm oil, and spin cotton. The poorer sort go naked till they are twelve years of age, when they wear a piece of cloth round the waist, or a kind of apron made of the leaves of trees. They also wear a leathern girdle, to which are fastened a long knife and a pounard. Persons of rank, especially when they appear abroad, wear a long flowing robe of striped calico tied round the waist with a silken girdle. They adorn their arms with bracelets, and wear a great number of rings on their fingers. Their ears are ornamented with various toys, and on their cheeks they have different figures made with red-hot iron. Both sexes anoint their bodies and limbs with palm-oil, and some use civet in order to give them an agreeable scent. They wear no hair on their eye-lids, and that of their head they cut in cresel lines, leaving square tufts standing erect; but the women in general have all close. They are naturally temperate in their living, and very sober; for though they are exceeding fond of brandy and other spirituous liquors, yet they never drink to excess, con-

drinking drunkenness as one of the greatest crimes that can be committed.

Their houses or huts are low, built with wooden stockades set in the ground, and thatched with straw; some are round, some square, and others oblong; and most of them are ornamented in the front with two wings of a spiral form. They are kept very clean, being swept at least once every day. Their furniture consists of two or three earthen pots to boil their victuals in, a gourd or two to fetch palm-wine, and half a gourd for a cup; a few earthen dishes, a basket or two for the wife to gather cockles in, and a knapsack for the husband, made of the bark of trees, to carry his provision when he goes abroad. Their bedstead is made of billets of wood laid across each other, on which they lay a mat, and sleep without any covering.

Some of them lie upon mats made of rushes on the ground, and have their arms or weapons by their sides, which, for the most part, are swords, daggers, darts, bows and arrows. The points of their arrows are infected with the juice of a poisonous fruit, which is so inconceivably subtle and quick, that wherever it strikes it is sure to prove fatal. Some of them have also guns, which they are very fond of, and use with great dexterity.

Their food consists chiefly of roots, herbs, fruit, cockles and oysters; and their common drink is water. They plant about their houses gourds, potatoes, pumpkins, and tobacco, the latter of which they are very fond of, particularly in smoking. Their pipes are made of clay, well burned, and the bowl is remarkably large. They put a small hollow cane, about a foot and a half long, into the lower end of it, through which they draw the smoke, and swallow it. They squeeze the juice out of the tobacco when the leaves are green, from an opinion that it would otherwise make them drunk; after which they fired it small, and then dry it on coals. They are very fond of dancing, and generally spend their evenings in that diversion. They make a ring in the open part of the town, and one at a time shews his skill in antic motions and gesticulations, but with a great deal of agility; and their music consists of two or three drums made of a hollow piece of wood, and covered with the skin of a kid.

Every town or village has one peculiar house, to which the women send their daughters at a certain age, who are there taught for a year to sing, dance, and perform other exercises, by an old man appointed for that purpose; and when the year is expired he leads them to the market-place, where they publicly exhibit such performances as they have been taught at school. During this time, if any of the young men are disposed to marry, they make choice of those they like best, without regard either to birth or fortune. When the man has declared his intention, the parties are considered as actually married, provided the bridegroom can make some presents to the bride's parents, and to the old man who was her tutor.

When they bury their dead they put into their graves all their best goods, and erect a roof over it, which they cover with linen cloth. The corpse is always attended to the grave by a number of people hired as mourners, who howl and cry in proportion as they are paid for their attendance.

They have courts of justice, which they call Pal-lavers, where the principal or elderly men assemble to settle differences amongst them, which generally arise in matters relative to trade, each salutes the other at meeting by a bend of the elbow and raising his hand to his face. When they have heard the parties, they determine the dispute by vote, and he that has the majority is accounted the innocent person. In case of fornication, the party, whether man or woman, is sold for a slave. On a charge of murder, the suspected person must drink of a red purgative water prepared by the judges, which is called *purging the criminal*: if he is known to have led a bad life, and to have borne malice to the deceased, notwithstanding a positive evidence may be wanting, his judges will give him such a quantity of the liquor as to kill him; but if they are inclined to spare him, they will give him less, or make it

weaker, that he may appear innocent to the friends and relations of the deceased. If a man has been defrauded by another, he has a right to take from him as much as amounts to his own loss, but he must make it appear before the judges that he has not exceeded those bounds, as in that case he would be subject to punishment.

The Mundingo Negroes, who are strict Mahometans, have frequently endeavoured to propagate their religion among these people; but they have ever rejected it, and still follow their own maxims. They acknowledge one Supreme Being, Creator of all things, whom they call Kanu: they also believe in a future state, but they do not worship any living creature whatever, nor even the sun or moon. They have many superstitious notions, and pay great respect to their fetiches, or charms, which they constantly carry in a bag about their necks, and other parts of their body. The number of these deities is not fixed, every one choosing his idol according to his own fancy; some have a horn, some a crab's claw, and others a snail's shell, a bird's head, or some such trifle. To these they pray with the greatest diligence, and at their meals always offer them a part. They never go to sea or on the rivers without these idols, considering themselves by those means secured from all accidents; for they suppose the fetich has a particular authority upon the sea; and after the voyage thank it for the ease it has taken of them.

The river of Sierra Leona separates this country into two kingdoms, that of Bulon, or Bulni, to the north, and that of Burre to the south. The former of these kingdoms lies very low and flat, but the soil is fertile, and produces great quantities of rice, millet, and maize, of which they make excellent bread. The natives are very fond of the English and Portuguese, many of whom inhabit that part of the country, and they take great pains to affect their manners and maxims.

The kingdom of Burre is a much more open country than that of Bulni, and near it is that long ridge of mountains called Sierra Leona, the admiration of all strangers. There are so many caves and dens about these mountains, that when a single gun is fired from a ship in the bay, the echo is so often and distinctly repeated, and the clap so loud and sharp, that they seem to be the report of several cannon. This is far from being disagreeable to hear; but when it thunders, the noise is at first dreadful, each clap being echoed with as much force as the real. Hence the Portuguese call them *Mountains that have a clean sound, or echo*.

At a small distance from these mountains there runs out into the sea westward a hilly point, much lower than the above mountains, forming almost a peninsula, over which the blacks carry their canoes on their shoulders when they design to launch out to sea, as it saves them the trouble of rowing round there from the bay. This point is called Cabo Leda, or Lagrais, and, according to the most exact observation, is situated in 8 deg. 30 min. north lat.

The town where the king of Burre resides is about eight leagues from the mouth of the river. It is composed of about 300 houses, which are round, and built all one way. The king's house, or rather his huts, are in the center of the village, and resemble those of his subjects. Some of them are a little larger, which he keeps for the Europeans, or strangers that visit him. The king is greatly beloved by his subjects, whom he governs with great justice and lenity.

The houses of the common people are made with side posts seven or eight feet high, supporting rafters that unite at the top in the form of a cone. They are covered with reeds, or palm-leaves interwoven through laths so close and thick, as to be impenetrable either to rain or the violent heat of the sun. The side walls are formed of reeds and small branches fastened between the posts, over which they lay a coat of lime made of burnt shells, which gives their huts a clean look, but does not last long, because they mix no sand with it. The fire place is in the center, and the smook issues through a hole in the top. The doors of the huts are square, the threshold being raised at least a foot from the ground; they are commonly about two feet broad and three high,

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so that the generality of people must sleep to go in, and those who are corpulent must enter sideways. Although the climate is hot, yet the nights are cold and moist, so that the Negroes constantly keep fires in their houses.

The common language of the country is the dialect of Bulm, which is a hard, unpleasing tongue to strangers, and not easy to be described; but about the bay they speak either Portuguese, or *Lingua Franca*, and some understand a little English and Dutch.

The river of Sierra Leona has been long frequented by Europeans, particularly by the English and French, either for trade or refreshment in their way to the Gold Coast, or Whidah. The goods purchased here by way of trade are, elephant's teeth, slaves, sandal wood,

gold and bees-wax; with some pearls, crystal, ambergris, long pepper, &c.—The gold purchased here is brought from Mundingo, and other countries towards the Niger, or from South Guinea by the river Mombaba.

The goods brought here by the Europeans are, French brandy and rum, iron bars, white callico, Silesia linen, brass kettles, earthen cans, all sorts of glass buttons, brass rings or bracelets, bugles and glass beads of various colours, brass medals, ear-rings, Dutch knives, hedging bills and axes, coarse laces, crystal beads, red callicoes, oil of olives, guns, muskets, balls and shot, paper, red caps, all sorts of counterfeit pearls, red cotton, and various other articles.

CHAP. IV.

GUINEA.

THIS extensive region is divided into two large countries, distinguished by the names of Upper and Lower Guinea, the latter of which is more properly called Congo. These two together, reckoning from Cape Tagrin, near the mouth of the river Sierra Leona, in 9 deg. 18 min. of north latitude, to Cape Negro, in 16 deg. 45 min. of south latitude, extend upwards of 3500 miles, exclusive of all the turnings, windings, and bays on the coast: but the former only will be the subject of this chapter.

Upper Guinea, or Guinea Proper, is situated between 15 degrees west, and 15 deg. east longitude, and between 4½ and 10½ deg. north latitude. It is bounded on the east by the unknown parts of Africa, on the north by Negroland; and on the east and west by Congo and the Atlantic Ocean.

The whole country is divided into four parts, under the following appellations, namely,

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| 1. The Grain Coast. | 3. The Gold Coast. |
| 2. The Ivory Coast. | 4. The Slave Coast. |

SECTION I.

The Grain Coast.

THIS part of Guinea begins at Cape Tagrin, from whence it extends upwards of 400 miles south-east to Cape Palmas. It received its name from the Guinea pepper, called by the Spaniards *Malagueta*, which grows here in abundance. It also produces another species of pepper common in the West Indies, and generally known in England by the name of Jamaica pepper. Both the English and Dutch purchase great quantities of these articles; but the chief commerce consists in ivory and slaves.

The climate here is very unhealthy, owing to the periodical rains and winds; but the soil is tolerably good, and, besides pepper, produces plenty of vegetables and roots, as also various kinds of fruits, particularly oranges, lemons, cocoa-nuts, bananas, and dates. Their cattle consists of cows, sheep, hogs and goats; and they have a few horses, but they are very small, and of little use. There are also several kinds of wild beasts, as elephants, buffaloes, tigers, apes of various sorts, and great plenty of hares and deer. Their poultry consists of geese, turkeys, and ducks, with plenty of cocks and hens, the latter of which are esteemed as good in quality as those of Europe.

The natives here are in general tall and well-featured; they are tolerably sensible, and courteous to strangers, and are said to be the most honest in their dealings of

any on the whole coast. Their dress is called a paan, which consists of a piece of cloth about two feet broad, fastened round the waist; the better sort have an additional piece to this, which is thrown over the shoulders, but the arms, legs, and principal part of the body are entirely bare. Both sexes wear a great number of ornaments, consisting of rings, bracelets, and necklaces, made of gold, ivory, or copper, and some of them have girdles made of coral. They also take great pains in adorning their hair, particularly the women, who form it in various shapes, and dress it up with thin plates of gold, copper, tincl, beads, coral, and shells; some of them throw a veil over their heads to keep off the scorching heat of the sun, but the men go without any covering on their heads, except those who are so fortunate as to get an European hat, which, however paltry, they esteem above all their ornaments.

Their common food consists of rice, millet, fish and fruits; and their general drink is water mixed with a little palm wine, or the milk of cocoa-nuts. Most of them are very abstemious, and will not drink any strong liquors to excess; but such as do are severely punished by order of the king.

Their sovereign is a despotic monarch, who governs with such austerity, as to strike an awe in his subjects, who reverence him more from fear than affection. He is never seen abroad unless on particular occasions, and then he appears with the greatest pomp and magnificence.

They are all Pagans, but they believe in one supreme being, and seem to entertain some notions of a future state.

The chief part of them are employed in husbandry, but there are some artificers amongst them that are excellent workmen, particularly smiths, carpenters, and masons, the former of whom are so well acquainted with the nature of tempering steel, and other metals, that they make their various instruments to the greatest perfection. They purchase fire-arms, gunpowder, and bullets of the Europeans; but darts, arrows, lances, and broad-swords they make themselves. The carpenters make the canoes of various sizes with great neatness; and they also build their houses, or huts, which are made of wood and clay, and thatched with reeds, or branches of the palmetto-tree.

Among the natives of this place there are some of a mixed blood, called Malattoes, who are an abandoned set of people, and have proceeded from the intermixture of Negroes and Europeans; for when the Portuguese first discovered the south-west coast of Africa, they not only propagated their religion, but also their species in many

many parts of it. These are of a tawny complexion, and profess themselves Christians, notwithstanding which they retain many of the most superstitious notions of the Pagans. They imitate the Portuguese in their dress, but exceed both them and the Negroes in their vices. The men are great drunkards, lewd, thievish, and treacherous, and the women are the most abandoned prostitutes, sacrificing themselves at all times, and to all sorts of men, without the least degree of restraint.

As the Europeans have no settlement on this part of Guinea, the trade is carried on by signals from the ships; on the appearance of which the natives immediately go in their canoes, carrying with them their pepper, ivory, &c.

The river Sherbro, which is called by some authors Selhole, and by others Palmas, discharges itself into the great bay formed by the capes of Tagrin and Verga. It separates the country called Sierra Leona from that named Sello, and has its source in Upper Ethiopia; from whence it is conjectured by some either to be a branch of the Senegal, or of the river Gambia.

Large ships go up this river for about seven leagues from its mouth; but farther up it grows shallow, and is only navigable for canoes. The country round it is very mountainous, and the river has many turnings and windings, but the stream is not rapid, except at two or three cataracts or water-falls, one of which is exceeding large, and makes a prodigious noise, the water falling from the rocks upwards of 20 feet perpendicular. The Negroes that sail up this river, before they reach the cataract, are obliged to go ashore, and land their goods, which, with their canoes, they drag along the mountains till they have passed the cataract. The other two water-falls are trifling; notwithstanding which they frequently have their canoes overfit, especially when they are heavy laden; but as the canwood with which they are generally loaded, is very heavy, it sinks, and in the dry season they go and take it up, there being at that time hardly any water in the river. Their times of going up the river are in the latter end of the rainy seasons, which generally continue five months out of the twelve, when they cut the canwood, and search for elephants teeth.

Near the mouth of the river is a small island, called by the English Sherbro, and by the Dutch Mafacoy. It is surrounded by rocks, and before it lies a large sand-bank, so lofty as to be discovered at a considerable distance from sea. The west end of this island is called Cape St. Ann, and is exceeding pleasant, being covered with lofty trees on both sides. The soil of the whole is very fertile, and produces plenty of rice, maize, yams, potatoes, bananas, orange and lemon trees, citrons, pomegranates, and other fruits; besides which there are great numbers of poultry, and on the sides of the sea are found oysters that contain some of the most valuable pearls. The inhabitants are idolaters, and practise much the same maxims as those of Sierra Leona.

To the north-east of this island is another, called York Island, where the English had once a factory, and a good fort; but they abandoned it about the year 1727, when they removed to Jamaica, a small island about four miles farther to the west. This they also deserted, and for some years have not had any factory, either on the island, or river of Sherbro.

To the south-east of Sherbro river is that of Sello, or Seifre, the entrance of which is very rocky; but the rocks are all, except two, so deep in the water, that most vessels pass over them, and those two are so high above it as to be easily avoided. This river is pleasantly enclosed by lofty trees, and there are several small springs and rivulets that discharge themselves into it. The banks of it are very fertile, and in particular produce great quantities of excellent rice. In different parts are many pretty villages, among which is that where the king resides, called by the Dutch Konings-Dorp, situated about 12 miles up the river. It contains about 30 houses, which are all small buildings, except the king's, and that is not only handsome but spacious. About 100 yards from the mouth of the river is a pleasant village on a rising ground, which con-

tains about 60 houses, all neatly built, and some of them so lofty as to be seen many miles from the sea.

About eight miles below the river Sello is a large mountainous rock, on which grows a remarkable lofty tree; this place is called Little Seifre, or Sello; and about four miles from it, farther to the east, a point juts out into the sea, near which, on the land, appears a great rock, white at the top, which at sea looks like a ship under sail; it is surrounded by large sand-banks, and is called by the Portuguese Cabo Baixos.

The inhabitants of this country are in general very courteous to strangers; but they are idolaters, and practise some of the most superstitious maxims. Both sexes go almost naked, having only a small piece of cloth fastened round the waist. They live chiefly on fish, pulse, and fruits, and their usual drink is water; many of them are employed in fishing, and the king has a certain duty out of what they catch. They also breed great numbers of cattle and poultry, which they turn to great advantage by selling them to ships that frequent the coast.

In the method of saluting each other, they take the fore-finger and thumb into their hands, and putting them into a certain posture, pull them till they meet, when they say *agui*, which signifies *your servant*. They are but little ceremonious in their marriages; those who are able to purchase a wife, after agreeing with the woman, apply to the parents or relations, and if they approve of the bargain, the wife is delivered to the husband, who conducts her to his hut, and his other wives prepare a wedding supper. The husband stays all night with his new bride, and the next morning she goes to work with the rest, no further ceremony being observed.

The wife who is first delivered of a boy is distinguished as the favourite or chief; but this distinction is sometimes attended with fatal consequences, for if the husband dies first, she is obliged to follow him, and be buried alive in the same grave.

Monf. Marchais, who was once an eye-witness of this melancholy ceremony, has given the following particular description of it: "The captain, says he, or chief of the village, dying of a hard drinking-bout of brandy, the cries of his wives immediately spread the news through the town. All the women ran there, and howled like furies. The Inquinte wife distinguished herself by her grief, and not without cause. However, as several women in the same case have prudently thought fit to make their escape, the rest of the women, under pretence of comforting her, took care to watch her so closely that there was no means of escaping. The relations of the deceased all came to pay their compliments, and take their farewell. After the marabout had examined the body, and declared he died a natural death, he, with his brethren, took the corpse, washed, dried, and then rubbed it with fat from head to foot. After this, they stretched it on a mat in the middle of the house. His wives were placed round it, and his favourite at the head, as the post of honour. Several other women made a circle round them; all these endeavoured to outdo each other, tearing their hair, and scratching themselves methodically, like people who knew perfectly the part they acted. Sometimes they left off, and kept silent; at others they repeated the praise and great actions of the deceased, and then began their lamentations afresh. This mock music lasted near two hours, when four lusty Negroes entering the house, took the dead body and laid it on a hand-barrow made of branches of trees; then lifting it on their shoulders, they carried it through the town, running as fast as they could, and resting from time to time as if they had been drunk, with a thousand ridiculous gestures, very suitable to the exclamations of the wives of the deceased and the other women who attended the procession. In short, the noise was so great as would have drowned the loudest thunder. The parade being over, the body was taken from the hand-barrow, and deposited in its place; after which the songs, the cries, and extravagancies of the women began again. During this, the marabout made a grave, deep and large enough to hold two bodies; he also flayed and skinned a goat; the pluck served to make a *regout*, of which he and the

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assistants ate; he also caused the favourite wife to eat some, who had no great inclination to taste it, knowing it was to be her last. She ate some, however; and during this repast, the body of the goat was divided into small pieces, broiled, and eaten. The lamentations began again; and when the marabut thought it time to end the ceremony, he took the favourite wife by the arms, and delivered her to two luty Negroes. These seizing her roughly, tied her hands and feet behind her, and laying her on her back, placed a piece of wood on her breast; then holding each other with their hands on their shoulders, they stamped with their feet on the piece of wood till they had broken the woman's breast. Having thus, at least, half dispatched her, they threw her into the grave, with the remainder of the goat, casting her husband's body over her, and filling up the grave with earth and stones. Immediately she cries ceasing, a quick silence succeeded the noise, and every one retired home as quietly as if nothing had happened."

The blacks here practise circumcision; but they give no other reason for it, than that it is an ancient custom transmitted to them by their ancestors. They pay great respect to their priests, who, beside their ecclesiastic function, are looked upon as the most able physicians.

Their language is so unintelligible, that they are obliged to trade with the Europeans by signs; and in this they are so expert, that bargains are made without much difficulty. Their principal commodities of traffic are; rice, Guinea pepper, elephants teeth, poultry and cattle.

The next considerable place we come to is Cape Monte, situated about 25 leagues from the mouth of the river Sherbro; it is called by the natives Wafli Kingo, and when first discovered at sea, appears like a lofty island. It contains a great number of villages, the inhabitants of which are remarkably industrious, particularly in the cultivation of rice and boiling of salt, which they do not only for themselves, but also for the benefit of their king, to whom they are under such subjection as to be accounted his slaves. Their chief cattle are sheep, and they have some fowls that are exceeding large and good. They have likewise a great plenty of various sorts of fish, the catching of which is the chief employment of many of the inhabitants. There are also great numbers of wild beasts, as elephants, tigers, buffaloes, harts, &c.

The men wear a white garment resembling a surplice; but the women have only a narrow piece of cloth fallen round the waist. Both sexes take great pains with their hair, or wool, which they twist into ringlets, and ornament the top of it with gold or precious stones. They wear also necklaces of several rows; and on their arms and wrists they have bracelets, as also above the ankles, where some hang bells of silver, the noise of which they are fond of when they divert themselves by dancing.

Their houses in general are mean buildings, but they are kept exceeding clean. Those belonging to the king, and principal men, are built long; some of them are two stories high, with a vaulted roof of reeds or palm-leaves, so thick laid as to render rain or the heat of the sun absolutely impenetrable. At the entrance is the hall of audience, which is also their place of eating; here is a kind of sofa, made of earth or clay, about six feet in breadth, and raised above 12 inches from the ground; it is covered with fine mats made of grass or palm-leaves, and dyed of various colours. In this place the principal people spend the chief part of the day with their wives, and amuse themselves with smoking, talking, and drinking palm-wine. Adjoining to the audience-room is the bed-chamber, where they have an estrade or sofa, consisting of a number of mats laid one on the other, and surrounded with pagnes sewed together, or printed linen like curtains. Their kitchens are very neat, and situated at some distance from the dwelling-house.

The inhabitants in general of this place are more cleanly in eating their victuals than their neighbours. They use bowls made of hard wood, and basons of pewter or copper tinned, which they keep exceeding neat.

When they roast their meat, they fasten it on a wooden spit, but, as they have not the means of making it turn round, they first roast one side and then the other. A man may marry as many wives as he can keep, for which reason some of them have a great number, for the expense is very trifling, as they make them work so hard that each nearly earns her own maintenance; they seldom quarrel, but in general live very happy; and so little jealous are the men, that if their wives bestow favours on others, it does not give them the least concern. Their religion consists chiefly in reverencing and obeying their king; and they have such little notions of ambition, that each live happy in their own way, neither exulting at the downfall of the poor, or envying the prosperity of the rich.

"He that from dust of worldly tumult flies,
"May boldly open his undazzled eyes
"To read wise nature's book; and with delight
"Survey the plants by day, the stars by night.
"We need not travel, seeking ways of bliss;
"He that desires contentment cannot miss;
"No garden walls this precious flow'r embrace,
"It common grows in ev'ry desert place."

Their military weapons consist only of bows and arrows, but they are kept more for ornament than use. They never go to war with their neighbours, for if any differences arise, they are amicably adjusted by treaty.

The Europeans that trade here buy many of their mats, which are of a bright yellow, and exceeding beautiful; also great quantities of ivory, which is equal good in quality to that of Sierra Leona; they likewise purchase the skins of lions, panthers, tigers, and wild beasts, as also a great number of slaves, which are brought here by the Mundingo merchants from the inland parts of Africa. The forests yield plenty of wood fit for dyeing, particularly camwood, which is cut, and bring it to the shore in blocks of about five feet in length; the Europeans, who buy a great deal of it, prefer it to Brazil-wood, thinking it much more solid and beautiful.

Near Cape Monte is a river called Rio Novo, on the banks of which are several good villages, and the soil is very fertile, producing great quantities of rice and other grain, with various kinds of fruits, as oranges, lemons, citrons, pomegranates, &c. Here are also several sorts of quadrupeds, as cows, sheep, goats, hogs, deer, and hares. In summer the water of this river is brackish about two leagues above the coast, on account of the flowing in of the tide; and in winter it sometimes swells so as to overflow its banks; before the mouth of it is a considerable sand-bank, which prevents large vessels from entering it, but small barks pass it without any difficulty: it is navigable as far as a village called Davaranja, to which place it is very deep, and at least 400 feet broad. Above this village the river is encumbered with large rocks, which occasion considerable waterfalls that are very dangerous, and greatly obstruct the navigation.

About ten leagues from Cape Monte, towards the south-east, is a prodigious hill called Cape Menfurado, though not quite so high as Cape Monte; it is round and very large, and is almost surrounded with water; that part next the sea is very steep and high, but that to the land is more gentle and accessible. On the east side of it is a bay of considerable extent, which is terminated by a high land covered with lofty trees. On the west side is another large bay formed by the river, whose mouth is in the center of it. These two bays are separated by a long narrow neck of land. The cape is situated in six deg. 34 min. north latitude; and that part of it which projects most to the sea runs south-east; from whence there is a small river that falls into the western bay, and is navigable for near 40 miles. The water of this river is always brackish, but it abounds with a great variety of excellent fish.

The top of the mountain is quite level, covered with lofty trees, and commands each of the bays, the bell of which is that to the north of the cape, about 100 yards from shore, where there is good anchorage in eight or ten fathom water between the point of the cape and the river's

river's mouth. Before the mouth of the river, along the bay, is a bar, which is dangerous in some places, but easily passed by those who are well acquainted with it. Near the foot of the cape is an ever-running spring, which yields excellent water: it issues from a rock in the bank of the sea, and forms a natural cascade; and here the sailors replenish themselves with that necessary article. To the west of this cape are three villages, containing about twenty houses each; these houses are low, and divided into three apartments; they are built with sticks and clay, and are covered with straw. In one of them are generally lodged at least 40 people, consisting of men, women, and children, of different families all confusedly intermixed together. The people here are very civil and good-natured, and the women remarkably handsome. The men are naturally very indolent, and leave the principal part of business to be executed by their wives. They are as careless about religion as their neighbours at Cape Monie, and only attend to the enjoyments of festivity and diversion. They live very peaceably with their neighbours, and are not apprehensive of any enemy except the English, their fears of whom arose from two large vessels that once stopped there, the crews belonging to which ravaged the country, destroyed all their canoes, plundered their horses, and carried off some of the people for slaves: since which time they have ever been fearful of, and have gained an enmity to, most Europeans, but particularly, the English.

The common people wear only a piece of cotton wound round the waist, and fastened between the legs, but the better sort have a striped frock that reaches to the knees; and if they can get an old hat, they think themselves equipped to the greatest advantage.

Their arms are lances about five feet long, with pointed iron heads; small bows and arrows, the latter of which are poisoned at the ends, and if they touch the blood it inevitably kills the object unless the part affected is immediately cut off. Their arrows have neither iron heads or feathers, and they always shoot them at random, notwithstanding which they seldom miss their mark. They carry square targets of thin board about four feet long and two broad, which are made to hang on their arms, but in so convenient a manner that they have free liberty of the hands to manage the bow.

Their chief articles of trade are palm-wine and rice, of which they have great quantities, and exceeding good in quality; in exchange for which they purchase cowries and small bars of iron.

The king's town is situated about eight miles up the river, and about a quarter of a mile from the side of it. It is surrounded with woods, and the entrance to it from the river is through a beautiful walk shaded with lofty trees. In the center of the town is the council-hall, where the king and his chief people meet to hear all causes, dispense justice, and settle the affairs of state. The floor of this building is of clay raised about a foot from the ground, and over it is a penthouse of a circular form supported by posts, and thatched with palm-branches to shelter them from the heat of the sun. The whole is above twelve yards in diameter, and open on all sides for the convenience of both light and air.

The houses in this town are about 40 in number, and though they are low buildings, yet they are very neat; they are open on one side, and walled on the other three with stakes intermixed with red clay, which bind well, and is very lasting. Their kitchens are even with the ground, but the bed-chambers are raised about a foot from it to avoid the inconvenience of the dews. The roof is raised like a tent, and covered with reeds or palm-leaves, so close interwoven as to admit neither sun or rain. In the center of the kitchen is the fire-place, which is raised about six inches from the ground; and they keep their fires constantly burning, in the day-time for dressing their victuals and the convenience of smoking, and in the night to secure them from the cold and moistness of the air.

Besides their houses, they have buildings for holding their provisions, as rice, millet, palm-oil, brandy, and other necessaries. These buildings are made round,

* Vey signifies *half*, and Berkoma, *land*; by which the term implies *half a nation*.

with a conic roof, and are secured by padlocks, of which the husband keeps the keys, and distributes daily or weekly such provision as he thinks necessary for his family. This does not give the least offence to his wives, who live amicably together, and spend their time in working abroad, or taking care of the children and other necessary business at home. The buildings belonging to each family are enclosed with a wall of earth, seven or eight feet high, and covered with reeds or palm-leaves, to secure it from the inclemency of the weather.

To the west of Cape Menfurado is a river called St. Paul, the entrance of which is about six feet deep, and is navigable, in calm weather, for vessels of a tolerable burthen. This river takes its course westward about three miles, and eastward to the river Sestos, whither the natives daily pass in their canoes, and trade either in the natural produce of the country, or elephants teeth, the latter article being brought to the river Sestos in considerable quantities.

To the south-east of Cape Menfurado is a river called del Punto, or Rio Junck, the entrance of which is so clogged with rocks, that it is impossible for any ships to pass them: on the other side of them, however, the river is navigable, and runs with a fine smooth current for several miles up the country.

Farther to the south-east from this river is another called the river of St. John, the banks of which are covered with lofty trees; and to the east of this river is a high mountain, in the form of a bow, but it is chiefly barren and uninhabited. Near the sea-coast, a few miles from its mouth, is a village called Tabo Carca, and not far from it is another, called, by the natives, Tabo Dagrou, and by the French Petit Dieppe, near which is a river of the same name.

To the south-east of the river St. Paul is a place called Sestre Cro, or Sestre Cruce, where there is a large and beautiful village inhabited by people remarkable for being honest in all their dealings, and preserving a more regular and prudent conduct than their neighbours. The country here is flat and low, but at some distance from the village the land is high, and covered with trees that afford excellent timber. Near the sea are two large rocks about a mile distant from each other, and these are the marks by which this place is known at sea. The houses at Sestre-Cro are built upon piles at least five feet high from the ground, not only to secure them from the unwholesome damp of the earth during the rainy seasons, but also from the wild beasts, which are so numerous here as to be a constant terror to the inhabitants.

About three miles beyond Sestre-Cro is a small village called Wappo, in which there is a piece of fresh water that is exceeding good and wholesome. This place is known at sea by several high trees that appear upon a hill behind the shore, the tops of which, at a distance, seem of a red colour. Before this place is a large rock, which, though actually on the shore, seems, as it were, separated from it.

Between this village and Cape Sestos are several others, the most considerable of which is Great Sestre, where there is a large basin of fresh water situated among a number of rocks. It does not, however, contain any thing else that is remarkable; and the rest of the villages are all too inconsiderable to admit of any notice.

Having described all that respects the Grain Coast, we shall now take a view of the countries adjoining to it, or the interior part towards the west and north-west.

These countries are divided into several territories or kingdoms; the principal of which are, Quilliga, Quoja, Hondo, Folgja, and the great empire of Manow.

Quilliga lies near a river called by the Portuguese Galinhas, and is a large territory subject to the king of Quoja.

Quoja is also a large kingdom, and inhabited by two distinct people, namely, the Vey-Berkoma*, and Quoja-Berkoma†, the former of which are the descendants

† Quoja-Berkoma signifies the land of Quoja.

of the ancient inhabitants of Cape Monte, who were once a populous and warlike people, but being conquered by the Quojoans, and reduced to subjection, are now very insignificant, and few in number. In this kingdom are many handsome towns and villages, the chief of which are situated on the river Maguiba, which plentifully waters the whole country.

In this river, and on its banks, are found great numbers of water-elephants; and when the natives catch them, they present them to the king, who claims them as his particular property, but usually compliments the persons who bring them with a handsome present. This creature is properly called the Hippotamus, or Sea-Horse. It is an animal that feeds upon grass, but frequently hides himself under water, where he continues for some time. When he raises his head from the water, he looks about to see if any danger is near, and can smell a man at a considerable distance. If any thing frightens him, he will immediately hide himself in the water, where he will continue for a considerable time before he again raises his head. As soon, however, as he appears, the hunter, who has patiently waited for the opportunity, levels his gun at his head, and if the animal happens not to see him, it seldom misses doing the wished-for execution. If he is killed, the colour of the water will discover where he lies, when they go with a boat, hooks, and cords, and drag him ashore. They then skin him, take out his bowels, and convey him away on a carriage; for his weight is very considerable, being, when full grown, from 2500 to 3000 lb.

This animal, in colour and shape, greatly resembles a rhinoceros, except the legs being somewhat shorter. The head is much like that of a common horse, but the mouth and nostrils are much larger. His ears and eyes are small, and his hoof is cloven like that of an ox; but his pasteris being too weak to support the weight of his body, nature has taken care to supply this defect, by placing two little hoofs about it, on which he rests in walking, and they leave on the ground the impression of four points. The body is very smooth, but the tail has hair on it, and is short like that of an elephant. The udder of the females hangs between the hind legs like a cow, but it is very small in proportion to the bulk of the beast. The hide is about an inch thick, and so hard that it can scarcely be penetrated with a musket ball, which is the reason that those who endeavour to catch them generally aim at the head. The most remarkable things about this animal are its tusks, which are four in number; they proceed from the lower jaw, and rise out of the mouth to a considerable length. They are as thick as the horn of an ox, and weigh about 10 lb. each. They are very white, and always retain their colour; for which reason they are much used by mathematical instrument-makers for scales, sectors, &c. Besides these, he has in all 44 teeth, viz. eight incisors, four in each jaw; four dog teeth, two on each side, which are all cylindrical; and 32 grinders, of which there are 16 above, and the same number below. The flesh of this animal is exceeding good, and in some parts is sold at 6d per pound. The fat is of equal value with the lean, being exceeding wholesome, and generally used instead of butter. This creature delights in rivers where the water is good, and chooses those parts whose banks are well furnished with grass. They feed chiefly on fish, in pursuit of which they go several of them in a body.

Their method is to plant themselves at the mouths of large rivers, by which they intercept all the fish that come down it. They do not sleep in the water, but among reeds or rushes on the sides of the rivers; and they frequently store so loud as to discover themselves to their pursuers. They bring forth their young on the land, where they suckle and keep them unless disturbed, when they immediately take to the water. The Negroes who have huts near the rivers, are obliged to guard their fields day and night, otherwise these creatures would do considerable damage to their rice and corn, not only by eating it, but trampling it down with their feet.

There is another animal sometimes found in this river that greatly resembles the above. It is much of

the same size, of a brown colour, with white streaks, a long neck, short body, small legs, and has horns like a bullock. They are only caught in the water; for though they are sometimes seen on the shore, yet they are so nimble that it is impossible for any beast to overtake them.

This river also produces a great variety of fish, among which is a remarkable one called the Sea-Woodcock. It is about 10 feet long, and five in circumference. It has a large fin on the back, and two of the same size below the gills. The tail is large, indented, thick and strong; the eyes full, big, red, and lively. The mouth is wide, armed with small teeth, close set, and sharp; besides which, it has a bill about 20 inches long, divided into two parts, proceeding from the upper and lower jaw. This bill is hard and boney, surrounded with a cartilage covered with a rough skin something like shagreen. The flesh of it is intermixed with fat and lean, and the taste of it is far from being disagreeable.

The territory of Hondo is divided into four principalities, the chiefs of which are appointed by the king of Quoja, to whom they pay annual tribute in presents of brass kettles, red cloth and salt.

The kingdom of Folgias, and empire of Manow are both very extensive, but the latter is the most considerable; and the Folgias are in the same manner subject to the emperor of Manow, as the Quojoans are to the Folgias. The emperor's authority extends over all the neighbouring nations, who acknowledge their submission by making him annual presents of cloth, bugles, iron-bars, slaves, &c. and he in return testifies his respect by presenting them with a certain quantity of red cloth. The Folgias pay the same compliment to the Quojoans, who do the like to the king of Hondo. The subjects of the emperor are called *menti*, which signifies *lords*; and the Quojoans are called *menti-manow*, that is, *the people of the lord*. Each of these kings has an absolute authority over his own district, and notwithstanding their subjection to the emperor, can make laws, declare war, or proclaim peace, without his consent.

These countries, besides rice and other grain, produce a great variety of vegetables and roots, as also plenty of panguavers, bananas, pine-apples, &c. In the woody parts are great numbers of elephants, tygers, buffaloes, and other wild beasts; but the only cattle they have are sheep, and they are indifferently supplied with fowl, except small birds, which they catch in the woods.

Among the birds found here is one called *klofi-fowkegboffi*, which is reckoned an ominous bird by the blacks. When they are on a journey, and happen to see one of these birds, or hear it sing, they immediately return home, and if any one dies soon after, they say *kegboffi* killed him. This bird is about the size of a sparrow-hawk, and black-feathered; and its usual food is *pinfires*.

Besides this there are two other birds, which, with the above, the blacks will never touch, but hold them in the most sacred light. The first of these is called the *Fanton*, and is about the size of a lark. When the blacks are hunting in the woods this bird will place itself on a tree near the spot where the animal is hid, and on the approach of the hunters will immediately begin to sing; when she is satisfied the people have taken notice of her, she immediately quits her place and flies to the covert where the animal is secreted.

The other bird is called a *Joxwa*, and is much the same size with the former. It lays its eggs in beaten paths, and the blacks believe that if any one breaks them, it is a certain sign that somebody in the family will soon die.

The inhabitants of these nations, particularly the Quojoans, are in general good-tempered and very obliging to strangers; they are exceeding fond of spirituous liquors, particularly brandy; but they are so penurious that they will not purchase it, and therefore seldom have it unless given to them.

Their houses are built round, in which form are also their villages; but of these they have two sorts, the open

open and the fortified. Their open villages are exceeding pleasant, being encompassed with lofty trees, that join so close together as to keep off the heat of the sun. The fortified villages are called San Siah, and have a fort of bastions, through which they pass in and out of the village, by a gate so low and narrow as to admit only one person at a time. These villages are enclosed with pales fastened to the surrounding trees, so that nothing can be seen through the inclosure. At each of the gates is a hut, where a centinel is constantly kept on guard; and when any danger is apprehended from an enemy, the people promiscuously retire to these villages, as a security both to their persons and property.

Their food consists chiefly of rice, in the cultivation of which they are principally employed. Their trade is very small, having but few slaves to dispose of; and the trifling articles they vend, consisting only of elephants teeth, wax and cam-wood, are soon purchased by the great number of European vessels that pass along their coasts.

The Quoja-blacks, between their harvests, employ themselves in fishing and hunting; but they must not follow the latter without permission from the king, who receives a moiety out of every thing they kill.

The women have a great share in cultivating the lands, it being their task to sow the rice, and keep it free from weeds. They also prepare it for use, by beating it in long deep mortars, made of the hollow trunk of a tree.

Both men and women are here subject to many diseases; but the most fatal is the bloody flux, which often carries off prodigious numbers in a very short time; and they attribute this affliction to the Sovah Morow, or forecress. The beasts are also subject to several sorts of disorders not known in Europe. The chief of these is called the Ibatheba, which kills a great number of elephants, buffaloes, wild boars, and dogs.

The common language used in these countries is that of the Quojas; but the Folgja language is the most elegant, and is chiefly spoken by the better sort in honor of the king. They are very circumspect in their conversation, and make great use of allegories that are sometimes very judiciously applied.

Polygamy is here allowed, as in most other negro countries; and the first wife has always the pre-eminence. The husband maintains the boys, and the girls are taken care of by the wives. Their ceremony of marriage consists chiefly in presents made by the parents of the parties to each other; but the ceremony of naming their children is very particular. When a boy is to be named, the father walks through the village armed with bows and arrows; he keeps continually singing, and as he passes along the inhabitants join him with instruments of music. As soon as the people are properly assembled, they form a ring, when the person appointed to perform the ceremony taking the child from the mother, lays it on a shield, and puts a bow into one hand and a quiver in the other. He then makes a long harangue to the people, after which he addresses himself to the infant, wishing he may be like his father, industrious, hospitable, and a good husbandman. He then names the child, and returns it to the mother, after which the company retire. The men go to hunt for game, and to gather palm-wine, which they bring to the house of the person belonging to the child, when the mother dresses the game with rice, and the evening is concluded with festivity and diversion.

When a girl is named, it is brought by the mother or nurse through the village, in the same manner as the boy is by the father, and when the people are assembled, it is laid on a mat on the ground, with a small staff in one hand. The person who is to name it then makes a long harangue, exhorting it to be a good housewife and a good cook; to be cleanly, chaste, and a dutiful wife: that her husband may love her above all his other wives, and she attend him at hunting. Such wishes being concluded, he names the child, and then delivers it to the mother; after which the whole company disperse, except a few select friends, for whom an elegant entertainment is provided.

When any one dies, all their friends and acquaintance

immediately assemble, and surrounding the corpse sing elegies, in which they set forth the praises and actions of the deceased. After this ceremony is over, the corpse is washed, and the body set upright, supported by props at the back and under the arms. If it is a man they put a bow and arrow in his hand, and dress him with his belt garment. His nearest relations and friends then make a sort of skirmish with their arrows, after which they kneel down with their backs to the corpse, and extend the bow-string to its utmost limits, intimating their readiness to fight against his enemies, or those who shall presume to speak disrespectfully of him. While these ceremonies are in agitation, the women attend on the widow to lament and console with her; in doing of which they throw themselves at her feet, and continually keep repeating these words, *Bgune, Bgune*, that is, *be comforted, or cease your lamentation*. After the whole ceremonies are over, previous to interment, the corpse is carried on a bier to the grave, which is generally made near the sepulchres of their ancestors in some desolate spot, and there deposited about three feet in the ground: they throw into the grave all the kettles, basons, and principal things the deceased was possessed of; the whole is covered with a mat, and they hang his armour on an iron rod, which they fasten in the center of the grave. If a woman is buried, the emblems placed on this rod are, basons, mugs, and other things necessary in house-keeping. They generally erect a hut over the grave to secure it from rain, as also the better to preserve the memory of the deceased.

After the funeral is over, it is customary for the relations and friends of the deceased to make a vow of abstinence, which is called *Ballu Guwe*; this vow is preferred for the common sort ten days, and for the king, or any very considerable person, thirty. Those who keep this fast, when they make the vow, lift up their hands and declare they will not eat any rice during that time, nor drink any liquor but what is kept in a hole made for that purpose in the ground, as also to abstain from connubial enjoyments; and the women vow to clothe themselves only with white or black rags, to go with their hair loose, and to sleep on the bare ground. When the time of abstinence is over, they lift up their hands again, to denote that they have very punctually fulfilled their engagements. After this the men go to seek for game, and if they meet with any, on their return, it is dressed for the entertainment of the company. All who have kept the fast are complimented by the nearest relation of the deceased with presents, consisting of a piece of cloth, a basket of salt, an iron bar, &c. but the better sort receive a mat, a staff, or some kind of weapon.

If they have reason to suspect the person did not die a natural death, they neither wash the corpse, or lament, till they are satisfied of their doubts, and the criminal detected. As soon as the suspected person is taken into custody, he is chained to a great block, and asked if he will acknowledge the fact: if he does, he is immediately put to death; but if not, they try him by making him swallow a large quantity of quony. This is the rind or bark of a tree so called, which, in the presence of the deceased's friends, is pulled off by the suspected person, that the sap or juice may be used without any deceit. The bark is pounded, and then put into a large quantity of water, which, after some time standing, is of an acid taste. Of this liquor they make the criminal drink three or four quarts on the following morning in the presence of the whole company. If he soon discharges it from his stomach, he is deemed innocent; but if it continues there long he infallibly dies, when his body is either burnt or thrown into a river.

Notwithstanding the Quojas-Berkoma are subject to the king of Folgja, yet that prince confers on the king of Quoja the title of *Dandagh*, which he also preserves, and which is conferred on him by the emperor of Manow; and the king of the Quoja gives the same title to the king of Bulm, who pays homage to him, and not to the king of the Folgias.

The king of Quoja is an absolute monarch, but his government is mild, and his councils are formed of the wisest and most experienced persons in the nation: how-

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ever, he is jealous of his authority and prerogatives, and keeps a great number of concubines, most of whom are brought from the neighbouring countries.

When the king appears in public, he sits or stands on a shield, to denote that he is the defender of the country, the leader at war, and the protector of his people.

If a nobleman has been guilty of any misconduct, he is summoned before the king, and if he refuses to appear, the king sends his koredo, or shield, by two drummers, who are not to cease beating their drums till the party comes with them, carrying in one hand the koredo, and in the other some distinguished present. As soon as he comes into the king's presence, he prostrates himself on the ground, and throwing earth over his head, begs forgiveness, and acknowledges himself unworthy to sit on the koredo; but promises amendment in future.—The shield is sent to him by way of reproach, intimating, that as he refused to obey the mandates of the king, he might come and take his place, and bear the fatigues of government himself.

When a disgraced person of note is desirous of getting an audience of the king to obtain his favour, he first delivers presents to the chief of his wives, consisting of ribbons, elephant's teeth, &c. and these she carries to the prince, begging that such a person may be admitted into his presence. If the king chooses to grant the petition, the present is accepted, and the person admitted; but if not, the present is privately restored to the owner. However, he dares not return home, till, through the mediation of his friends, the king gives his consent, the present is accepted, and an audience granted; when, if his fault is not very considerable, he obtains forgiveness.

With respect to the punishment of offenders in criminal cases, those that are sentenced to death are executed in fume wood at a considerable distance from the village in which they resided. Here the criminal kneeling, with his head bent, the executioner thrusts a lance through his body; after which he cuts off his head with an axe or knife, and quarters him, delivering the limbs to his respective wives.

If a man is charged with theft, or perjury, and the evidence is not sufficiently clear, he takes the trial by bell, a composition made by the bell-mo, or priest, with the bark of a tree and herbs, which is laid on the person's hand: if it does not hurt him, he is supposed innocent; if otherwise he is deemed guilty; in which case he is sentenced to death, and executed in the manner above described.

In their religion they believe in one supreme being, though they cannot form any just idea of him. They call him Canno, and attribute to him an infinite power, and universal knowledge, and suppose him to be present every where. They also believe that the dead become spirits, whom they call jannanin, that is, patrons or defenders, and suppose them able to protect them in all calamities. Thus when a man happens to escape some imminent danger, he sacrifices at the grave of his supposed deliverer some kind of beast, and makes a feast for the entertainment of the relations of the defunct, as an acknowledgment for the protection he has received.

They believe that the jannanin, or spirits, reside in the woods, and when they receive any particular injury they repair thither, and repeat their grievances with cries and lamentations, entreating Canno and the jannanin to chastise the males of the party whom they name. In short, such is their veneration for those spirits, that they rely on them as well for their present as future welfare. They never drink palm-wine without first spilling a little of it for the jannanin, which custom is also practised even by the kings themselves; and though they appear to pay great reverence to Canno, yet their religious worship is chiefly directed to those spirits, whom they daily invoke.

They consider circumcision as a divine institution, and therefore practise it with great punctuality. In general they circumcise their children at the age of six months; but some defer the operation till they are three years old, that they may bear it with greater ease and safety.

They keep a festival on the day of every new moon,

when they abstain from all kinds of business, and will not permit any strangers to be with them; and they allege, that if they were not strictly to preserve these ceremonies, the moon would not only change the colour of their rice, but make it entirely useless.

They have two other ceremonies that are of a very peculiar nature, and are practised in all the nations of this part of the country. These form two societies or sects, the one of men, and the other of women, but they are entirely independent of each other. The first of these is called belli, and is properly a school or college established once in a certain time by order of the king for the education of youth, who are taught to dance, and to sing often what they call belli-dong, or the praises of the belli. When they have completed their education, and gone through all the ceremonies of the school, they are distinguished by the title of, *The marked of the belli*. After this they are considered as persons of great sagacity, and are admitted to give their opinion in all matters relative to the good order and government of the state.

These schools or seminaries are situated in a large wood, where proper barracks or huts are built, and the land is cultivated so as to produce a sufficiency for the scholars, that they may not have occasion to go to other places for the common necessaries of life. When those who intend to send their sons to the school, have given intimation of their intentions, proclamation is made, forbidding all females to approach the sacred wood during the continuance of the school, which is generally four or five years.

The foggonos, or elders, who are appointed by the king to govern the school, having taken their places, proclaim the laws to the scholars, forbidding them to stir out of the precincts of the college, or converse with any but their fellow-students, or such as have the mark of the belli, which is the first thing they receive after admission. This is done by making several cuts in the flesh from each side of the neck to the shoulder bone; the operation is painful, but they are soon cured by proper simples; after which they receive a new name, and obtain superior dignity.

When their time of education is expired, they are removed from the school, to huts built for the purpose at some distance, where they are visited by their relations, who endeavour to polish their manners, and make them fit for society; for, from their long confinement in this retreat, they are such utter strangers to decency and good behaviour, as to be mere savages. While under this tuition they are dressed with a particular garment about their waist, and their necks are ornamented with strings of beads, intermixed with leopard's teeth. On their head they wear a large cap with flappets, that hang over the face; their legs are loaded with brats bells and rings, and their bodies are ornamented with feathers of various colours. In this dress they are conducted to a place appointed for the purpose near the king's palace, where, in the presence of numerous spectators, they take off their caps, and then sing, dance, and exhibit such other performances as they have learned while at school; and if any be found deficient, they are ridiculed in a particular manner by the women, who exclaim, "He has spent his time in eating of rice!" the same kind of stigma is also laid on them by the men, and they are afterwards looked upon by both sexes with the greatest contempt. When the performance is over, the foggonos, or teachers, call each their own pupil by the name that was given him on his admission into the school, and then presents him to his parents, which name he preserves for the remainder of his life.

The other seminary is calculated for the improvement of females, and is called Nelloge; the ceremonies attending which are these: at a certain time appointed by the king, a number of huts are erected in the middle of a wood, for the reception of such unmarried women as choose to become members of the society. When intimation is given of the number of persons desirous of being admitted, the most ancient woman of the profession is appointed as a governess, and is called fogwilli. As soon as the scholars are assembled, she enters into her

office by giving them a treat, and exhorting them to be satisfied with their confinement of four months, which is the usual time allotted for their tuition. She then shaves their heads, and they having, by her orders, stripped themselves naked, she leads them to a brook, where they are washed all over, and their bodies anointed with palm-oil; after which they go entirely naked during their continuance at the school. The fogwilli, or governess, teaches them the dances of the country, and to recite the verses of the *Yoruba*, which gives name to the profession, they being called Sandi Simodifino, or the daughters of Sandi. These verses consist of certain encomiums which are chaunted, and at the time they exhibit strange gestures and motions of the body, some of which are not only ridiculous, but of the most indelicate nature. When the time of their education is nearly expired, the parents send them clothes, and various trinkets to ornament their bodies, as bugle strings, brass bells, rings, &c. On the proper day appointed, they are conducted by the fogwilli to the village where the king resides, whither prodigious numbers of people of both sexes resort, to see them perform the feats they have learnt at school. During the exhibition the governess sits on the ground, and the daughters of the Sandi dance one after another to the beat of a small drum, when each receives the applauses of the public in proportion to their merits; after which they are dismissed, and delivered by the governess to the care of their respective parents.

Many other strange maxims prevail among the Negroes of these nations; and to their superstitious notions may be added, the great faith they have in magicians and sorcerers, as also a sort of men, whom they call *Munufin*; these they believe can suck the blood from the body of either man or beast; at least they imagine that they can corrupt it in such a manner, as to occasion lingering and painful diseases. There are also other enchanters called *Pilli*, whom they believe can prevent the growth of their rice. Such men, they say, are possessed with the fohah, or devil, and that being overcome with melancholly, they seclude themselves from all society, by retiring to the most desolate parts of the woods and forests, where the devil shews them such herbs and plants as are to be used in their enchantments, as also the words, gestures, and grimaces proper for such practices. The blacks are so confident of there being such people as these in the woods and forests, that they will never travel there without company; and they always carry with them a certain composition, which they fancy secures them from the malicious machinations of these supposed enchanters.

We shall conclude our account of the strange notions entertained among these people, by describing the methods used in cases of adultery. When a woman is accused of this crime, she swears by the belli, wishing that if she is guilty, the spirit may destroy her. If she has sworn falsely, and is afterwards convicted, she is publicly led by her husband to the market-place, where the council sit to hear the merits of the case. They first invoke the jannanin, after which they cover the woman's eyes, that she may not see the spirits that are supposed to be waiting to carry her off; she then receives a severe reprimand for the disorderly life she has led, with the most dreadful threats if she ever does the like again. A horrid noise then ensues, after which her eyes are uncovered, and she is discharged by the jannanin, on promising to live chaste, and mortifying herself for the remainder of her life. If, however, she should relapse after this, and is again convicted, the bellino, with his attendants, go early in the morning to her house, and, making a strange noise with instruments adapted for the purpose, conduct her to the market-place, where the council again sit, round which they oblige her to walk three times, that the brotherhood may have an opportunity of properly seeing her: those who are not of the order must not presume to appear; nor even so much as to look out from their houses, for fear they should be taken away by the jannanin. After the criminal has walked three times round the market-place, she is conducted to the wood of belli, and is never after heard of. The Negroes in general

think such women are carried away by the belli; but it is most reasonable to conjecture that they are put to death; and indeed some of the more sensible part intimate the same opinion, but assert, in order to preserve their superstitious notions, that it is done to appease the indignation of the belli.

S E C T. II.

The IVORY COAST.

THIS coast receives its name from the great number of elephants teeth purchased here by the Europeans, the principal part of which are found on this coast and its vicinity. It is bounded on the east by the Gold Coast; on the west, by the Grain, or Pepper Coast; on the north by Negroland; and on the south by the Atlantic Ocean. The whole coast, which extends from Cape Palmas to Cape Apollonia, is about 250 miles in length, and is called by the natives the Quacqua Coast, the word quacqua, in their language, signifying a tooth.

Cape Palmas is situated in four deg. 27 min. north latitude, and in 5 deg. 55 min. east longitude. To the west of this cape are three round hills, and a little farther inland is a grove of palm-trees, which, standing on an elevated ground, is seen a considerable distance at sea, and was the occasion of this cape being called *Cabo das Palmas*, or, the Palm-tree Cape. Behind the cape is a bay, where ships ride safely at anchor, being sheltered from the southerly winds. About three miles eastward of the bay, is a shoal that appears like a long mountain; and opposite the western point of the cape is a long range of rocks, even with the surface of the water, which reach from south-east to south, about four miles into the sea. The coast here, besides abounding with rocks and shoals, is very muddy, and therefore dangerous for vessels to pass along it. The most favourable times of the year are the months of February, March, and April; during which the air is very serene, and the breezes gentle; but towards the end of May there arise violent storms from the south and south-east, attended with thunder, lightning, and heavy showers of rain, which often continue till the end of January following.

About five leagues from Cape Palmas is a river called *Cavadel*, to the east of which stands a very high rock: and about 12 leagues north-east of the cape is a town called *Ostend*, which name it probably received from the Dutch; but it is a very insignificant place, not having any thing about it that merits the least attention.

Near the mouth of the river *St. Andrew* was formerly a good town, called *Drewin*; but the inhabitants of *St. Andrew* having a dispute with those of *Drewin*, went to war with them, and burnt their town to ashes, making prisoners of all the men, women, and children, whom they sold to the European ships then lying at *St. Andrew's*.

The town of *St. Andrew* is very large, and since the demolition of *Drewin*, has become a place of considerable trade. It is situated on a fine river of the same name, which discharges itself into the sea about 25 miles to the north-east of Cape Palmas. This river divides itself into two branches, one running north-west by west, and the other east south-east; at most times of the year it is navigable for small vessels four leagues up; but in the height of the summer the entrance is so interrupted by a bar of sand, that no vessels can get into it. The country about it is easily distinguished by a number of land-marks and lofty trees, as also several villages, which are so close together, that the whole are seen at one view. The soil is exceeding fertile, and produces great quantities of rice, millet, maize, peas, and a great variety of fruits. The pasturage is excellent for cattle, of which they have great numbers, particularly oxen that are very large, and sold by the natives for a mere trifle. The other productions of this place, as also the manners and customs of the inhabitants are the same as those throughout the whole *Ivory Coast*, the particulars of which will be hereafter described.

To the east of *St. Andrew's* river are a number of

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red cliffs, which extend many miles along the shore, and are very conspicuous several leagues at sea. Between the seventh and eighth cliff is a small village called Dromwa Petri, remarkable only for two large trees that stand in the center of it, by which it is discovered at a considerable distance.

Farther to the east is Cape la Hou, or Laho, which is the most considerable place for trade throughout the whole coast, the elephants teeth being not only the largest here, but in the greatest abundance. The town is extensive, running at least three miles along the shore, and is very populous. The country about it is fertile, and produces great plenty of most kinds of provisions, which are cheaper and much better than those on the coast of St. Andrew. The natives here are very civil, and easy to trade with; but they raise the price of their commodities in proportion to the number of ships they see on this part of the coast, which is resorted to by different nations, but particularly the English and Dutch.

About four miles west of Laho is a large river, whose main channel runs to that of St. Andrew's; and the smaller branch stretches a few leagues eastward up the country.

Three miles to the east of Laho are two villages nearly together, one of which is called Jack-la-How, and the other Corbi-la-How, but the soil about them is very indifferent. Between these two villages are several small rivulets; and to the west of the latter, about a league from the shore, is a track of the sea, called by the Dutch Kuyfsonder Grondt, but by others, the Bottomless Pit. It received this name from a supposition that there was no bottom; several attempts were at different times made to discover it by the natives but without success: at length, however, it was effected by the Europeans, when the depth appeared to be no more than 16 fathom.

At the eastern extremity of this coast is Cape Apollonia, situated in four deg. 50 min. north latitude. It received its name from the Portuguese, who discovered it on the festival of that saint; and is remarkable for its great height, and the lofty trees that grow on it. The cape runs out a little to the south, and towards the shore the ground is flat, but farther back it rises into three distinct hills, which, in clear weather, may be discovered 10 leagues at sea. On the top of these hills are several lofty trees, which, though situated in a straggling manner, renders the prospect very agreeable. Near these hills, on the shore, are three villages, but the landing is very dangerous on account of the swelling and breaking of the sea on the flat ground between the hills and the shore. The villages here are inhabited by some Negro natives, under the government of the Dutch, who prohibit them trading with any other Europeans but themselves, under very severe penalties.

Having thus noticed the most material places that form that part of Guinea called the Ivory Coast, we shall now take a general view of the country, and describe its various productions, with the customs and manners of the inhabitants, their method of trade, &c. &c.

The Ivory Coast is one of the most delightful divisions of Guinea. The rocky mountains, which are red, and the constant verdure of the trees that cover them, by their various colours, form an agreeable prospect, which is greatly heightened by the beauty of the valleys, that contain many villages encompassed with groves of lofty trees. The soil is in general very fertile, and produces great quantities of rice, millet, maize, and a variety of roots and vegetables; also several sorts of fruits, as melons, oranges, citrons, cocoa-nuts, &c. Here are likewise walnut-trees of a peculiar kind, bearing nuts smaller than ours, which are divided in the middle, and taste like the best almonds. Sugar canes also grow here very plentifully, and to great perfection, but they are not noticed by the natives, and only serve as food for the elephants, which are in greater abundance here than any other part of Guinea. Indigo and cotton are also so common to this country, that they grow without cultivation; and they have some tobacco, which, if carefully managed, might turn to great advantage.

Cattle of most sorts abound here, as oxen, goats, hogs, sheep, &c. A good ox is seldom sold for more than a few dozen of knives, and the inferior ones in proportion.

They have also great plenty of poultry, and the whole coast abounds with variety of fish. Among the latter are frequently found three remarkable creatures, namely, the sea-ox, the zingana, or hammer-fish, and the sea-devil.

The sea-ox, or horned fish, is about 11 feet in length from the snout to the end of the tail. The body is about five feet in circumference, and of the same thickness all over. The skin is hard, rough, and without scales, but full of unequal points, and marked with large spots of various colours. The head is shaped much like that of a hog, but has a protuberance at the end, like the trunk of an elephant, by means of which, like that animal, it receives its food. The eyes are exceeding large, and surrounded with prominent lids composed of hard, coarse, and rough hairs. On the fore part of the head are two horns of a bony substance; they are strong, round, and pointed at the ends, and are about 16 inches in length; they lay straight and parallel to his back, on the upper part of which, near the shoulders, are two excrescences, that continue from thence to within a foot of the tail. That part of the tail next the body is very fleshy, and covered with the same kind of skin; but the extreme part is composed only of a fin, strong and thick, of a brown colour, crossed with white rays, or parallel lines. This seems to serve as a defence to the fish, who has also two spurs at the extremity of his belly, each of which is a foot long, round, bony, and pointed like his horns. The gills are large, and to each of them is a fin, small in proportion to his bulk, but very strong. Besides these, and a smaller one beneath his belly between the two spurs, he has also on his back a rising lump, which supports a fin shaped like a fan, about a foot and an half in diameter, and the same height. The flesh is white, fat, and in its taste far from being disagreeable.

The zingana, or hammer-fish, is a voracious creature, and will feed on any thing it meets with, particularly human flesh: the head of this animal is flat, and extends itself on both sides like a hammer; at the extremity of each of these are placed the eyes, which are large and sparkling; the mouth is formed much like that of a shark, and contains two rows of long sharp teeth; the body is round, and terminates with a large sloping tail, but it has no scales, only a thick skin with rough spots; the fins are large and strong, and greatly assist him in seizing his prey, which he always attacks with the most surprizing eagerness: the flesh of this creature is so coarse and ill tasted that it is entirely useless.

The sea-devil may reasonably be supposed to have received its name from the ugliness of its form, of which it has the pre-eminence above all other creatures found in the seas: it has four eyes, and is about 25 feet in length, and 18 in breadth; on each side of it is an angular substance as hard as a horn, and very sharp; the tail is very long and taper, and terminates with a dangerous point; the back is covered with small lumps, about two inches high, and sharp at the ends; the head is large, but there is no appearance of any neck, and the mouth is furnished with a great number of sharp-pointed teeth; two of the eyes are near the throat, and are round and large, but the other two are placed above them, and much smaller: on each side the throat are three horns of an unequal length, the middlemost of which is three feet long, and an inch and a half in diameter, but they are flexible, and therefore can do but little harm: the flesh of this creature is harsh and ill-tasted, but the Negroes catch them for the sake of the liver, from which they extract large quantities of oil.

There is another fish of the same name that is only about four feet long, and broad in proportion; it has a bunch on its back covered with thorns and prickles like those of a hedge-hog, and the skin is hard, rough, and of a black colour, rising with several small bunches, between which there are two small black eyes: the mouth is very wide, and armed with several sharp teeth, two of which are crooked like those of a wild boar: it

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has four fins, and a broad tail forked at the end; and over the eyes are two sharp horns that bend towards the back. This fish is also exceeding frightful, and the flesh of it is a deadly poison.

The Quaque blacks, or natives of the Ivory Coast, are tall, lusty, and well featured; but at the first view they appear rather frightful, which, in all probability, is the reason that some writers have described them as a savage and barbarous people; this, however, is a great mistake, for in general they are rational and well-behaved, and are very honest in their dealings, particularly with the Europeans that visit this coast. When they go to trade with any ship, they take some water into their hands, and let a few drops of it fall into their eyes; this is a kind of oath, by which they intimate that they would rather lose their eye-sight than cheat those they trade with. They are no less averse to drunkness than fraud; and though their country produces a prodigious number of palm-trees, yet they will not drink any palm-wine, but only a certain liquor called hordou or tombo-wine, which is much weaker, and rendered still more so by being mixed with water.

The common people wear only a small piece of linen cloth round the waist, but the better sort wear a kind of mantle or large linen sheet wrapped about them, with a scymetar or poniard by their sides. They file their teeth very sharp, but they are in general irregularly placed, and very crooked. They are fond of having long nails, and take particular pride in the length of their hair, which they plait and twist in different forms, and grease it with palm-oil mixed with red earth. With this composition they every day anoint their bodies, and continually chew betel, the juice of which they rub about their mouths and chins. They ornament their legs with a great number of iron rings, and in this consist their chief dignity, for the greater a man's quality is the more rings he wears.

The drets of the women consists only of a piece of cloth before, which hangs from the shoulders to the knees, but their backs are quite naked. They ornament their hair with little toys of pure gold, which are of various forms, and generally very thin; but the wives of some of the rich Negroes have such a quantity of them on their heads, as amount to a considerable value. There are sometimes of great use to their husbands, who, when they are debilitated from purchasing goods for want of cash, make no hesitation to strip their wives of their ornaments, and turn them into money for that purpose.

Their language is altogether unintelligible, and they speak hastily and by starts. When they meet each other they use the word quaque, at the same time each laying one hand on the other's shoulder, and taking hold of the fore-finger, pull it till it snaps, when they again, in a low voice, repeat the word quaque, which closes the salutation.

They are all idolaters; and though there are several petty princes in different parts of the coast, yet the whole are subject to a king, called Soccoo, whom they not only respect but dread. They look upon all their kings and priests as sorcerers, but in particular the king of Soccoo; and they imagine that if he would only make use of his fetters or enchantments, he would cause all his enemies to die.

One of the fundamental laws of this country is, that every one is obliged to continue all his life in the condition in which he was born; so that, for instance, one whose father was a fisherman, can never become any thing else but a fisherman; and to of all other trades and professions.

In some parts of the coast, particularly at Laho, they make a pretty sort of cotton fluffs, striped blue and white, about three quarters broad, and three or four ells long. These are much valued, and sell for a good price in most parts of Guinea.

The Negroes both here are very fond of trade, but they are cautious in going on board European ships, particularly those from England. When they see a vessel on the coast, they first examine it, and if they think they can deal safely, they carry their goods on board, such as gold, ivory, slaves, or provisions. How-

ever, they are always very mistrustful, and their fears are in some degree justly founded, since the Europeans have trepanned many of them, whom they have sold for slaves.

They generally go four or five in a canoe, but only one will go on board first, the others remaining in the canoe till he has satisfied them of their safety; nor can they, on any occasion whatever, be persuaded to go down between the decks. The most effectual method of alluring them on board is, for the master, or some of his officers, to take up a bucket of water from the sea, and with their hands sprinkle some of it on their eyes. This, they imagine, binds them like an oath, looking upon the sea as a deity, or object of religious veneration.

A modern writer says, "It is impossible to conceive what patience is required to trade with most of these people; and, what is worse, they cannot be understood, nor do they understand Europeans; so that all is done by signs and gestures of the hands or fingers, and by setting a quantity of goods against the teeth they offer to dispose of."

Besides the articles of ivory, gold, and slaves, the Negroes here carry on a great trade in salt, which they sell to their neighbours, who carry it farther into the inland countries, and dispose of it to great advantage, it being in those parts exceeding scarce.

The inland parts of this coast produce the largest and best elephants teeth to be found in the universe. Mons. Marchais says, "The quantity of ivory which this country affords is so great, that 10,000 l. worth has been sold here in one day. The inland country is so full of elephants that the inhabitants of hilly parts are obliged to dig their houses in the backs of the mountains, and to make their doors and windows narrow and low, that they are forced to use all kinds of artifices to drive them from their plantations, or to lay snares for them, and kill them. The reason of ivory being so plentiful here is, because the elephants call their teeth every three years; so that they find more loose teeth in the forests, than they get from those they kill."

Notwithstanding the elephants teeth are no less plentiful here at this time than formerly, yet the blacks have considerably enhanced the price of them, so that the advantages of that trade are much lessened. This, however, is in a great measure owing to the trade having become more general, for the coast is annually visited by prodigious numbers of ships, not only belonging to the English, French, and Dutch, but also to the Danes and Portuguese.

S E C T. III.

The GOLD COAST.

WE come now to the third division of Guinea, called the Gold Coast; but for what reason it is so named we cannot pretend to say, since the other parts of Guinea produce equally as much gold, and at least as good in its quality. The inland countries, throughout the whole coast abound with gold mines, and though the natives are not artful enough to follow a vein, yet they find great quantities of it in several of their mines; but they preserve them so secure that they will not permit any European either to see them, or to search for others. Besides their mines, those who live near the sea have another method of finding gold, which is thus: In the rainy seasons, after a wet night, they go to the sea-shore, each having a couple of bowls or platters made of calabashes, the largest of which they fill with earth and sand, such as is drove down from the mountains by the violence of the rain into the rivers, brooks, &c. This they wash with many waters by often turning the bowl round, so that the dirt which rises on the surface washes over the brim; if there be any gold it sinks to the bottom by reason of its weight; and thus they continue till they have washed all the earth and sand away, except a small quantity at the bottom, which they carefully take out and lay by for a minute inspection. They then fill their platter again, and wash on till they have gathered together a tolerable quantity of drags, which they carry home, and then search with great diligence. Sometimes they find as much as is worth

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The Gold Coast is bounded on the east by the Slave Coast; on the west, by the Tooth or Ivory Coast; on the north, by Negroland; and on the south, by the ocean. It contains eleven different districts, namely, Axim, Anta, Adom, Jabi, Commany or Commando, Fetu, Saboe, Fantyn, Acron, Agonna, and Aquamboe. These countries contain some one, two, or more towns or villages lying on the sea-shore, either under or between the European forts and castles. However, these villages are only for the convenience of trade and fishing, for the principal towns lie within land, and are very populous. Seven of these districts are kingdoms governed by their respective kings or captains, the others are independent republics, under the direction of their own magistrates.

The Gold Coast being situated within the 5th degree of north latitude, the heat is excessive from October to March, but in the other six months it is tolerably temperate. The coast is very unhealthy, owing to the extreme heat of the day and the coolness of the nights; to which may be added the damp sulphurous mists that arise every morning from the mountains. Tornados are also frequent here, particularly in the months of April, May and June. These are violent storms of wind rising suddenly from the east and south-east, and sometimes from the north, with a few points to the west. They are generally attended with repeated claps of violent thunder and dreadful lightning, with prodigious showers of rain falling like a flood, and an uncommon darkness. They sometimes last an hour, and sometimes two or more; but as soon as they are over the weather immediately becomes clear and fine. If they happen in the summer season, which is sometimes the case, they are not so violent as in the winter, but they are more incommodious both to land and sea-faring people, being usually followed by cold rains, so heavy and constant for several days together, that they seem to threaten a second deluge.

The Negroes on the coast shun rain with the greatest care, thinking it very prejudicial to their bodies; this, indeed, the Dutch themselves experience, particularly in the tornado season. The rains that fall then are of so pernicious a quality, that if a person sleeps in his wet cloaths he is sure to contract a dangerous disease: it has been found that cloaths laid by wet, have in a short time been so rotten as to fall to pieces with the most gentle touch. The natives, for this reason, avoid the rain as much as possible; and when they happen to be caught in it they cover their shoulders with their arms across to keep it off their bodies. They are so fearful of the consequences of rain that they always sleep with their feet to the fire, and anoint their bodies with oil, through a persuasion that the frequent unclean keeps the pores shut so that the rain cannot penetrate; for to this it is they attribute the cause of all their diseases.

Natural History of the Gold Coast.

THE whole coast abounds with a variety of trees, some low and others very large and lofty; there are also many beautiful groves, which serve to render the malignity of the place more supportable. Some of the trees here grow naturally in such order as to appear as if placed by art, whilst others stand so thick, and extend their boughs so wide, as to form the most agreeable retreat; and these run for many miles into the inland parts of the country. One of the most remarkable trees, and which grows in great abundance all along the coast, is the papay-tree, the trunk of which is several feet thick, and composed of a spongy wood, or rather root, which it most resembles; it is hollow, and may be easily penetrated with an axe. The fruit at first is produced at the top of the trunk without any branches; but as the tree grows older it shoots out branches towards the top, which resemble young stocks, whereon likewise fruit grows. At the vertex of the trunk and branches shoot other small sprigs almost like reeds, a little crooked and hollow; and at the extremity of these sprigs grow large broad leaves, in their shape resembling those of the

vine. The fruit is about half the size of a cocos-nut, and of the same form: it is green both within and without; but after being some time gathered it turns red, and abounds with white kernels, which are the seed from whence the trees are produced. The fruit in its taste is something like that of a pompion, but of the two rather inferior. Some of these trees are very large, and run up to a considerable height. They are of two sorts, male and female; the males bear no fruit, but are continually full of blossoms, consisting of a long white flower: the female also bears the same blossom, though not so long; neither are they so numerous.

The inland countries on the coast of Guinea are in general fertile, and produce several sorts of grain, particularly maize and millet, which grow in great abundance. They have also several kinds of vegetables and roots, as cabbages, beans, wild purslain, potatoes and yams. These last are exceeding plentiful, and, next to rice, of the greatest advantage to the natives; they grow under the earth like potatoes, and are about two spans long, and as much in circumference. They shoot out a long green stem, almost like that of French beans, with little prickles, and they run up sticks placed by the side of them in the same manner, by which the Negroes know when they are ripe, and then dig them up. They are quite white within, and when boiled or roasted, eat exceeding well, and are used instead of bread, not only by the natives, but many of the Europeans. The taste is much like that of earth nuts, though not quite so sweet, but they are drier and much more substantial.

Palm-trees grow here in abundance, and are of infinite service to the natives, not only from the wine that flows from the trunk, but the oil which they extract from their nuts. They have also plenty of various kinds of fruits, as plumbs, pears, oranges, citrons, cocoa-nuts, and figs: to which may be added, ananas, water-melons, and the kormantin apple. The last fruit is more peculiar to this country than any other; it is about the size of a walnut, and has a green husk; but the outer rind is of a yellowish cast, somewhat inclining to red. In the core are four large flat kernels separated by the pulp, which is red and white, of a sweetish tart taste, but most inclining to the latter. It is a very agreeable and refreshing fruit, and of infinite service to those afflicted with the bloody-flux; for it is very altering, and when boiled with wine and sugar, is not only more useful, but more pleasant than tamarinds.

The tame animals of this country are, bulls, oxen, cows, sheep, goats, and hogs; but the pasture is so indifferent, that they are in general exceeding poor and small: the cows yield very little milk, and one of the best, when full grown, is so light, that it will not weigh above 250 lb. The sheep are not above half the size of those of Europe; but instead of wool, their bodies are covered with long shaggy hair. The goats are very plentiful, but small in proportion to those of Europe: however, the flesh is very fat and sweet, and greatly preferred to that of the sheep. The hogs are also exceeding numerous, but their flesh is very indifferent, and what little fat they have turns all to oil.

Their chief domestic animals are dogs and cats. The Negroes frequently eat the former, and are very fond of them, inasmuch that they will not only give a sheep for one of them, but also something to boot. They prefer dog's flesh to any other, and consider it in the same light as the Europeans do venison. The dogs here are much like our foxes, and have long, upright ears; their tails are long, but taper, and are without hair; the skin is also naked; and they never bark, but only howl. They are very disagreeable to the sight, but much more so to the touch. The blacks call them *Sabra de Matis*, which in the Portuguese signifies *a wild goat*; and so universally are they admired in this country, that in some places they breed them for sale, and carry them to the markets, where they fetch a much better price than the sheep.

Cats are also greatly esteemed by the Negroes, but they do not eat them, unless out of necessity. If they are good mouseters, they value them much, as they are prodigiously pestered with various sorts of vermin. They

are in general very handsome, and are called by the natives Ambaio.

The wild beasts, both on the coast, and in the inland parts, are of various sorts. Among these none are more distinguished than the elephants; for though in other parts these animals are rendered docile and useful, yet here they are never tamed. But notwithstanding this, they seldom hurt any one, nor is it an easy matter to provoke them. Mr. Bosman, in his description of Guinea, relates the following story of one of these animals: "In December, 1700, at six in the morning, an elephant came to El Mina, walking easily along the shore under the hill of St. Jago. Some Negroes were so bold as to go to him without any thing in their hands; he suffered them to encircle him, and went quietly along with them under mount St. Jago, where one of our officers shot him above the eye: but this, and the following shot, which some Negroes now poured on him, did not even make him mend his pace, and he only seemed between whiles to threaten the Negroes, by pricking up his ears, which were of a prodigious size. He, however, went on, and soon entered our garden. This drew the director-general and myself thither, and we were soon followed by some of our people. He had broke down five or six cocoa-trees, and in our presence he broke down five or six more; when the strength he seemed to use in breaking down a tree might be fitly compared to the force exerted by a man in knocking down a child of three or four years of age. While he stood here above an hundred that were fired at him, which made him bleed as if an ox had been killed. But this did not make him stir, he only set up his ears, and made the men apprehend that he would follow them. At length a Negro going softly behind him, wantonly got hold of his tail, and was going to cut off a piece of it; but the elephant giving the Negro a blow with his trunk, and drawing him to him, trod upon him two or three times, and, as if that was not sufficient, gored two holes in his body with his teth, large enough for a man's double fist to enter. He then let him lie, and even stood still while two Negroes ventured to fetch away the body, without offering to hurt them. At length the elephant, after he had been about an hour in the garden, wheeled about as if he intended to fall on us, on which we all flew to the fore door, in order to make our escape; but he followed none of us, but going to the back door threw it to a great distance; then turning from it, walked through the garden hedge, and proceeding slowly to the river by mount St. Jago, bathed himself. Having thus refreshed himself a little, he came out of the river, and stood under some trees by some of our water-tubs, where he also cooled himself, and then broke the tubs in pieces, as he did also a canoe that lay by them. The firing was here renewed, till the elephant at last fell; after which they cut off his trunk, which was so hard and tough, that it cost the Negroes thirty strokes before they could separate it, which must have been very painful to the elephant, since it made him roar, which was the only noise I heard him make. He was no sooner dead, than the Negroes fell on him in crowds, each cutting off as much as he could, so that he furnished great numbers with food. Those who pretended to understand elephant-shooting, afterwards told us, that we ought to have shot iron bullets; indeed, ours were not only of lead, but too small, and therefore most of them had rebounded from his hide, and very few penetrated his skull."

The elephants here are so numerous, that they are very prejudicial to the fruit trees, especially to the orange, banana, and fig-trees; the two latter of which they usually destroy, for they not only eat the fruit, but also the stem.

Tigers are also very plentiful all over the coast, and are exceeding dangerous, some of them being not only large, but of the most ferocious nature. Jackalls are also very numerous, and little less fierce and ravenous than the tigers. They are usually about the size of a sheep, but have longer legs, which are thick in proportion to their bodies. They are very strong, and their hair is short and spotted; their head is flat and broad, and their teeth exceeding sharp.

There are also some wild boars, but they are not so rapacious as in most other countries, and their flesh is exceeding good.

Apes and monkeys abound here, and are of various sorts. Some of these are called by the Dutch, bearded monkeys, from their having long white beards; the hair on their backs are of a light brown, that on the belly white, and the rest of the body is covered with spots. There are others called white-noises, from that part of them only being of a white colour. These animals, though of various sorts, are all very cunning, and ready to imitate what they see. They are fond of their young, always in action, and greatly resemble the human form; so that the Negroes call them cursed men, and say they could speak if they would. They are in general great thieves, and show a remarkable subtilty in what they steal, particularly millet, of which Momb. Barbot has given us the following relation: "They take, says he, one or two stalks in each paw, as much under their arms, two or three in their mouths; and thus laden they march away, continually leaping on their hind legs: but if pursued they hold what they have in their mouth, and let the rest drop to be at liberty to run. Every stalk they pluck is nicely examined, and if they do not like it, they throw it away, and pull another; so that this daintiness occasions more damage than their thievery."

One of the most remarkable of these species is called by the natives Boggo, and by the Europeans, Mandril: it is different to all others, and comes much nearer to the human shape. The body, when full grown, is as large as that of a man; their legs are much shorter, but their feet longer, and their arms and hands are in proportion. The head is very large, and the face broad and flat, without any other hair than the eye-brows. The nose is very small, the lips thin, and the mouth wide. The face is wrinkled as if with old age, and the teeth are broad and yellow. The hands and feet are white and smooth, but all the rest of the body is covered with long hair. They always walk erect, and when vexed or teased cry like children. While Mr. Smith was at Sherbro he received a present of one of these animals. It was a fine cub but six months old, yet larger than a baboon. He gave it in charge to a Negro slave, who knew how to feed and nurse it; but whenever he left the deck, the sailors began to tease it: one was loved to hear it cry, others hated its snorty nose. One of them hurt it, for which being checked by the Negro slave, the former told him he was very fond of his country woman, and asked him "if he should not like her for a wife?" To which the Negro readily replied, "No this, no my wife; this white woman, this fit wife for you." Mr. Smith supposed that this unlucky wit of the Negro hastened the death of the beast, for the next morning it was found dead under the windlass.

Besides the wild beasts of a voracious nature, there are others much milder, as harts, antelopes and hares. The former of these are of various sorts, some of them being as large as cows, others not bigger than sheep, and some even so small as cats. They are in general of a red colour, with a black stripe on the back, and some of them are beautifully streaked with white. They are all good to eat, and the flesh is particularly admired by the Dutch.

Here are also several sorts of wild cats, some of which are spotted like tigers, and are very fierce and mischievous. Among these is the civet-cat, called by the Negroes kankan, and by the Portuguese, gatos de algalia. They are about the size of a fox, but longer legged; and the tail is much like that of a common cat, except being longer in proportion to the body. Their hair is grey, and full of black spots: those who keep them for the sake of the musk generally feed them with raw fish, or entrails, as they yield much more from that than a drier food. When hungry they are very ravenous, and will even know through the wood of their cage. They are very cleanly, and always roll and tumble on their food before they eat it. Those who keep them generally vex and tease them before they take out the musk from the bag; for the more the animal is enraged previous to this operation, the better will be the civet. The bag

which

which contains the civet is in the middle betwixt the anus and the pudendum, both in the male and female; but it is much larger in the male. The liquor of which the civet consists appears to be excreted from certain glands, that lie between the coats that compose the bag, from which the civet is taken. The civet is valued as a great perfume, but it is not of any use in medicine.

Here are also some porcupines, which are in general about two feet in height, and their teeth are remarkably sharp. They are very daring, insofmuch that they will venture to attack the largest and most dangerous snakes. When irritated they shoot their quills at the enemy, and with such violence that they afterwards prove fatal. The Negroes eat them, and look upon their flesh as a great delicacy. Their quills are from eight to ten inches long, and pointed at both ends; they are of a horny substance, and in their colour much resemble tortoise-shell.

Besides those already mentioned, there are several other animals in this part of the coast of Guinea, and among the rest, that remarkable one, called by the natives potto, but more generally known by the name of the sloth, and is said to be the most ugly creature in the universe. This animal is so slow in its motion that it cannot travel above twenty yards in a day. The head is strangely disproportioned, and the fore-feet greatly resemble hands. The hair of the young ones is of a pale mouse-colour, but that of the old is red, and looks more like wool than hair. The female, when big with young, climbs the trunk of some old tree, in which there is an hollow, from some accidental decay, at a distance from the ground. Here she deposits her young, which are generally two in number; during the time she suckles her young she continues in the same hole, and though that period is very short, before it is expired she becomes almost emaciated. When the young are able to crawl after her, she leads them to the nearest branches of the tree, where they devour the leaves first of one and then another. When the tree is quite stripped they are obliged to seek a new place of abode; the journey, however, to the next tree takes up no small time in performing; and though the creature is fat and in good condition at the time he leaves his former habitation, yet before he has reached his new one he becomes so poor and lean as possible; and if the trees are high, or at any distance, and he meets with nothing on his journey, he inevitably dies with hunger. While it is thus travelling slowly on the ground, any beast may kill and devour it, for it is entirely defenceless, and when attacked only makes a noise like the crying of a kitten. The characteristics of this animal are, its slow pace, and its having the fore feet longer than those behind, with three claws on each foot.

In the woods is another four-footed animal, called by the Negroes Quogelo. It is about eight feet long, including the tail, and is covered from the neck to the end of the body with scales resembling the scales of an eel. The scales are placed very close together, and secure the creature from the attacks of its enemies, particularly the tigers and Leopards, who frequently pursue him, and as he is not very swift, they soon overtake him; on which occasion the animal rolls himself up in his coat of mail, when his enemies dare not attack him. The Negroes knock them on the head, fell their skins to the Europeans, and eat their flesh, which they say is exceeding white and palatable. It is a very inoffensive creature, and will not hurt any thing; it lives on pismires, catching them with its tongue, which is extremely long and glutinous.

There is another animal called the punno; it is an amphibious creature, and greatly resembles a crocodile; but it is very inoffensive, not hurting any thing except cocks and hens, among which it sometimes makes great slaughter. This animal is about four feet in length; the body is black peckled, the eyes are round and sharp, and the skin very tender. The Negroes eat their flesh, as do also the Europeans, and they all agree that it is exceeding good, and far preferable to that of their cocks and hens.

The tame poultry here consists of cocks and hens, geese, ducks, turkeys, and pigeons; the wild sort are,

mallards, pheasants and partridges; besides which they have peacocks, fieldfares, cranes, ring-doves, &c. There are also great numbers of parrots, paroquets, eagles, kites, green-birds, and several others peculiar to this country.

The most common are the cocks and hens, which are exceeding plentiful all over the coast; in some parts they are very fat and good, but in general they are so dry and lean, that few people chuse to eat them. The best birds here for use are the wild ducks, which are very plentiful, and little inferior to those of Europe. There are also various kinds of small birds, some of which are exceeding beautiful; among these there is one that has this remarkable circumstance attending it, that whenever it moults, it changes its colour; so that those which are black this year, become blue or red the next; they will be yellow the following year, and afterwards green; but they never vary from these five colours, which are always very bright, and never mixed.

The crown bird is also found on this coast, and is more beautiful than those in other parts of Guinea. They are about the size of a stork, and receive their name from a large tuft that grows on their heads, some of which are red, others blue, and some of a shining gold. Their bodies are chiefly covered with black feathers; the sides of their heads are beautified with purple spots, and the feathers of their wings and tails are of different colours, as red, yellow, white and black. Their tails are very long, and the Negroes pluck the feathers to ornament their heads.

The Gold Coast abounds with reptiles and insects, as snakes, toads, frogs, scorpions, coal-roaches, locusts, millipedes, caterpillars, gnats, spiders, beetles, bees, and ants. Lizards are also exceeding numerous, and there are many crocodiles, and some camels.

The snakes not only infest the woods, but also the houses of the Negroes, and even the European settlements. Most of them are very large and venomous; but there is one of a peculiar nature, and so inoffensive that it will neither hurt man or beast. It is called the horn-snake, from a horn, or rather tooth, that rises from the upper jaw, and projects through the nose. It is about five feet in length, variegated with black, brown, yellow, and white streaks very agreeably mixed. The head is broad and flat, and the horn is white, hard, and sharp-pointed. The Negroes often tread upon them, for they sometimes go to satiate themselves with food, that they sleep in a state of absolute insensibility, and the greatest noise will not wake them. The Negroes eat them, and think their flesh a delicious repast.

The toads here are remarkably large, and some of them so strong and venomous, that they frequently engage the serpents, and kill them.

The scorpions are in general about three inches in length; they have four legs on each side, besides two claws armed with fuppets, between which is the head. The body consists of nine joints, and the tail of six, which has a hooked weapon at the end. There are some on this coast as big as small lobsters, and have the same sort of claws and feet; but their bodies are covered all over with long black hair. All of them have a small bladder full of poison at the end of their tails, which they discharge either at man or beast, and the venom produces certain death.

The cock-roach is of a dark brown colour, and its shape somewhat like a beetle. They are in general about two inches long, and are said to be mortal enemies to bugs.

The locusts here are very numerous, and sometimes make great destruction among the corn and vegetables. This insect is about five inches long, and about the thickness of a man's little finger; it has a cowl over the neck, and a pyramidal head, from whence there proceeds two small horns or feeders, almost an inch long; the eyes are prominent, and of a dark red colour; the body is oblong, and of a bloody purple colour; and the tail is forked like a swallow's. It has four ash-coloured wings marked with dusky spots; the fore feet and thighs are very slender, but the hinder ones are long and thick, and marked with transverse streaks of

of a blackish colour. Besides the sort already described, there are other species of this insect, some of which are not above three inches in length; these are of the cowed or hooded kind; the upper wings are of a light green streaked, and the lower ones finely chequered with brown and scarlet.

The millepedes, or hog-lice, are very numerous, and though their sting is not so dangerous as that of the scorpions, yet it occasions a very sharp pain for some time. They are flat and red, intersected like other worms, and have two small horns or claws with which they strike. Their feet are 40 in number, viz. 20 on each side; from whence they are called by the Portuguese and English, forty-legs.

Among the insects here, the most remarkable are the ants. These are of various sorts and colours; some are white, others black, and some red. The white are as transparent as glass, and bite very forcibly; but the red are the worst, their sting being inflammatory, and the pain it produces of much longer continuance than that of the millepedes. They make their nests in the fields, and generally raise them at least 10 feet from the ground; but some build them in high trees, from whence they fly in such swarms to the European settlements, as to become exceeding troublesome to the inhabitants. They are very rapacious, and will sometimes attack a living sheep, which, in a night's time, they will reduce to a perfect skeleton, leaving not the least thing except the bones. Fowls and chickens frequently share the same fate, and even rats, though such active animals, are not able to escape. As soon as one of these animals is attacked by the ants, his destruction is at hand, for they gather in such prodigious numbers, that they soon overpower him; nor will they quit him, till they are sufficiently formidable to carry him off to some convenient place, when they immediately fall to work, and in a short time reduce it to a mere skeleton. A late writer says, "If these little animals have not a language, (as many believe they have) yet they have certainly some method of communicating their thoughts, as I experienced in the following manner: when I saw two or three straggling ants on the hunt, I would kill a cockroach, and throw it in their way. As soon as they found what it was, they went away for help, while the others staid and watched the dead body, till their comrade returned at the head of a large posse; who, if they found themselves too few to carry off the prize, detached a second messenger for a reinforcement."

The gnats are another plague on this coast, especially near woods and marshy grounds: they sting very sharp, and raise prodigious swellings, attended with violent pain; they are most troublesome in the night, and frequently oblige the inhabitants to desert their habitations.

The sea and rivers on the Gold Coast produce great quantities of various kinds of fish. Those of the former are, dorados, bonitas, cod, tunny, thorn-backs, the flying-fish, and several others; the most distinguished of which we shall particularly notice. There are also lobsters, crabs, prawns, shrimps, and mussels. The principal fresh water fish are of three sorts; the first of which is called carmon, and is a white fish about two feet long; but they are very fat and oily, otherwise their flesh would be exceeding delicious. The second is the mullet, which differs from the former only in its size, and not having so thick a head, and the flesh is of much the same quality. The third sort is called Bantavia, the largest of which are tolerably good, but they are apt to taste muddy: they are about a foot in length, and very proportionably shaped. There are also some plaice, and flounders are exceeding plentiful, but they differ greatly in their shape from those of Europe, neither are they so good.

The best fish of the coast caught in the sea is the dorado, the flesh of which is exceeding delicate, and in taste somewhat resembles that of a salmon. They are generally about four or five feet long, and have a sort of creel on the head, which joins to a large fin that runs to the extremity of the tail; there is also another that is shorter, and runs only from the vent to the tail. The belly fins reach almost to the vent, which is placed

in the center of the body; and the mouth is of a middle size, having small sharp teeth in the jaws, palate, and tongue. The eyes are large, the scales exceeding small, and the colour of a bluish green. They greatly resort about ships, and are esteemed the swiftest fish that swims. The liver, dried and pulverized, if taken in wine, is a cure for the dysentery.

The bonito is about three feet in length, and two in circumference. It has a sharp head, a small mouth, large gills, full eyes, and a tail like a half moon. It has not any scales, except on the middle of the sides, where there is a line of gold colour, that runs from the head to the tail. On this line is placed a double row of scales, which are smooth two-thirds of the length, but begin to grow rough near the tail. The back and sides are of a greenish colour, but the belly is white, and shines like silver. It has seven fins, two on the back, two at the gills, two on the belly joint below the gills, and one in the center of the belly, opposite to the largest on the back. From the last on the back proceeds a small narrow one, that reaches to the tail, and another that extends from the last on the belly to the tail in like manner. It is a good fish, but inferior in quality to the dorado. The sailors catch them with a hook baited with a white rag, which they snap at with great eagerness. They are caught in places where the sea is roughest, and, like the dorado, love to swim about ships.

The albicore is somewhat like the bonito, but the flesh is much drier, and not so well tasted. They are in general about six feet in length, and have yellowish eyes, with a forked tail. The bottom of the belly is blue, inclining to green; and near the tail, on the under part, are several short fins. The skin is smooth and white, and they have but one bone, which extends through the body: the fins are of a yellowish colour, and the fish, when in the water, appears exceeding beautiful.

The moon-fish is about two feet long, one broad, and near two inches thick. It is a flat fish, and would be almost oval, were it not for its tail, which is large and hollowed. The mouth is small, and contains two rows of teeth; over it is a little rising, which appears like a nose with nostrils, and the part above that looks like a forehead, with large wrinkles. The eyes are round, and very red; it has only two fins, but they are large, and placed at the sides of the gills, with two bristles, one about the middle of the back, and one at the tail, and the other running in the same direction beneath the belly. The flesh is white, firm, and well-tasted; and is particularly admired by the Europeans.

The horn-fish, or, as some call it, the cat-fish, is also much esteemed, and the flesh reckoned very wholesome. It received the first name from having an horn on the top of its head, or beginning of the back: it is about a foot long, with a very large head, and small mouth: the back is bluish, the belly white, and the fins and tail yellow.

The king-fish, when in season, is reckoned one of the best on the coast. They are in general about five feet in length, with a long forked tail, and the back and sides are full of brown spots, but the belly is white. They commonly harbour among rocks, and sometimes get into such shallow waters, that they are very easily caught.

Besides the fish already mentioned, there are others of a much larger size that infest the Gold Coast, particularly grampusses, sharks, and porpoises; but these are seldom caught by the natives. Here are also two sorts of sprats, which only differ in their size, one of them being much larger than the other. Both of them are very fat in the season, but the smaller ones are the best, and eat very pleasant either pickled or dried.

Persons, Dress, Manners, Customs, Religion, &c. of the Inhabitants of the Gold Coast.

THE blacks on the Gold Coast are in general of a middle stature, and well-proportioned; they have sparkling eyes, small ears, and lofty eye-brows; their teeth are very white and tolerably well ranged; their lips are red, and not so thick as those of the inhabitants in the

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other part of Guinea. They are broad-shouldered, have large arms, thick hands, and long fingers. They anoint their bodies every morning with palm-oil, so that their skin is very smooth and sleek; but exclusive of this they consider that practice as very wholesome, and a preventive from vermin, which they are naturally apt to breed.

The women are rather shorter than the men, but very frail and well-proportioned; they have fine sparkling eyes, small nostrils, and beautiful teeth; their noses are in general high, and a little crooked, and they have all long curling hair. They are good housewives, very cleanly in their persons, and have excellent constitutions. They are naturally sober and industrious, but they are proud, artful, and covetous.

The men in general have excellent memories, and are very quick of apprehension; but they are naturally slothful and indolent, so that they are only industrious from necessity. They transact their affairs with great composure of mind, and always appear indifferent whether their rise to prosperity, or sink into adversity; and though they are naturally covetous, yet the loss of any considerable property does not seem, in the least, to affect them. This, however, appears to be a mere deception, for they are very proud, cunning, deceitful, and greatly addicted to theft; and to envious and selfish, that they will quarrel among themselves on the most trifling occasion. Those of consequence walk with their eyes fixed on the ground, seldom looking about, or taking notice of any one, except it be a person of higher rank; but to their inferiors they show such contempt, that they will not even deign to speak to them. They are generally very complaisant to strangers, but they do that for the sake of its being returned, which is a distinguished gratification of their pride. They pay great respect to the Europeans, and are highly pleased with their accustom'd civilities; but of these they frequently take advantage, by laying some scheme to deprive them of their property.

The dress of the common people consists only of a piece of cloth wound round the waist, and another between the thighs, fastened with a girdle. The better sort, however, wear a piece of silk taffaty, or Indian damask, two or three ells long, folded round the waist, the ends hanging down to their ancles. Some men they wrap another piece of stuff about them, which either reaches from the breast to the tail of the leg, or is thrown across their shoulders like a mantle. They take great pride in their hair, which they display in various forms; some have it long and straight, others curl and plait it together, or tie it up to the crown; and all of them smear it with palm-oil, and decorate it with various toys, the most distinguished of which is a kind of coral called *conta de terra*, and by them esteemed more valuable than gold. They adorn their necks, arms, and legs, with strings of gold, silver, ivory, shells, &c. some of which are of very considerable value.

The dress of the women is much superior to that of the men; and they are very careful of their clothes, for they have two sorts, one of which they only wear when they go abroad. Their common dress consists of a large piece of linen wound round the body, from the breast to the knees, and fastened with a girdle of red, blue, or yellow cloth, to which they hang their knives, purses, keys, &c. Their better dress is formed of a large piece of silk or stuff wound round the waist, and reaching from thence to the ancles; their favourite colours are red, blue, or violet, and they have generally a bunch of keys at their girdle, with bracelets of ivory or gold. They wear small ear-rings of brass, copper, pewter, or tin, artificially wrought, and on their arms and legs they have bracelets of copper or brass. They take great pains with their hair, which they form into various shapes, and decorate it with gold, coral, and ivory; and round their necks they wear strings of beads, beautified with small pieces of gold, in honour of their teeth.

Both sexes are cleanly in their persons, and where opportunity serves wash themselves several times a day, for which reason they commonly build their villages near the sea, or on the banks of rivers. This custom is exceedingly necessary, as it not only helps to take off the

disagreeable scent of the palm-oil with which they anoint themselves, but it also cleanses them from lice and fleas, to which vermin they are naturally subject.

Their towns and villages are composed of a number of huts irregularly placed; but those in the inland parts are much better, and more uniform, than those on the coast. Their houses are generally of a square form, and very low; they are made of wood, and covered with square mats of palm-leaves, or bull-rushes. The doorway is so low that a man must bend himself almost double to enter. The floor is smooth, made of red clay, as hard as if laid with stone, and in the center of it is the fire-place. Some of their villages are so constructed as to form narrow lanes, in the center of which is an open place, adapted not only as a market for the sale of provisions and other commodities, but also as a place of diversion for the inhabitants.

The houses of the better sort are generally situated near the market, and separated from other buildings. They are built of the same materials as those of the common people, but are more lofty and spacious. In the center is a portico open on all sides, but covered with a sloping roof made of the leaves of trees to shelter them from the heat of the sun; and here they divert themselves when they are disengaged from business.

All the houses have several small huts adjoining to them, most of which are divided into different apartments, by partitions made of rushes, bound close together; these apartments are adapted for their wives, each woman having one to herself.

The common people are at very little expence in building their houses; the materials, which consist only of timber, clay and leaves, being taken by the slaves wherever they can find them. They commonly erect a house in six or seven days, and the expence to the carpenters seldom exceed 4s. Each family has a granary, or store-house, without the town, where they keep their wheat, millet, and other grain.

Their furniture consists only of a few bowls, some earthen pots to hold water and dishes their vessels, and a few small wooden cups. The poorer sort have only a mat to lie on, which they spread on the ground, and some of them cover themselves with the skins of beasts. The better sort use quilts made of rushes, on which they lay a fine mat with a bolster, and by it a large kettle with water to wash them. They all keep a good fire in their bed-room, to preserve them against the damp of the rainy season, and they always lie with their feet towards it.

They are very filthy in their diet, and prefer either flesh or fish that stinks to that which is sweet and wholesome. Their common food is a pot full of millet baked to the consistence of bread; or, instead of that, yams and potatoes, over which they pour a little palm-oil, and mix with it some herbs, and a small quantity of stinking fish. They have another dish called *malaghetta*, which is composed of fish with a handful of Indian wheat, the same quantity of dough, and some palm-oil, all boiled in water. This they esteem excellent, and, indeed, if the fish is sweet, it is far from disagreeable.

They use neither knives, forks, or spoons at their meals, but take up their victuals with their fingers, and eat it very greedily. They lay it on a mat on the ground, and sit cross-legged, leaning on one side, or else with both their legs under them squatting on their heels. The husband generally eats alone in his own hut, and his wives separately in theirs, except by chance, when he invites his chief wife, or pays a visit to that which is his greatest favourite.

They make but two meals a day, one at sun-rising, and the other at sun-set. At their morning's meal they drink water, or port-wine, which is a kind of small beer; and in the evening they drink palm-wine.

The men are chiefly employed abroad, either in trade, fishing, or making palm-wine; and in quantities of which are every day sold at the markets; and the profits they get from their labour they give to their wives, who dispose of it with great frugality.

The women are excellent housewives, and are chiefly employed in providing for the family, under the direction

tion of the principal wife. The first thing they attend to, in the article of diet is, to make the bread. In the evening they set by the quantity of corn thought necessary for the family the succeeding day. This they beat in the trunk of a tree hollowed for that purpose like a mortar, or in deep holes of rocks, with wooden pestles; they then winnow and grind it on a flat stone, after which they mix it with flour of millet, and knead it to a sort of dough, which they divide into small round pieces, and boil like dumplings. Of the same dough they also make a sort of biscuit, which will keep for several months, and with this the large canoes are victualled when they go long voyages. They are also very careful in bringing up their children, particularly their daughters, whom they teach all domestic affairs, and every other matter that may tend to make them good and prudent wives.

Though the ceremonies of their marriages are in general much the same as those all along the coast, yet they differ in some particulars. When a father finds his son is able to get his own living, he seeks out for a wife for him, unless the latter should disappoint him by providing for himself. When the parties are agreed, the father of the bridegroom communicates it to the parents of the young woman, who readily agree to the marriage. A price is then set for, who, at administering the fetich, or oaths, obliges the woman to promise she will love her husband, and be faithful to him: the husband, in return, promises to love her, but omits the point of fidelity. After this ceremony is over, the parents make mutual presents, and the whole company spend the day in feasting and mirth. In the evening the husband leads his wife home, attended by some of her relations or friends, who stay with her a whole week to bear her company, after which they leave her, and she enters on her ordinary employment.

They sometimes dispose of their daughters when they are too young to consummate the marriage, the ceremony attending which are as follow: On the day appointed for the wedding, all the kindred on both sides meet at the home of the bride's father, where an elegant entertainment is provided. In the evening the bride is taken to the bridegroom's house, and put in her husband's bed between two women, where she remains all night. This ceremony is repeated three successive nights, after which the bride is sent back to her father's house, and there kept till she is of age to consummate the marriage.

As polygamy is allowed, some of them have from twenty to thirty wives, for the greater the number the more they are respected; but the common sort have seldom more than ten. All their wives are employed in tilling the ground, and managing the affairs of the family, except two, who, especially if the husband is rich, are always exempted from labour. The principal is called *Muliere Grande*, or the great wife; and the second is called, the *Hossum*, because she is consecrated to their deity. These two are generally the most handsome, and for that reason the husband is always jealous of them, particularly the latter. He sleeps with them on fixed days, especially on their 1st day, and alternately every Tuesday, which is their fetich-day, or Sabbath. The easy situation of these wives makes them sometimes envied by the other women, who are obliged to work hard, while their husband and his two favourites are enjoying themselves in indolence and dissipation. When the husband thinks proper to sleep with one of his other wives, he gives her private intimation of it, in order to prevent jealousy, when she returns to her apartment with the greatest privacy, and the matter is kept a profound secret from the rest of her companions.

Their children are named as soon as born, and they are naturally set to strong a constitution, that little care is required in nursing them. The poorer sort of women fallow them to their backs when they go to their daily labour, and suckle them at different times, by raising them up to their shoulders, and turning their heads over to them. They take great pains in washing them every night and morning, when they rub them well with palm-oil, which makes their joints flexible, and greatly facilitates their growth. They go quite

naked till they are ten or twelve years of age, when they wear a kind of clout fastened round the middle. When they arrive at that age, the father takes the boys under his care, and brings them up to his own business. The girls are taught to weave baskets, mats, caps, purses, and other things; as also to grind corn, bake bread, and carry it to market for sale.

The boys are chiefly brought up to fishing or agriculture, but some of them are put to trades, the principal of which are smiths, carpenters, and goldsmiths. The smiths make all sorts of tools for husbandry and household uses; and though they have no steel, yet they make them with great neatness. Their chief tools are, a hard stone instead of an anvil, a pair of tongs, and a small pair of bellows, with three or four nozzles, which is an invention of their own, and blows very strong. Their files are of various sizes, and well tempered; and their hammers they purchase of the Dutch.

The goldsmiths are excellent artists, and make a variety of articles of pure gold; such as breast-plates, helmets, bracelets, idols, hunting-horns, pattins, plates, ornaments for the neck, handbans, rings, buttons, &c. They also cast, in the most curious manner, the figures of all sorts of tame and wild beasts, the heads and skeletons of lions, tigers, oxen, deer, monkeys and goats. Their greatest ingenuity, however, is shewn in the gold and silver handbans made for the *Protopans*, the thread and texture of which cannot be excelled by any artist in the universe.

The carpenters are chiefly employed in making canoes, and the frame or timber-work of houses, the roofs being made by others called thatchers, who have a peculiar method of razing the leaves of palm-trees, the straw of Indian wheat or rushes, which they bind and fasten together on poles of different sizes. These they sell ready-made in the markets; so that those who have occasion to build or repair a house, are at no loss to supply themselves with a roof, as they are made in all forms, and of all sizes.

Some of them are also good potters, having learnt that art from the Portuguese. Though their earthenware is thin, yet it is very substantial, and equally good for use as any made in Europe. Their clay is of a dark colour, and the vessels made of it will endure the most violent heat.

As the natives here are very fond of dancing, so they have a great variety of musical instruments, all which they make themselves. They consist of copper batons, blowing horns, snappers or callinets, and an instrument with six strings something like a guitar; also handbells, flutes and flagglets. The blowing horns are made of elephants teeth, and ornamented with the figures of birds, beasts, fishes, &c. They blow at the small end, and reduce the sound to a kind of tune, by varying it as their fancy directs. Their drums are of several sorts, and are mostly made of hollow trunks of trees, covered at one end with a sheep's skin, but the other is left entirely open. They sometimes hang them about their necks with strings, but in general set them on the ground like kettle-drums. They beat them with two long sticks, and sometimes only with their hands; but either way the noise is very harsh and disagreeable.

These instruments are always used at their dances, a diversion so universally admired by both sexes, that it is the custom for them to assemble every evening at the market-place for that purpose. On these occasions they dress themselves in their best attire; the women have a number of small bells hanging at their feet and legs, and the men carry small fans in their hands, made of the tails of elephants or horses. Those who compose the dance divide into couples opposite to each other, and the dance commences by their throwing themselves into many wild ridiculous postures, advancing and retreating, leaping, flapping on the ground, bowing their heads to each other as they pass, and muttering some strange notes. The men then strike each other alternately with their fans, and the women by large circles of clay on the ground, into which they hiss, jump, and dance round them, then throw them up into the air, and catch them with their hands. Thus they divert themselves for above an hour, when they break up the dance.

retire to their respective habitations. This is the manner of their dancing in general, but they have some dances adapted to peculiar times and circumstances, particularly those in honour of their festives, which are of a very serious and solemn nature. In some towns they have public dances instituted by order of their kings, which are held annually for eight successive days, when people of both sexes resort to it from all parts of the country. This is called the dancing season, and the greatest mirth and festivity is preserved during the whole time of its continuance.

Notwithstanding the unwholesomeness of the climate here, the natives are troubled with few diseases. That with which they are most afflicted is the canker, or flesh-worm; they breed between the flesh and the skin, where they extend themselves till they force a passage; and not only men and women, but also cattle are subject to this disorder. Various conjectures have been formed relative to the causes of these worms; some attribute them to the great quantities of fish the Negroes eat, and others to the palm-wine; but the most reasonable opinion is, that they are occasioned by the unwholesomeness of the water, which is generally taken out of pools or ponds. This appears the more likely, as it is certain from that cause alone the inhabitants of the isle of Ormus are afflicted with the same disease; and to prevent it they drink fresh water, which is got at sea 18 fathoms deep, by the help of divers. These flesh-worms are of different sizes, but in general run about a foot in length, and are not thicker than a hair.

While they remain in the body they occasion the most excruciating pain, inasmuch that some can neither stand or walk, others are incapable of sitting or lying down, and others again are thrown into a state of insensibility. They disclose themselves in various symptoms, sometimes with cold shiverings, and at others with burning heats; in some they are accompanied by a large swelling, under which they may be plainly seen; and in others they break out with carbuncles and ulcers. They come in different parts of the body, but in general those that are the most muscular and fleshy. The Negroes do not use any remedy for them, but let them come out freely, and afterwards treat the part either by washing it with salt water, or anointing it with fresh butter intermixed with salt. As soon as the worm appears so far out as to be taken hold of, they fasten that end to a small stick, to prevent its shrinking in again; when it moves forward, a corrupted matter issues from the sore, which increases in proportion as the worm advances. During its progress the greatest care must be taken in winding it round the stick; for if it should be forced, and by that means happen to break, the swelling grows dangerous, and is often attended with fatal consequences. It sometimes happens that when one worm is extracted another immediately presents itself at the same opening; and many people have several of them at a time in different parts of the body, in which case the pain they feel is not to be conceived. A late writer, speaking on this head, says, "The pain of these worms is so excessive, that a man would for ever renounce all the profit of trading on this coast rather than endure it."

The other distempers the Negroes are subject to here are, the lues venerea, the head-ach, and fevers; but these they think little of, as they are in general very easily cured by compositions made of herbs and other simples.

If a judgment may be formed by their looks, they mostly live to be very old, but their age cannot be ascertained, as they never keep any account of time, when they begin to decline, their colour fades and looses a great part of its blackness; the hair turns grey, and the skin wrinkled; and the women in particular have the most disagreeable aspects.

When any one dies, the relations and friends immediately assemble, and surrounding the corpse, express the most hideous lamentations; they then wrap the body in an old cotton cloth, and put it in a coffin made of the bark of a tree, covering the face ever with the skin of a goat; in this manner they expose it in the open air for half a day, the favourite wife sitting by it all the time, and rubbing the face with a whip of thorns.

If the deceased is a woman, the husband uses the same ceremonies. During this time the nearest relations appointed on the occasion sing mournfully, and beat their brass basons, till the bearers come to remove the body and every thing is ready for the procession. In the interim, however, an old woman goes from house to house, and collects something for the funeral charges, towards which every person in the town or village is obliged to contribute in proportion to their circumstances: with the money thus collected they purchase a cow or an ox, which they present to the priest, that he may obtain repose for the deceased, and assist him in his journey to the other world: this beast the priest sacrifices, and sprinkles the fetid of the deceased with its blood, which with them is considered as a propitiatory offering for the dead.

As soon as the previous ceremonies are over, the corpse is laid on a board, and the company for a short time sing and dance round it; after which it is carried to the grave by men, but only women are suffered to attend as mourners. The chief, or favourite wife, walks immediately after the corpse; and if the deceased be a woman, the husband only follows it, no other man being permitted to attend. When they come to the place of interment the body is immediately laid in the grave, which is generally made about four feet deep; it is enclosed with stakes, and over it they raise a shed or covering, so that neither rain or beasts can come near it. When the body is deposited, the women creep beneath this shed, and renew their lamentations by way of a conclusive farewell. They then raise a square heap of earth over the body, on which they lay the principal tools and instruments used by the deceased in his life-time, as also his cloaths and weapons. The friends of the deceased also bring their gifts, which they either lay in the grave, or place over it, as tokens of their affection.

When a king dies, all his subjects express the most excessive lamentation; and as his condition and dignity require great attendance, he is provided with servants not only to accompany him in his journey, but also to wait on him in the other world. To effect this, each of his grantees, or chief men, present him with a slave, others give him one of their wives, and some one of their children, so that there is always a considerable number, who are all sacrificed previous to the interment of the royal corpse. The persons thus designed for victims are insured by stratagem, for, on the day appointed for the funeral, they are sent on a pretended errand to some remote place, where people chosen for the purpose lie in wait, and easily dispatch them. Their bodies are brought to the palace and publicly exposed, as a testimony of the great respect in which the king was held by his subjects; after this they are beheaded with blood, and carried with the royal corpse in great solemnity to the grave, which is previously made in a wood, or some other place equally private. Their bodies only, however, are interred, for their heads are severed off, and fixed on poles round the grave, which is considered as a very honourable ornament. Besides these, the king's favourite wives request to be sacrificed, that they may be laid with him in the same grave, in order to accompany him in the other world. They bury also with him his clothes and weapons, with such other things as he esteemed most valuable; and near the grave they place vessels containing victuals and drink, which they change as often as they find them empty.

Monf. Marchais, in his voyage to Guinea, gives the following account of the ceremonies observed at the funerals of the kings of Fetu, which though not directly the same as those above-mentioned, yet tend to shew the strange notions these people have of paying reverence to the dead. When one of these kings dies, says he, the people express their grief by mournful songs and outcries. They wash the corpse, dress it magnificently, expose it to public view, and serve up victuals to it at the usual hours, as if the deceased were living. When the body begins to corrupt, four slaves bear it, without ceremony, and inter it in the woods, for ever concealing where they put it. If any of the wives of the deceased follow them, they kill them, and bury them along with him.

In the same grave they lay his fetishes, his clothes, his arms; in short, whatever he was fond of when alive, with victuals and drink. When the slaves have covered up the grave, they return to the palace, and without speaking kneel down at the gate, stretching out their necks to the executioner, that they may go serve their master in the other world; in full persuasion that he will reward their fidelity, by giving them the first posts in his new kingdom. While the slaves are busy in the interment, the people make a cruel slaughter of those they think may be useful to their deceased king in the other world. Some kings who have been well beloved, have had four or five hundred persons massacred on this occasion, of both sexes. This barbarous custom is practised, more or less, all along the coast of Guinea.

With respect to the religion of the negroes on the Gold Coast, they are in general idolaters, notwithstanding which they believe in a supreme being, and have some ideas of the immortality of the soul. Every one has a fetish, or charm, to which they pay the greatest reverence; for thinking themselves too insignificant to be permitted to offer their petitions to God, they address themselves to their fetishes, supposing that to be a mediator in their behalf. These fetishes are formed of different things, according to each person's fancy: some have the tooth of a dog, tyger, elephant, or civet-cat; others have an egg, the bone of some bird, the head of a fowl, ox or goat; and others again, the bone of a fish, the end of a ram's horn, or a bunch of cords made of the bark of trees. Their regard for the fetishes is so great, that whatever they promise them, they perform in the strictest manner. Some, to show their respect to them, abstain from wine, others from brandy; some deny themselves certain meats, or kinds of fish; and others, rice, maize, or fruit. In short, all without exception do reverence their fetishes, that they deprive themselves of some pleasure by way of mortification, and they will sooner die than violate their engagement. They are very punctual in bringing their fetishes every morning a part of the best provisions in the house, believing that if they failed in this point, their existence would be but of short duration. They have also several days in the year set apart in honour of their fetishes, which they celebrate by dressing it, and making it some offering or sacrifice.

Besides the fetishes of particular persons, there are others common to each kingdom: these are generally some large mountain or remarkable tree, which if any person should be so indiscreet as to cut or destroy, they would be put to the most cruel death. Each village has also its guardian fetish, dressed at the common expence, to which they pray for general benefits; and for this purpose they erect, in the most public place, a kind of altar made with reeds, and covered with a roof of palm-leaves. These kind of altars are frequently met with in woods, and other private places: they are generally loaded with all sorts of fetishes, and before them are plates or pots filled with maize, rice, and fruits. When the negroes want rain, they place pitchers before them; if they are at war, they lay sabres and poinards to ask victory; if they want fish, they offer fish bones; to entreat for palm-wine, they leave the small chisel with which they cut the tree; and so on of other things, firmly believing the fetishes will grant their request.

Each priest has his peculiar idol or fetish, which chiefly consists of a large wooden pipe filled with earth, oil, blood, the bones of men and beasts, feathers, hair, and other such trifling articles. When the negroes have occasion to take an oath, they swear before one of these fetishes; which oath is deemed so solemn and obligatory, that they believe if a person should swear falsely, he could not possibly live another hour.

The blacks are exceeding fearful of the devil, to whom they ascribe all their misfortunes, and even tremble at his name. Such are their notions of the prejudice they receive from this fiend, that they have an annual custom of banishing him from every town and village; the ceremonies attending which are thus described by Mr. Bosman, who was twice an eye-witness of them: "This procession, says he, is preceded by a fast of eight days spent in all manner of singing, skipping, dancing, mirth and jollity; in which time a perfect Lampongung liberty

is allowed, and scandal so highly indulged, that they may freely chat out all the faults, villainies, and frauds of their superiors, as well as inferiors, with impunity. The only way to stop their mouths is, to ply them well with drink, which immediately alters their tone, and turns their satires into panegyrics on the good qualities of him who has so nobly treated them. On the eighth day in the morning they hunt out the devil with a dismal cry, all running one after another, throwing excrements, bones, wood, or any thing they can come at, as thick as hail, at Satan's posteriors. When they have driven him far enough out of town, they all return, and thus conclude their eight days ceremonies. To make sure that he does not return presently to their houses, the women wash and scour all their wooden and earthen vessels very neat, and free them from all uncleanness, and the devil." The same writer says, "Besides these notions of the devil, they steadfastly believe the apparition of spirits and ghosts, and that they frequently disturb and terrify some people; so that when any, especially a considerable person dies, they perplex one another with dreadful fears, from an opinion, that he appears several nights successively near his late dwelling."

They have generally two days of worship in the week, one of which is dedicated to their fetishes, and the other is called their Bollom-day, being that on which they were born. On the latter day they clothe themselves in white, and beset ear themselves with earth of the same colour, as emblems of innocence. The fetish-day, however, is observed with the greatest devotion; on these days they wash themselves more carefully than on others, and putting on their best cloaths, assemble at a particular place, in the middle of which is a large tree. At the foot of this tree a table is set, the feet of which is dressed with several garlands made of bougths, and on it they spread rice, millet, maize, fruit, meat, and fish, with palm-wine and oil, as offerings to their fetishes. In the middle of the table sits the priest, called Fetichero, who makes a long harangue to his auditors, which they hear with great attention. Near him is placed a pot of water with a live lizard in it; and when the harangue is over, he sprinkles or washes the table with some of this water, during which the people repeat certain words with a loud voice, clapping their hands, and crying out, Jou, jou, which concludes the ceremony, and they immediately disperse.

The negroes believe the Feticheros, or Priests, converse with the fetishes, whom they seem to consider as intelligent beings, and that they are acquainted with their most distant and private transactions. For this reason they always approach their priests with the greatest respect and reverence, and they reserve for them their choicest dainties. The priests are the only people that are exempt from labour; and indeed they have but little occasion to work, for they are fed at the public expence, and gather considerable possessions by the sale of their fetishes, the prices on which they vary in proportion to the circumstances of the purchaser.

The natives of the gold coast are divided into five degrees or classes. The first are the kings. The second are their nobility, who are men that have acquired great reputation by their wealth. The third may be called civil magistrates, their province being only to take care of the welfare of the city or village, and to appraise such lawsuits as may arise among the inhabitants. The fourth are the common people, employed in agriculture, fishing, &c. And the fifth and last are, the slaves, who are either sold by their relations, taken in war, or become so by poverty.

The different kingdoms are governed either in form of monarchies, or republics, whose kings are in general hereditary, but some few of them are elective. The government of most of them consists of two parts; the first of which is the body of the Kabokin, or chief men; and the other, the Mansros, or young men. All ordinary affairs fall under the administration of the latter, but the national concerns are determined by both parties together. Their chief justices or judges, as well in kingdoms as republics, are commonly chosen from amongst the most wealthy, and particularly the govern-

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of towns and villages. These take cognizance of all civil and criminal cases; but their decision is not absolutely ultimate, as the parties have a power of appealing to the king.

Most offences of a criminal nature are punished by fine. A murderer, indeed, is sentenced to death; but it is seldom any one is executed, for if he has either effects himself, or friends to pay the fine, he escapes; but if not he suffers. In the latter case, as soon as sentence is passed he is delivered to the executioner, who blinds his eyes and ties his hands behind him; after which he leads him to some held without the town, where he makes him kneel down, lending his head forward, when he thrusts a spear through his body. This done he cuts off his head with a hatchet, and dividing the body into four parts, leaves it exposed to the birds of the air.

The fine for murdering a slave is generally 26 crowns, and that for the murder of a free negro 500; but it is frequently mitigated by consent of the relations belonging to the person murdered.

Robbery is usually punished by a restoration of the goods, and paying a fine, which is levied in proportion to the value of the goods stolen, and the circumstances of the person who commits the fact.

The crime of adultery, on the coast, is punished only by fine; for which reason many women, by consent of their husbands, sell their favours merely to take advantage of those who have been foolishly captivated by their charms. A late writer, speaking of this circumstance, says, "These men are truly contented cuckolds, who give their wives full orders to entice other men into their embraces; which done, those very devils immediately tell their husbands, who know very well how to steepe the amorous spark. It is incredible what subtilties they use to draw men, but especially strangers, into the net. To the latter they will pretend that they have no husbands, and are yet unmarried and free; but the fact is no sooner over than the husband appears, and gives them cogent reasons to repent their credulity. Others, says he, whose admirers know them to be married, will promise and swear eternal secrecy only with a design to draw them in; for as soon as they meet with their husbands they tell them what has happened. Should they conceal it, and he make the discovery himself, it might cost them very dear; but by this method they gratify their inclinations without danger, and promote their husbands interest into the bargain."

The inland Negroes, however, are much more strict in cases of adultery than those on the coast. He that debauches a negro's wife is not only entirely ruined, but his relations often suffer with him; and if the person injured be a man of property, the fine will not satisfy him, but he must also have the life of the offender. If the criminal be a slave, his death is inevitable, and that in the most cruel manner; besides which, a fine is levied on his master. A woman caught in adultery is also in great danger of her life, unless her relations pectly the enraged husband with a sum of money, or some valuable present; and the who is caught with her husband's slave is infallibly put to death, as also the slave her paramour; besides which their relations are obliged to pay the husband a considerable sum of money.

The stealing of men is punished with great severity, and sometimes with death; as is also the stealing of hogs, sheep, or other cattle. In those parts which are independent of the Europeans they will much sooner put a man to death for stealing a sheep than killing his neighbour.

In all cases of injury, the negroes are responsible not only for their children, but also their relations, who in such cases help one another by a mutual contribution, each giving something towards the fine, according to his circumstances, otherwise the offender would be condemned either to slavery or death. In like manner every man is obliged to make good the injury done by his slave; for whatever crime he commits, his master must pay the fine imposed.

If a very rich man commits an offence, the fine is exceeding heavy, for the levying of which they attain

two reasons; first, that he was not urged to it by necessity; and secondly, that he can better spare the money. On this account many negroes, though rich, will always plead the greatest poverty, as by that means if either they or their relations should commit any offence, the fine levied is very trifling to what it otherwise would be were their circumstances really known.

The princes of the different kingdoms on the Gold Coast being naturally proud and ambitious, contentions frequently break out amongst them; on which occasions war is formally declared, and the kings, by their governors, appoint a day for their subjects to assemble in arms. This being done, a herald is sent to denounce it to the enemy, at the same time fixing the day, the place, and hour of battle. The grandees, or nobles, then repair to court, and after complimenting the king proceed to the war, taking with them their wives and families; and if the motives of the quarrel be great, before they set out, they destroy their houses and towns, that the enemy, if victorious, may gain the less advantage of their conquest. The kings have a great number of guards, who constantly attend their persons either at home or in the field. These are well furnished with arms, and have a most formidable appearance: they paint their faces with red, white or yellow streaks, marking their breasts and the rest of their body with various figures of the same colour, and across their shoulders they hang a scuth string of glass beads as a preservative against danger. Round their necks they have a large collar made of the boughs of trees, to keep off the blows of their enemies weapons; and on their heads they have caps made of the skins of leopards. They carry a poinard in their girdle, and in their left hand they have a long broad shield that covers their whole bodies, with a dart or lance in their right hand.

The common soldiers have long fibres fastened in a belt girt round their waist, and they have caps or helmets made of the skins of crocodiles, adorned on each side with a red shell, and behind with a tuft of hoise-hair.

The nobles, who have the chief posts in the army, wear their fibres before them, with large knives hanging by their sides. Their slaves march by their sides or behind them, and are armed with bows, arrows and cutlasses; and the common people have fibres and hatchets.

Their fire-arms consist only of muskets or carbines, with which they are furnished by the Dutch, and are very expert in the use of them. Some of their fibres are made with two edges, and have broad wooden handles covered with thin plates of gold. They have also two sorts of allagayes, or lances, the smallest of which are thrown like darts, but the latter are long, and very substantial, being chiefly composed of solid iron. These they keep continually in their right hand, and while they are using it against their enemy, they defend themselves with their shield in the left.

Some of their shields are made of leather, but in general of the bark of trees interwoven: they are about six feet long and four broad, and strengthened within by a cross of wood plated with iron. Some of them are covered with the hides of oxen, others with leather gilt, and some with the skins of tygers. They are very expert in the use of this defensive weapon, which, with their fibre, they brandish in such a manner that it is almost impossible to come at them.

Their other weapons are bows and arrows, and these they use with such nicety, that they will hit a very small mark at a considerable distance. They are made of hard tough wood, and the strings are formed of the bark of trees. The arrows are feathered at the head, and pointed with iron; and their quivers in which they carry them are made of the skins of goats.

When they go to battle, they engage their enemy without paying the least attention to order: each commander has his men close together in a crowd, himself being hid in the midst of them, and in this manner they engage one heap of men against another. In case a few are killed, the rest immediately run away, unless surrounded by the enemy; and so natural is cowardice to them, that when one officer sees another

entranced, instead of advancing to assist him, he consults only his own safety by a speedy flight. They do not stand upright in battle, but stoop that the bullets may fly over their heads: as soon as they have discharged their guns they immediately run back to load them, and then return and resume the fire.

When one party has entirely defeated the other, they make as many prisoners as they can, which is the chief end of all their wars. Those who cannot raise their ransom are either kept or sold as slaves; if a person of rank is taken, he is well guarded, and his ransom is fixed very high; but if the person who occasioned the war falls into their hands, they will not admit of any ransom, for he is put to death, as the most effectual means of preventing his raising any future ruptures.

As soon as the war is over, and a treaty of peace is agreed on, the contending princes agree to meet each other on a certain day, to proclaim their determinations. The place is generally a large open plain, and each party appears as if armed for battle, bringing with them their fetiches. The priests, who are always the principal people in these ceremonies, make the chiefs swear reciprocally, to cease hostilities, to forget what has passed, and as a security for their promises, to give mutual hostages. As soon as these oaths are taken, the drums and trumpets begin to sound, the parties throw down their arms, and embrace each other with the greatest cordiality; after which they pass the remainder of the day in singing and dancing, and commerce is renewed as if no quarrel had happened.

Of the Provinces and Kingdoms that form the Gold Coast; with the different Settlements in each belonging to the Europeans.

IN describing these we shall begin at the most western part, namely, the kingdom of Axim, situated about 20 miles east of Cape Apollonia. This is a very plentiful country, for the land being naturally good, and the inhabitants very attentive to cultivation, it produces provisions of most kinds in great abundance. Rice in particular is so plentiful here, that it is exported to all other parts of the coast, in return for which the inhabitants bring millet, yams, potatoes, and palm-oil.

The chief village or town here is called Ackoombone, and is very populous and pleasantly situated. Near it is the Dutch fort of St. Anthony, which once belonged to the Portuguese, from whom it was taken by the former in the year 1642, and by the succeeding peace between Portugal and Holland, its being yielded to the Dutch India company, it has ever since remained in their possession. This fort is situated on a rock, and though small, is yet very commodious. It has two batteries on the land side, and one on the sea, with proper out-works, which as well as the walls, are all made of black stone found in the country. The gate of the fort is low and well secured by a ditch eight feet deep cut in the rock, over which is a draw-bridge defended by two padereos. The chief factor's house is neatly built of brick, of a triangular form, and very lofty: it has three fronts, before one of which is a small spot of ground planted with orange and palm-trees. The fort mounts 22 large iron guns, besides several small ones, and the garrison usually consists of 25 Whites, and the same number of Blacks, who are under a serjeant belonging to the company.

The natives of Axim are generally rich, from their carrying on a considerable trade with the Europeans for gold, which they chiefly dispose of either to the English or Dutch. Their dress, customs, manners, religion, &c. are the same as on the Gold Coast in general, the particulars of which have been already related; but with respect to their laws, they are subject to the chief factor, as governor of the fort, who preserves a kind of sovereign authority throughout the whole country. He determines all causes among the Negroes, and the fines being paid into his hands, he distributes them to the injured persons, first deducting his own fees, which are very considerable. For example, if a black is fined an hundred crowns, his dues amount to two thirds, and the other third goes to the assembly of Kabobhirs. Debtors among the blacks. But in cases of murder, robbery, or debt,

three fourths of the whole belong to the plaintiff, and the other fourth is for the Kabobhirs and the factor, who divide it into three parts, the former taking one, and the latter two. He also obtains considerable sums from the fishermen, who are obliged to give him an eighth part of all the fish they catch.

About seven leagues south-east of Axim is a large beautiful fort called Frederickburgh, which was built by the Brandenburgers, but now belongs to the Dutch. It has four large batteries furnished with 46 pieces of ordnance; and the gate leading to it is exceeding magnificent. The walls are thick, strong, and high, and within are several spacious dwellings for the officers and soldiers, as also good warehouses for the reception of their merchandize. The fort is well known by the name of Conny's Castle, which it obtained from the following circumstances: when the Prussians who were first possessed of it left the coast of Guinea, they committed the care of the fort to one John Conny, a black, with strict orders not to deliver it up to any nation but the Prussians. Soon after their arrival in Europe, the king of Prussia sold all his interest on the coast of Guinea to the Dutch India Company, there being another fort belonging to him, situated upon Cape Three Points. When the Dutch came to demand this fort, John Conny refused to deliver it up to them, which produced a war that continued for some years, and cost the Dutch much money and a great deal of bloodshed. On the other hand, Conny, flushed with his repeated victories over the Dutch, became a mortal enemy to them, and considered them in the most obnoxious light; to shew which he had a small path that led from the outer gate to the inner apartment of his castle paved with the skulls of Dutchmen who were slain in battle; and, as a farther mark of contempt, he had one skull tipped with silver, which he used as a punch-bowl. However, in 1724, he was completely conquered, when he fled into the country, and the Dutch took possession of the fort, in whose hands it has ever since continued.

The situation of this fort is one of the best on the coast; and the anchorage and landing are both safe and convenient. The climate is tolerably wholesome, and the country rich and well improved. A great trade is carried on here not only in gold, but also ivory and slaves. Their government is well regulated, and the Negroes more civilized and honest than in most other parts of the coast.

Cape Three Points, or Cape Puntas, is so called from its consisting of three little heads or hills, that lie at a small distance from each other, and between them are two convenient bays. The whole country about the cape is exceeding woody, and the hills are ornamented with groves of lofty trees, which are visible a considerable distance at sea.

About three leagues east of the Cape is a small fort called Dorothea, which formerly belonged to the Prussians, from whom it was taken by the Dutch in the year 1683. It consists only of a large house with a flat roof, on which are two small batteries, each containing ten guns. The apartments within are numerous, and most of them not only conveniently disposed, but very elegantly furnished.

Leaving the country of Axim, we come to that of Anta, which extends almost 30 miles from east to west, and is full of hills covered with large trees, between which are several considerable villages. The soil is well watered, and produces great quantities of excellent rice, the best sort of maize, sugar-canes, yams and potatoes. It also yields plenty of palm-wine and oil, cocoa nuts, papaws, oranges and small lemons. In the mountainous parts are great numbers of wild beasts, particularly elephants and tygers, the latter of which are so rapacious that they frequently visit the English and Dutch forts in the night to the great terror of the inhabitants, who sometimes sustain considerable injury in the loss of their cattle, sheep, &c. Bosman, who was chief factor of a settlement the French once had at Sakkundi, gives a singular relation of the audacity of one of these animals, which, as a matter of curiosity, we shall preserve in his own words: "Some of my sheep," says he, "as well as those of my

my neighbour, the English factor, were several nights devoured by a tyger, which at last grew so bold, that he came at three in the afternoon to the lodge, and killed a couple of sheep. Perceiving him in time, I went, accompanied by my gunner, two Englishmen, and a party of Negroes, all armed with muskets, in pursuit of him, and soon overtook him, though not before he had got into a small thicket of underwood, which we beset. The gunner went into the thicket to see where he lurked, but in a few minutes came running back frightened almost out of his wits, having lost his hat and slippers behind. The tyger had even bitten him, and was ready to seize him, when, to the man's good fortune, the beast happening to be affrighted by some falling branches, he retreated and gave the gunner time to escape.

"One of the Englishmen, impatient at waiting so long, resolved to march into the wood with his musket, if possible, to dislodge him. The tyger suffered him to approach close, and then fell upon him with extreme fury, seized him with his feet by the shoulder-blade, and, fixing his teeth in his side, would, doubtless, immediately have torn him to pieces, if, by crying out, he had not drawn us to his assistance, which obliged the tyger to quit his prey: yet the man was so miserably handled, that he lay senseless about half a day, partly by the venom of the bite, and partly by the fright.

"The Negroes were so terrified at this, that each quitted his post, and gave the tyger room to escape, which he soon attempted, but in his flight out of the thicket happened something truly tragic-comical: the un-

factor of the English fort, near which the adventure happened, had promised to come to our assistance, accordingly, the very moment the tyger quitted the wood, he advanced with his musket in his hand, attended by several of his own people; but seeing the tyger making up to him, he ran as fast back as his legs would carry him. This putting him out of breath, and being grievously affrighted, about a musket-shot from the fort, he fell over a stone, where the tyger had already overtaken him. The company stood trembling at a distance, looking when he would be torn in pieces; but the beast, to their surprize, instead of attacking him, turned off and fled. This I attributed to the cry which he and his followers made, for they durst not shoot, he stood so near the factory.

"This same tyger, however, was not deterred from coming again a few days after, and killing some sheep, which put me upon another way of trying to catch him. I made a fort of cage of strong pales, 12 feet long, and four broad, laying 1000 weight of stone on it, to prevent his breaking out above. I furnished it with a double plank door, and in one of the corners I put a lesser cage, which took up one quarter of the whole, with a couple of small hogs in it. After this I set the door like that of a rat-trap, so that the tyger could not come in to seize the hogs without shutting himself in, while the little cage secured the hogs from his fury.

"This stratagem succeeded so well, that three nights after the tyger was caught at midnight. Instead of roaring, as was expected, he immediately set his teeth to work, and had certainly eat his way out of limbo, could he have had but one half hour's time; for he had soon rent the inner from the outer door, and eaten the palisades half through; in short, I came seasonably to prevent his breaking jail. Not to dally with fruitless firing, I elapped the muzzle of my musket, laden with three balls, between the pales, which the beast furiously caught at, and so furnished me with a fine opportunity of dispatching him at one shot. He was about the size of a common calf, well provided with large teeth and claws.

"This success furnished the company with a feast of eight days; for, by the custom of the country of Anta, he who catches a tyger is privileged for eight days to seize all the palm-wine brought to market, without paying any thing. This was accordingly done, and the whole eight days were spent by the Negroes in shouting, dancing, leaping, and all manner of public jollity."

"The first remarkable place we meet with in the kingdom of Anta is Dickcove, situated about eight leagues

to the north-east of Cape Three Points. Here the English have a fort, which is a handsome and regular building, and is well defended with four good batteries, on which are mounted 20 pieces of ordnance. This, and all the other English forts are subordinate to Cape-Coast-Castle, they being allowed to hoist no other than the St. George's flag.

Near Dickcove are two villages commanded by one and the same cobocero, who always hoists the St. George's flag at his house, whenever that at the fort is displayed, as a compliment to the English.

At a small distance from these villages is a fort belonging to the Dutch, called Batentein. It is situated on a very high hill, and is built of an oblong form; it is a small building, and has only two batteries, on each of which are planted four guns. At the foot of the hill is a village called Boutou, or Boutri, the inhabitants of which are particularly distinguished for their honesty in all matters relative to trade. This village is watered by a river that comes down from the country, and discharges itself into the sea by the Dutch fort. The banks of it are exceeding pleasant, being adorned with lofty trees; and the sides of it are lined with mangroves, whose boughs are plentifully studded with excellent oysters. The river is navigable only about four leagues from its mouth; for though it reaches much farther, yet it is impassable, owing to the violent water-falls that pour down from the rocks. It affords great plenty of fish, but it is hazardous to catch them, owing to its being infested with prodigious numbers of crocodiles.

Tokorari is a pleasant village situated on the top of a high hill, which juts to the south-east into the sea, and is surrounded with several rocks. The country behind the town is exceeding pleasant, consisting of delightful vallies and plains, adorned with lofty trees, between which are agreeable paths covered with white sand. There was formerly a fort here, which was at different times possessed by the English, Dutch, Danes, Swedes and Prussians; but in 1685 the Dutch blew it up as a place of no consequence, and there are not any remains of it now to be seen. The natives here are famous for making the best and largest canoes on the coast, some of which are at least 30 feet long, and will carry above 1000 of goods. Ships bound from Whidah generally provide themselves with these; the piece of one of the largest is about 5000 fathoms.

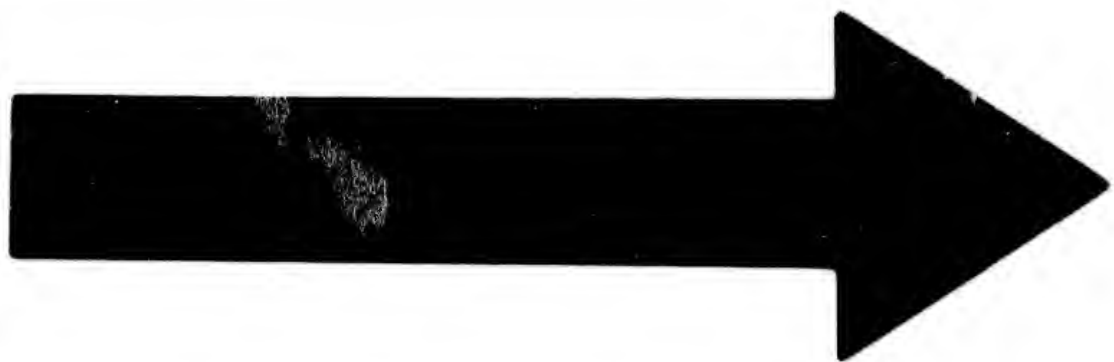
About four miles east of Tokorari is the village of Sakkundi, or Sacundee, where the English and Dutch have each a fort, the latter of which is called Orange, and, like the former, is situated on the top of a hill. That belonging to the Dutch is very small, and poorly defended; but the English fort is large, and mounted with 20 pieces of cannon. The French had formerly a settlement here, but not finding it answer their expectations, they deserted it. This village is very rich in gold, and as healthy a place as any on the coast. The country round it is admirable, being diversified with hills and dales covered with lofty trees, which grow with such uniformity as to appear as if placed by art.

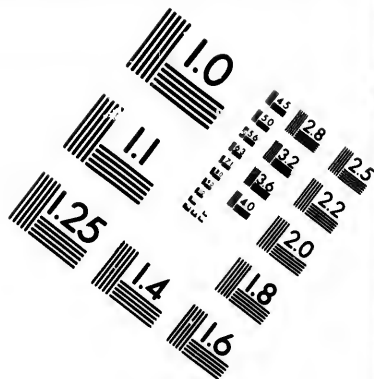
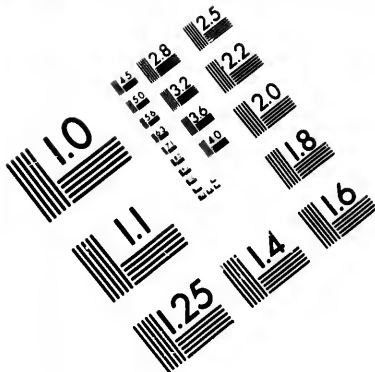
Between Sakkundi and Sama are two small villages, the one called Anta and the other Boari, but they are not of any note for trade, except in the article of palm-oil, great quantities of which are exported to most other parts of the coast.

Sama is situated on a hill, and is watered by a small river called St. George, which runs into the sea near the foot of the hill. It contains about 200 houses, or cabins, so placed as to form three separate villages. The place is populous, but the inhabitants are very poor, and chiefly employed in agriculture and fishing. The Dutch have a fort here about the size of that at Boutrou, and mounted with the same number of guns. It is called St. Sebastian's, which name was given to it by the Portuguese, who were first masters of it, and from whom it was taken by the Dutch.

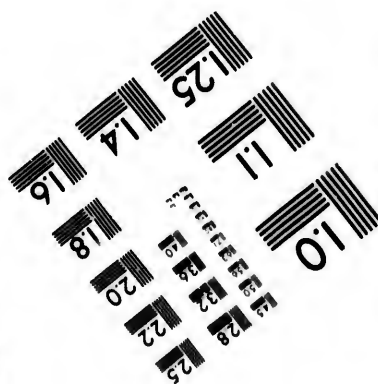
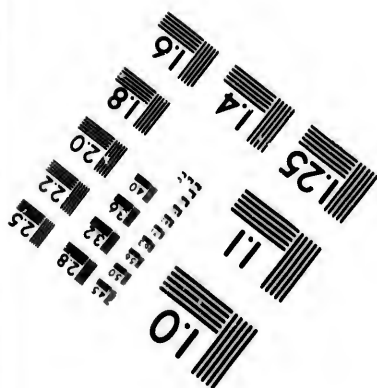
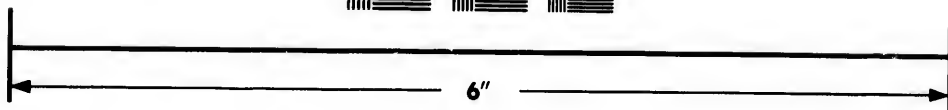
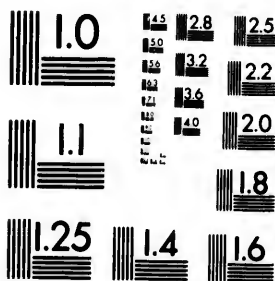
The countries of Adom and Jabl are very fertile in maize, and have several mines of gold; but there are no European settlements in them, neither have they any villages that merit particular notice.

Commenda,





**IMAGE EVALUATION
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Commenda, or Commany, the next province we come to, is divided into two parts, distinguished by the names of Great and Little Commany, the inhabitants of which are chiefly fishermen, or brokers, it being a place of considerable trade for gold and slaves. In this district are two European forts, one belonging to the English, and the other to the Dutch. The former is a large quadrangular building, with three square bastions, and one round; and within the fort is a large tower, built of stone and lime. It mounts 24 guns, and has a garrison of 25 whites, and the same number of blacks. The Dutch fort is called Vredenburg, and was built in the year 1688. It is a square building strengthened by good batteries, on which might be conveniently mounted 32 guns within so many parts in the breast-work, though at present it contains only 20.

Leaving the kingdom of Commenda, we enter that of Fetu, which is a fine plentiful country, extending about 160 miles in length, and the same number in breadth. The principal part of the inhabitants are employed in agriculture, sowing corn, and drawing wine from the palm-tree; others in fishing and boiling salt; and some trade on their own account, or as brokers for the inhabitants of the inland countries.

The first principal place we come to in this kingdom, is the town or village of El-Mina, situated about nine miles from the Dutch fort of Vredenburg, and is remarkable for the castle of St. George, another strong fort belonging to the Dutch, who took it from the Portuguese in the year 1638. It is a large square building, with very high stone walls, so strong, that they are said to be cannon-proof. It has four large bastions or batteries within, and one very strong one on the out-works. Two of the bastions within lie to the sea, and are very lofty, the point of the peninsula on which they stand, being an high flat rock; but the other two are low, the ground descending gradually from the rock. These batteries are mounted with 48 pieces of fine brass cannon, and that on the out-works is filled with iron pieces, which are only fired as salutes, or on days of public rejoicings. The fort towards the land is adorned with two canals cut in the rock, which are always furnished with rain or fresh water sufficient for the garrison and ships. The inside of the fort consists of a large quadrangle, surrounded with handsome storehouses of brick and stone. The general's lodgings are in the upper part of the castle, the ascent to which is by a large stair-case of black and white stone, defended at top by two small brass guns, and four pateraros of the same metal, commanding the place of arms, and a corps-de-guard. Next to this is a great hall full of arms, and beyond it a long gallery wainscotted, and ornamented at each end with large glass windows. This gallery leads to the general's apartments, which consist of several handsome rooms and offices along the ramparts. On one side of these rooms is a very neat chapel, where service is not only performed on Sundays, but every day in the week, when all the officers of the garrison are obliged to attend under the penalty of 25 slaves, and double that sum on Sundays and Thursdays. On the ramparts is also an hospital for the sick, which is large enough to contain at least 100 people.

The town of Mina is situated just under the castle, and is tolerably long and populous. The houses are built with rock stone, and are in general very spacious and convenient. The inhabitants are a warlike people, and from their long correspondence with the Europeans, are the most civilized on the coast. Their usual employments are trade, husbandry, and fishing.

This town is watered by a small river called Bonja, which separates the two kingdoms of Commenda and Fetu; on the north side of which, opposite to Saint George's Castle, is the fort of Conradburgh, belonging also to the Dutch, and situated on a high hill called St. Jago; it consists of a handsome quadrangle, strengthened with four good batteries; the walls are 12 feet high, and strong, having four lesser batteries mounted with 12 guns. Within the fort is a large tower, with convenient apartments for the garrison, which consists in general of 25 men, who are relieved from El-Mina once in 24 hours. The ascent to the fort is easy on the

side of El-Mina, but on that towards Commenda it is steep and difficult. The bridge of communication over the river Bonja has a draw-bridge in the center, as well for security as to admit small ships to go up the river. At the foot of St. Jago hill are several tombs and monuments, which are supposed to have been erected by the natives to the memory of their kings or other distinguished personages. On the north side of the hill is a large garden belonging to the general of the fort; it is divided by spacious walls, and rows of orange, lemon, cocoa, palm, and other sorts of trees and uncommon plants of the country; as also a variety of European herbs, pulse and roots: in the center of the garden is a large summer-house, round and open, with a cupola roof, and the ascent to it is by a handsome stair-case. Some of the oranges that grow in this garden are little inferior to those of China.

At a small distance from St. Jago hill is a place called by the Portuguese Cabo Corio, but by the English Cape Corio, or Coast; it is formed by the shore jutting out a little, and making an angle, whose south and east sides are washed by the sea. On this cape is situated Cape Coast castle, which is the most important fortress of any belonging to the English on the coast of Guinea; it stands on a large rock that projects into the sea, and was erected by the Portuguese, who first settled here about the year 1610. In a short time after the Portuguese had built it, they were dispossessed of it by the Dutch, from whom it was taken in 1664 by the English, under admiral Holmes. By the treaty of Buda it was stipulated that the fort should remain to the English; and a charter being afterwards granted by king Charles II. to the African company, they immediately set about enlarging it, and formed it in the elegant manner it now appears.

The walls are built partly of rock-stone and partly of brick, and are very high and thick, particularly on the land side; the parade is 20 feet perpendicular above the rock, and forms a kind of quadrangle, being open on the east side towards the sea, which renders it very pleasant, and affords a delightful prospect of Queen Anne's Point, and the ships in Anamaboe road; on this side are 13 pieces of heavy cannon, which command the road and passage leading to the fort; the other three sides contain many spacious apartments and offices, particularly on the south side, where there is a very neat chapel, the back part of which joins to the castle wall, having the great body of the rock called Tabora on the outside of it. On the battlements are 10 guns, and 25 on the flankers, which are four in number. On the rock Tabora, which is about 20 paces from the castle, is a round tower, containing six 12 pounders, and serves to keep in awe the blacks of the adjacent town. The entrance to the castle is by a large well secured gate that opens into the square, which is large enough for 500 men to be drawn up and exercised. The apartments for the agents and officers are very spacious and convenient, as are also the barracks for the soldiers. The general's apartments communicate with the chapel, which is sometimes used as well to dine in as for the performance of divine service; in the front of the first story is a spacious balcony, that extends the whole length of the buildings, and in the center of it is a very elegant and commodious stair-case. Here are also spacious store-houses, and convenient counting-houses for the factors and other officers. At a small distance from the gate of the castle is a prison for the confinement of criminals; and under the square is a spacious vault cut in the rock, where those slaves are confined that have been purchased for exportation.

The gardens belonging to the castle are very extensive, being near eight miles in circumference, and are without any sort of inclosure, except on the south side; they are very fertile, and produce almost every thing natural to hot climates, particularly oranges, lemons, citrons, guavas, plantains, bananas, cocoa-nuts, cinnamon, tamarinds, pine-apples, &c. with several sorts of European vegetables, as fallads of various kinds, cucumbers, pumpkins, water-melons, and puffball; the best roots are yams and potatoes, and sometimes they have good turnips raised from English seed.

The

The Negro town at Cape Coast Castle is large and populous; and the inhabitants, though pagans, are very civil and industrious; some of them are employed in getting gold, others in fishing, and some attend to agriculture, by whose industry the rest are supplied with the necessaries of life.

In the neighbourhood of Cape Coast Castle are two small forts, which belong also to the English, and are each just three quarters of a mile from the castle; one of them is called Phipps's Tower, and the other Fort Royal, or Queen Anne's Fort; the former is a small round tower situated on the eminence of a steep hill by the side of Cape Coast gardens, and was built by general Phipps, from whom it received its name; it stands north-west from the town, and mounts seven guns. Fort-Royal stands near a small village called Manrow, and is built on a hill named Dacstein, or the Danish Mount, because the Danes had formerly a fort on the same spot; it is a square brick building, and has 18 guns, seven of which are mounted on the top of the fort, and eleven on the platform. The garrison consists of six whites and 12 blacks, who are daily relieved from Cape Coast Castle.

The town of Manrow is situated beneath the fort, and is almost inaccessible, by means of the great rocks that surround it; it is very small, and the few inhabitants that live in it are chiefly fishermen, labourers, or salt-boilers.

From this town begins the small kingdom of Sabu, or Sabot, which extends two leagues along the coast, and four inland to the north; however, it is a plentiful spot, and the inhabitants of it are reckoned the most industrious on the coast. The first place we meet with here is Queen Anne's Point, a small fort belonging to the English: it is situated on a hill about a mile from Fort Royal to the west, and two miles from a Dutch fort called Nassau to the east; it mounts five guns, and has a garrison of five whites and the same number of blacks.

The Dutch fort stands on a hill, near a small village called Mowri; it is almost square, and has four batteries, mounted with 18 pieces of cannon; the walls are higher than any fort on the coast, that of El-Mina excepted; two of the batteries, which are next the sea, are enclosed by a very spacious and convenient curtain; and the angles are ornamented with four beautiful square towers. It was built by the Dutch, and was their chief settlement on this coast at the time the Portuguese were in possession of El-Mina.

The village of Mowri contains about 200 huts, the inhabitants of which are chiefly fishermen, and pay a fifth of what they catch as a tribute to the Dutch factor.

Fantyn, the next division we come to, extends about 10 miles along the coast, and contains many villages well inhabited; it has no king, but is under the government of a brasso, or leader, whose power is greatly restrained by the old men, or counsellors, who frequently act agreeable to their own inclinations, without paying any respect to the brasso. The inhabitants on the coast carry on a great trade in gold, fish, and salt; but the inland people are chiefly employed in agriculture, and supply the markets with fruit, corn, and palm-wine.

The first material place we meet with here is Anamaboe, where the English have a small but very neat fort; it is seated on a rock about 50 yards from the sea, and is built of stone and brick; next the sea it is defended by two flankers, and on the other side by two turrets; it mounts 12 guns, and the garrison consists of

30 people, 12 of whom are whites and the rest blacks; within are several good warehouses, and the apartments for the principal officers are very elegant, and conveniently disposed. The landing here is very dangerous, the shore being lined with rocks; so that the goods from the ships are carried ashore in canoes to a narrow sandy beach under the fort, enclosed with a mud wall about eight feet high, within which are apartments for the blacks and other servants belonging to the company.

The adjacent country abounds with hills, five of which are close together, and very lofty, so that they make an excellent land-mark, being very conspicuous many miles at sea: the hills are intermixed with a great variety of trees, which make the prospect exceeding pleasant; but the most plentiful are the palm-trees, and the wine extracted from them is said to be superior to all other in Guinea.

The town of Anamaboe is very large and populous, containing at least as many people as are in the two kingdoms of Sabu and Commedia; the inhabitants are very stout and warlike, but they are desperate and treacherous, and the greatest cheats on the whole coast.

It was from this part of the Guinea coast that an English captain, in the year 1749, went up the country, with some of his people, to traffic, where he was introduced to a Negro king, who had 40,000 men; this prince, being captivated with the polite behaviour of the English, entertained them with the greatest civility; and at last reposed so much confidence in the captain as to entrust him with his son, about 18 years of age, with another sprightly youth, to be brought to England, and educated in the European manner. The captain received them with great joy, but they were no sooner safe in his possession than he basely sold them for slaves. In a short time after he died, and the ship coming to England, the officers related the whole affair; on which the government sent to pay their ransom, and they were brought to England, and put under the care of the right hon. the earl of Halifax, first commissioner of trade and plantations, who gave orders for clothing and educating them in a very genteel manner. They were afterwards introduced to his majesty, richly dressed in the European manner, and were graciously received. They appeared several times at the theatres, and one night in particular at Covent Garden, to see the tragedy of Oroonoko. They were received with great applause, which they acknowledged by a genteel bow, and then took their seats in a box. The seeing persons of their own colour on the stage apparently in the same distress from which they had been so lately delivered, the tender interview between Imoinda and Oroonoko, who was betrayed by the treachery of a captain, his account of his sufferings, and the repeated abuse of his placibility and confidence, strongly affected them with that generous grief which pure nature always feels, and which art had not yet taught them to suppress; the young prince was so far overcome, that he was obliged to retire at the end of the fourth act. His companion remained, but wept the whole time; a circumstance which affected the audience yet more than the whole play, and doubled the tears that were shed for Oroonoko and Imoinda.

These young Africans were baptized by the reverend Mr. Terrett, rector of the Temple, who took great pains to instruct them in the Christian faith. They appeared perfectly settled during their stay in England; but the young prince being desirous of seeing his royal father, he, with his companion, politely took their leave, and arrived safe at Anamaboe in the month of December 1750.

* The singular circumstances that occasioned the African prince to pay a visit to England, gave rise to several publications during his stay here. Among these was an admirable poem, intitled, *The African Prince now in England, to Zara at his Father's Court*; of which the following is an abstract:

"Princes, my fair, unfortunately great,
"Born to the pompous vassalage of state,
"Whene'er the public calls, are doom'd to fly
"Domestic bliss, and break the private tie.

"Fame pays with empty breath the tolls they bear,
"And love's soft joys are chang'd to glorious care;
"Yet conscious virtue, in the silent hour,
"Rewards the hero with a noble dower.
"For this alone I dar'd the roaring sea,
"Yet more, for this I dar'd to part with thee.
"Bleed the dread voyage, and the day decreed,
"When, dusky's victim, love was doom'd to bleed;
"Too well my memory can those scenes renew,
"We met to fight, to weep our last adieu.

The Negro sovereign, penetrated with gratitude for the paternal attention shewn to his son by the earl of Halifax, sent presents of a considerable value to that nobleman, among which were two Negro boys of the same age as the young prince and his companion. These his lordship took particular care of, and provided for them in a very decent manner: the one being exceedingly fond of, and properly initiated in the culinary art, became his lordship's cook; the other attended him to Ireland at the time he was lord-licutenant of that kingdom, when the office of serjeant-trumpet (a place for life of 100l. per annum) becoming vacant, his lordship presented it to his black. The former died several years ago, having fallen a martyr to excessive drinking: the latter, who died very lately, was universally esteemed for his affability and politeness, and was well known in London by the appellation of *The Gentleman Black*. He married a white woman of a considerable family, and some fortune, who broke her heart for the loss of him, and was buried in the same grave a few weeks after his interment.

About two miles from Anamaboe are two villages distinguished by the names of Great and Little Cormantin; the latter of which is a very insignificant place, but near it the Dutch have a small fort called Amsterdamsdam. It is a square building of rock stone, strengthened with three small, and one large battery, and is mounted with 20 pieces of cannon. In the center is a large tower, the upper part of which is formed like a cupola, and on the top of it is the flag-staff: within are convenient apartments for the officers of the garrison, which consists of 25 whites, and the like number of blacks. The prospect from the top of the tower is exceeding pleasant, as it not only commands the sea, but an extensive view of the adjacent country. This fort once belonged to the English, from whom it was taken by de Ruyter, the Dutch admiral, in the year 1665.

Great Cormantin is about half a mile below the fort: it is situated on a hill, and is very large and populous, containing at least 800 people. The lands about both villages are very fertile, and the inhabitants are chiefly employed in agriculture and fishing.

A little to the east of these villages is a place called Tantomquerri, where the English have a small but regular fort, having four flankers, on which are mounted 12 pieces of ordnance. It is pleasantly situated near the sea side, but the landing-place is inconvenient and dangerous.

" If in some distant land my prince should find
 " Some nymph more fair, you cry'd, as Zara kind—
 " Mysterious doubt! which cou'd at once impart
 " Relief to mine, and anguish to thy heart.
 " Still let me triumph in the fear express'd,
 " The voice of love, that whisper'd in thy breast;
 " Nor call me cruel, for my truth shall prove,
 " 'Twas but the vain anxiety of love.
 " How vainly prou'd the arrogantly great
 " Presume to boast a monarch's godlike state!
 " Subject alike, the peasant and the king,
 " To life's dark ills, and care's corroding sting.
 " From guilt and fraud, that strikes in silence sure,
 " No shield can guard us, and no arms secure,
 " By these, my fair, subdu'd, thy prince was lost,
 " A naked captive on a barb'rous coast.
 " What dreadful change! abandon'd and alone,
 " The shou'dered prince is now a slave unknown;
 " To watch his eye no bending courtiers wait;
 " No hailing crowds proclaim his regal state;
 " A slave, condemn'd, with unrewarded toil,
 " To turn, from morn to eve, a burning soil!
 " At night I mingled with a wretched crew,
 " Who by long use with woe familiar grew;
 " Of manners brutish, merciless and rude,
 " They mock'd my sufferings, and my pangs renew'd;
 " In groans, not sleep, I pass'd the weary night,
 " And rose to labour with the morning light.
 " But, from this dreadful scene, with joy I turn;
 " To trust in Heav'n, of me let Zara learn.
 " The wretch, the sordid hypocrite, that sold
 " His charge, an unsuspecting prince, for gold,
 " That justice mark'd, whose eyes can never sleep,
 " And death, commission'd, smote him on the deep:

The kingdom of Acron, which comes next, extends from the borders of Fantyn, to a famous place called the Devil's Mount. It is divided into Great and Little Acron; the former of which is a republic, and the latter a kingdom; and notwithstanding they are independent of each other, yet the inhabitants live in perfect amity. They are a very industrious people, and apply themselves with such diligence to agriculture, that great quantities of grain are exported from hence to other parts of the coast.

The country of Agonna is also very fertile and pleasant; and the inhabitants are distinguished for their ingenuity in making various articles of gold and silver. It contains several remarkable villages, the first of which is called Winneba, or Wimba, and is pleasantly situated, being surrounded with beautiful lofty trees. Here the English have a fort, of much the same size and form with that at Tantomquerri. It stands on a rising ground about 14 yards from the sea-side, from whence there is a handsome avenue encompassed by trees, that leads to the outer gate. It has also a large spur, which is of infinite service, as it not only contributes to the strength of the fort, but is a security to them by night from the ravages of wild beasts.

The kingdom of Agonna is remarkable for being always governed by a woman, who, to preserve the sovereignty in her own hands, lives unmarried; but that she may not want a proper companion, she generally purchases one of the handsomest slaves she can meet with, who is prohibited, on pain of death, from ever intriguing with any other woman. Her eldest daughter is next heir to the crown, her sons being all sold as slaves, or otherwise disposed of, so as not to interrupt the succession in the female line. The daughter is taught the same political maxims practised by her mother, and, when of proper age, is allowed the same indulgencies in having a male companion.

Aquamboe, the last place we have to mention on the Gold Coast, is situated chiefly within land, and is of considerable extent. The maritime part of it is called Acra, and was formerly a kingdom of itself; but in 1680, or 1681, it was conquered by the inhabitants of Aquamboe, to whom it has ever since been tributary.

The country of Aquamboe is not so fertile as the other parts described, there being very little fruit, or any kinds of grain; and what cattle they have, are brought from other parts. However, it is a good sporting country, and abounds with hares, rabbits, squirrels, red and fallow deer, wild goats, pintado hens, and other fowl. The hares are so plentiful, that the blacks kill

" The generous crew their port in safety gain,
 " And tell my mournful tale, nor tell in vain!
 " The king, with horror of th' atrocious deed,
 " In haste commanded, and the slave was freed.
 " No more Britannia's check, the blush of shame
 " Burns for my wrongs, her king restores her fame;
 " Propitious gales, to freedom's happy shore,
 " Wait me triumphant, and the prince restore;
 " Whate'er is great and gay around me shines,
 " And all the splendor of a court is mine!
 " And knowledge here, by plenty refin'd,
 " Sheds a blest radiance o'er my bright'ning mind;
 " From earth I travel upward to the sky;
 " I learn to live, to reign, yet more, to die.
 " O! I have tales to tell, of love divine—
 " Such blissful tidings! they shall soon be thine,
 " I long to tell thee, what, amaz'd, I see,
 " What habits, buildings, trades, and polity!
 " How art and nature vie to entertain,
 " In public shows, and mix delight with pain.

" O! Zara, here, a story like my own,
 " With mimic skills, in borrow'd names, was shewn;
 " An Indian chief, like me, by fraud betray'd,
 " And partner in his woes, an Indian maid.
 " I can't recall the scenes, 'tis pain too great,
 " And, if recall'd, should thunder to relate.
 " To write the wonders here, I strive in vain,
 " Each word wou'd ask a thousand to explain.
 " The time shall come, O shroud the ling'ring hour!
 " When Zara's charms shall lend description pow'r.
 " Farewell! thy prince still lives, and still is free;
 " Farewell! hope all things, and remember me."

them

them with sticks as they pass along on their ordinary occasions. Among the deer is one species that are exceeding beautiful, and perhaps the most delicate animal to be met with in the universe. It is about eight or nine inches in height, and the legs so small as not to exceed the circumference of a goose's quill. The males have two horns turning back on their head, about three inches long, without branches or antlers; they are crooked, and of a shining black colour. They are very tame and familiar, but of so tender a nature that they cannot bear the sea; for notwithstanding the attempt has been several times made, and every means used that could be thought of, no one was ever yet brought alive to Europe.

At Acra are two forts, one belonging to the English, and the other to the Dutch. The former is called Fort James, and is a strong, spacious building. It is situated on the top of a steep rocky cliff that hangs over the sea, and has a battery just under the wall of 20 pieces of cannon; besides which the fort has several large flankers mounted with 27 pieces of ordnance. The walls, which are of stone, are very thick and lofty, and in the center of the fort is a square tower, with a small spire, on the top of which is the flag-staff. The garrison consists of 20 whites and 30 blacks. Near the fort is a small village called Soko, the inhabitants of which make a point of trading only with the English.

The Dutch fort is called Creveccur, and is situated on a rocky head-land, about a musket shot from Fort James; and, though boats can come up to the strand with safety, yet the landing may be easily opposed by the guns of the fort, and the small arms of the garrison. The building is of a square form, with four batteries, which, with the curtains, are of stone, but they are neither so thick or high as those of the English fort. Within is a large, flat square house, with a platform, and the apartments are convenient both for the officers and garrison, which consists of 15 whites, and 25 blacks.

At a small distance from the Dutch fort is another called Christiansburgh, which belongs to the Danes, and is the only one they have on this coast. It is a square building strengthened with four batteries, planted with 20 guns. It appears very beautiful, and seems like one continued battery, for the roof being entirely flat, the cannon may be conveniently moved to any part of it.

A late writer says, "Considering the warlike disposition of the black on this part of the coast, it is strange they ever permitted the Europeans to build three such good forts so close together: but so great is the power of money in this golden country, as well as in other parts of the world, that one of the kings of Acra being gained by considerable presents, which the Danes and Dutch made him, granted them that liberty; at first, they asked to build each of them a storehouse to settle a factor in, under the obligation of seven marks of gold yearly for each house. The houses thus built, the Dutch and Danes never rested insinuating to the natives, that whereas they were continually exposed to the assaults of their mortal enemies, the Aquamboes, it would be for their safety to allow these houses to be turned into forts, to protect them and their families with their cannon. By this means they prevailed to have these places put in the condition they now are."

The country round Acra is exceeding pleasant, not being so woody as other parts of the coast; but it is much less fertile, owing to its being almost depopulated by the frequent wars with the Aquamboes. The European forts are chiefly supplied with provisions brought from Cape Coast, Anamaboe and Cormantin.

The trade carried on here consists chiefly of gold and slaves, which are more plentiful than in any other part of the Gold Coast. A market is held three times a week for the sale of these commodities at a village called Abeno, about 20 miles from the coast, where the Negroes resort from the inland countries. The gold is reckoned as good in quality as that at Axim, or any other part of the whole coast; and the slaves being so numerous is occasioned by the frequent wars with the neighbouring nations, which being very populous, most

of the prisoners taken on both sides are sold as slaves to the Europeans. The goods they take in return for their slaves consists of cowries, woollen cloth, Silecia linen, red and yellow bugles, knives, fire-arms, powder, chintz, &c.

The eastern boundary of the Gold Coast is terminated by the river Volta, so called by the Portuguese, from its rapid flux and reflux. It discharges its waters with such violence into the sea, that it is sometimes visible several leagues from the shore. The extent of its course inland cannot be ascertained, as it is impossible to penetrate it. From its amazing rapidity numbers of whole trees are frequently brought down with it, which sticking fast at the mouth of the river, occasion violent agitations of the waves; so that it can only be passed at certain times in the year, which are generally betwixt the months of April and November, this being the dry season, and the reflux of the river not so rapid. At the mouth of it is a small island, steep on each side, and covered with lofty trees. The shore is bordered all along with a large sandy strand, forming several small bays, which, about a league to sea, are at least nine fathom deep. On each side the river, a few miles from the mouth, the country is open, and adorned with a great number of palm-trees planted at equal distances; but farther up it is woody, and rises into hills and very steep mountains.

S E C T. IV.

The SLAVE COAST.

THIS part of Guinea is very extensive, but as the coast is remarkably winding, its distance, in a straight line, cannot be properly ascertained. It commences at the river Volta, from whence, to the river Beuais, are about 195 miles; from thence to Cape Formosa, 135; and from thence eastward to the mountains of Ambrises, 165; and thence southward to the river San Bonita, the utmost boundary of the country, 120; in all 615 miles. It is bounded on the east by the kingdom of Benin; on the west, by the Gold Coast; on the north, by Biafara, with the desert of Seth; and on the south by the Atlantic Ocean.

The whole coast contains four kingdoms, namely, Coto, Popo, Whidah, and Ardrah; but the two last form the principal part of it.

The kingdom of Coto (by some called the Land of Lampi) begins at the river Volta, and extends eastward to Little Popo, a distance of about 50 miles: it is a flat, sandy, and barren country, and the only trees to be found in it are the palm and wild cocoa. The town, or village of Coto, otherwise called Verbon, is about 14 miles from the river Volta, and was formerly the residence of the king. The inhabitants of this kingdom practise much the same customs and maxims as those of the Gold Coast, except being more fond of their fetiches, in the number of which consists their principal wealth. They are poor and illiterate, and their chief traffic consists in slaves, whom they steal from the inland countries, and sell to the Europeans.

The kingdom of Popo extends about 30 miles, and is divided into two parts, by the names of Great and Little Popo. The last is remarkably sandy, and so barren that the inhabitants are supplied with all their provisions from Whidah. They chiefly live by plunder and stealing slaves, in both which they exceed their neighbours of Coto, being of a more courageous and warlike disposition. They are also great cheats, and frequently take in the Europeans by deluding them on shore in expectation of slaves, at a time they have not one to dispose of, when they not only seece them, but sometimes detain them for several months before they procure the number wanted, and then take the advantage by fixing on them an exorbitant price.

The town of Little Popo is situated on the shore about 10 miles from Coto. It is a poor, miserable place, and consists only of a number of straggling huts, inhabited by people whose lives are chiefly spent in concerting measures for the destruction of their fellow-creatures.

The kingdom of Great Popo is not so barren as those already

already mentioned; for in the inland parts are great plenty of various kinds of fruits, as also cattle and poultry. The town stands on an island formed by marshes, and is divided into three parts, each distinct from the other. It is the residence of the king, whose palace is very large, consisting of a number of huts, inclosed by lofty trees. The passage to the royal apartments is through three courts, each of which is guarded by a number of soldiers. In the farthest of these is the king's audience room, where his nobles and principal officers occasionally assemble to consult his majesty on affairs relative to the government of the nation. The king has a great number of concubines, two of whom constantly stand by him with fans to cool and refresh him. He is very fond of tobacco, and spends the principal part of his time in smoking and conversing with his concubines. His dress consists only of a long gown of brocade, with an officer cap on his head, and sandals on his feet.

The town of Great Popo is the only place in the kingdom that merits the least notice, the rest being only small hamlets of five or six insignificant buildings, whose inhabitants, on the least apprehension of danger, immediately retire to Great Popo.

The blacks of this kingdom are not less attentive to plunder and rapine than their neighbours, neither are they very difficult in the objects they pitch on; for as they are thieves by profession, they will as readily steal from a friend as a foe. They carry on some trade in slaves, but their chief advantages arise from the fish caught in the rivers, which they not only sell to their neighbours, but also export great quantities of them to foreign countries.

The Dutch had once a settlement here, but trade being greatly injured by the frequent wars between Popo and Whidah, they suddenly left it, and have not traded there for many years. Since their time the French have settled a small factory at Popo, with two agents and some Negroes, who are subordinate to the director-general at Whidah, from whom they receive goods, and to whom they remit slaves. This trade is carried on by land, and every precaution is used to prevent the property being lost by the way: the common method is to oblige the person who sells the goods, to convey them to the frontiers of Whidah, where they are sure to be safe; but if any accident happens by the way, the seller is subject to the loss.

The Kingdom of WHIDAH.

THIS kingdom extends from the last about to leagues along the shore, and in the middle reaches six or seven inland; after which it divides itself like two arms, being in some places 30 or 40 miles broad, and in others much more. It is bounded on the east by the kingdom of Ardrah; on the west, by the river Volta; on the north, by the country of Dahomy; and on the south, by the Gulph of Guinea. It is a fine, fertile country, being watered by two excellent rivers, both of which take their rise in the kingdom of Ardrah. The southernmost of these runs within about a league and an half of the sea, and is called the river of Jakin, from a town of that name in the kingdom of Ardrah. It is only navigable for boats, some parts of it not being more than three feet deep. The other river is called Euphrates; it runs about a league to the south of Xavier, or Sabi, the capital of Whidah, and is much deeper than the former. The water is exceeding good; and the river would be navigable, were it not for the banks and shoals in the channel. At the mouth of this river is the road where the ships ride, but the landing is exceeding dangerous on account of the prodigious swell of the sea, particularly in the months of April, May, and July.

These rivers greatly contribute to the fertility of the country, which is acknowledged by all Europeans to be one of the most delightful spots in the universe. The coast part is ornamented with a variety of lofty and beautiful trees, which are planted in such order as to form the most agreeable retreats. From the coast the country rises with a fine easy ascent for the space of 50 miles, commanding, in most parts of it, a fine pro-

spect of the sea. The fields are every where cultivated, and instead of hedges or other fences, are divided by beautiful groves of trees; in short, the whole country appears as one continued garden, and its beauties may be much easier conceived than described.

The kingdom of Whidah is divided into 26 provinces or governments, which are given to the grandees of the country, and are hereditary in their families. The king is at the head of these, and has the government of the province of Xavier, so called from the capital of the kingdom. Each of these provinces has several small villages or hamlets that are subordinate to it; so that the whole kingdom appears to be one large and populous town divided into different parts by gardens, lawns, and groves.

Natural History of WHIDAH.

THE soil of this country is so fertile, that as soon as one harvest is over, the ground is sown with some other grain; so that they have two and sometimes three crops a year. They plough their land in ridges, by which means the dews falling in the hollows, and the sun heating the sides, whatever is planted soon comes to perfection. The grain consists of rice, millet, and maize, or Turkey corn. The Negroes are so industrious that they will not suffer any spot of ground to lie uncultivated; even the enclosures of their houses and villages are planted with melons and other fruits; and instead of highways they have only small paths that lead through the fields from one village to another.

The fruits here consist of oranges, lemons, bananas, ananas, plum-apples, water-melons, citrons, and tamarinds; there are also prodigious numbers of palm-trees, but they are chiefly cultivated by the natives for the sake of the oil, they being so little fond of the wine, that few of them take the trouble to draw it.

All the roots produced on the Gold Coast grow here; besides which they have cabbages, carrots, turnips, radishes, parsley, and various kinds of fallads, all of them little inferior in quality to those of Europe.

Among their pease is one species of a very peculiar nature; they produce small trees like those that bear the pimento, or red pepper, but they have no flower, and seldom exceed six feet in height; the pease grow in a bag or membrane, almost as strong as parchment, placed beneath the stem amongst the roots, which yield nourishment to the plant; the bag contains in general about 150 pease: when the leaves begin to grow yellow, they pull up the plant with the roots, open the bag, and extract the pease; but if they chuse to have them very tender, like those of Europe, they pull up the plant while the leaves are green. They sow these pease at the end of the rainy season, and they grow so fast that they are fit to gather in six weeks. They are as well tasted as the pease of Europe, are easy of digestion, and make excellent soup.

The country about Whidah being so universally cultivated, they are seldom troubled with wild beasts; but in the more inland parts there are elephants, buffaloes, and tygers; and a greater plenty of all sorts of apes and monkeys than in any other part of Guinea. There are also many deer and hares, the latter of which are much like those of Europe.

The tame beasts are, oxen, cows, goats, sheep, and hogs, all of which are much larger, and the flesh better tasted than those of the Gold Coast; the hogs in particular are exceeding large, and the flesh as white and sweet as those of England. This indeed is little to be wondered at, for the poorer sort of Negroes pay more regard to their hogs than to themselves, and feed them much better.

Their tame poultry consists of cocks and hens, geese, ducks, and turkeys; besides which they have great plenty of wild fowl, as partridges, pheasants, thrushes, pintados, wild ducks, teal, woodcocks, ortolans, and ring-doves. There are also many parrots, which are chiefly grey, with some red feathers on the head and the tips of their wings and tails.

The crown bird is likewise found here, but it is not so beautiful as those of the Gold Coast, which have been

already

already described; however, here are several other sorts of birds, whose peculiarities merit particular attention.

The first of these is the kurbalot, or fisher; it is a small bird, about the size of a sparrow, and its plumage is beautifully variegated; the bill, which is as long as the body, is very strong and sharp, and is furnished on the inside with small teeth, not unlike those of a saw. They build in high trees by the sides of the rivers, and their nests are composed of earth mixed with feathers and moss: they make their nests at the extremity of the most slender branches, where they hang by a reed or straw about a foot long; they are of an oval form, and are entered by a projection at the top that bends a little, so that the inside is perfectly secure from the weather. These birds not only fly in the air, but skim on the surface of the water with prodigious swiftness. They are exceeding numerous, and breed so fast, that sometimes a dozen nests are found on the same tree.

The aigret is a bird of the heron kind, but is remarkable for the colour of its legs and feet, which are of a deep red: the body is about the size of a goose, and the feathers are of a darkish colour intermixed with white; the neck is long, but the tail is remarkably short; the bill, near the head, is of a blueish colour, but towards the point it is black. They are little used by the negroes, their flesh being dry and ill tasted.

The bustard here is about the size of the Guinea hen, and the flesh of it exceeding good. The bill is of a whitish colour, and much longer than those of Europe. The eyes are large, the iris hazle-coloured, and the eye-lids of an ash-colour. The sides of the head, all round the eyes, are of a bright brown, but the top of the head and the whole neck, are covered with black feathers hanging a little loose, with narrow points. The back, rump and tail are of a bright brown; and the feathers on the latter have transverse black bars. The quills, or greater wing feathers nearest the back are brownish, with black spots, and the middle quills white, with transverse bars of black. The legs are long, and the toes short in proportion, being void of feathers some way above the knees. The toes are only three, all standing forward, and they are covered with scales of a white colour, but the claws are dusky.

The bird called the Numidian Damself is very delicate in its construction: the body is long and taper, as are also the legs. The feathers on the upper part of the wings and back are of a light colour, but the tail, which is long and ragged, is black. The sides of the head are white, and from the top of it behind hangs a long tuft, which reaches for several inches down the back part of the neck. It is a bird much esteemed among the blacks, the flesh of it being firm and well tasted.

The Monoceros is a very ugly bird, and the flesh of it harsh and disagreeable. It is short and thick, of a dark colour, except the wings and upper part of the back, which are white. The beak is long and very thick, and the tips of the wings reach to the upper part of the legs. The neck is short and thick, as are also the legs, and the claws in particular are remarkably large. It is a voracious bird, and lives chiefly on fish.

The Guinea hen, or pintado, has a round back, with a tail turned downwards like a partridge; and the feet are furnished with membranes or webs like water-fowls. The head is covered with a kind of casque, or helmet, and the whole plumage is black, or dark grey, speckled with white spots. It is of the size of a common fowl, and the casque on the middle of the head is of a horny substance, and a dusky red colour. Under the bill are wattles, but they do not proceed from the lower chap as in hens; they flow from the upper, and the head is bare of feathers, but on the upper eye-lids there are long black hairs that turn upwards. The bill is like that of a common fowl, but in some of them, at the root of it, there is a small tuft, consisting of twelve or fifteen threads, one third of an inch in length, and as thick as a pin, and in substance much like the bristles of a hog. On each side of the bill there is a blueish skin, which extends towards the eye, and surrounds it but becomes black in that place. This skin forms the eye-lids, and being lengthened and becoming double, make the appendices or wattles of the cheeks. They are of different shapes,

some being oval, some square, and others triangular. They are of a red colour in the female and blue in the male. The ears are placed behind the wattles, and are quite uncovered; but the apertures are very small. The feet are of a greenish colour, and covered with large scales before, but behind there is only a rough skin, like shagreen leather; and the hinder toe is short. They go together in large flocks, and feed their chickens indiscriminately, each attending to those that first come in their way.

The swans here are very different in shape to those of Europe. From the head to the shoulder of the wings they are white; but from thence to the tip the colour is a dark brown, as is also the tail. The legs are long and taper, and the back is also long and very thick, but terminates with a sharp point. Their flesh is very coarse, and rather obnoxious than grateful to the palate.

The rivers here produce great plenty of various kinds of fish, particularly eels, mullets, soles, thornbacks, and a sort of white fish, in shape much like our pike. They have also great quantities of shrimps, craw-fish, lobsters, scollops, and other shell-fish. The latter are found near the mouths of the rivers, where the water is brackish, and are reckoned much better than those caught in the sea.

Notwithstanding the sea runs violently high in the road of Whidah, yet it abounds with fish, which are caught by the natives with lines, they being strangers to the use of nets. Among the fish caught here is a remarkable one, called by the natives the ape or monkey fish. It is in general about ten feet long, and between three and four broad, from the extremity of the neck till within a third of its length, when it diminishes insensibly, ending in a long round tail. The head is round, the eyes small, and the chin short; and the upper lip is furnished with hair like whiskers. The neck is very distinct from the body, and on that part of it next the head is a round excrecence like a crown. It has four fins which resemble the beard or whiskers of a whale: the two foremost are so situated that they supply the place of hands, for he can convey any thing with them to his mouth. The hinder fins are placed beneath the middle of the belly, and are less than the former. It has no scales, but a skin spotted with small pimples like that of the shark. It is of a black colour, and shines when first taken out of the water, but when dead it loses its lustre. The flesh is tolerably good, and in its taste greatly resembles lean beef. It is a lively fish, and swims very swift. When he appears first on the surface of the water, before he takes the hook, his motions are truly diverting. He comes gently near it, looks at it, tastes it with the edge of his lips, and then quits it. After several evolutions he at length swallows it, and when he is entangled he throws himself into such postures, as to afford a most laughable scene to the spectators.

Among the reptiles here are great numbers of snakes, or serpents, but they are chiefly of two sorts. The first of these is black and poisonous, but the other is quite harmless, and worshipped by the natives as their greatest fetish. The poisonous sort are about twelve feet long, and three inches in diameter. They have a flat head, with two large crooked teeth; and always creep with their head erect and their mouth open, and attack their prey with great celerity.

The fetish snake has a large round head, with beautiful eyes; the tongue is short, pointed like a dart, and their motion is exceeding slow; their tail is slender and sharp, and the skin very beautiful, the ground of it being white, with wavy streaks or spots of yellow and brown agreeably intermixed. They are so gentle that they will not hurt any creature except the venomous serpents, to whom they have the greatest enmity, and seem to take a pleasure in destroying them. Both Negroes and Whites handle and play with them without the least danger.

The blacks consider these snakes in so sacred a light, that should either a Negro or a White man kill one of them, whether on purpose, or by accident, his life would pay for it. Of this the following tragical instance is recited by a late writer: "When the English," says he,

first settled in Whidah, a captain of that country having landed, and howled his cargo, his men found one night a snake in the lodge, which, not thinking any harm, they immediately killed and threw out before the door. The Blacks next morning seeing the dead snake, and the English as innocently owning they had killed it, the natives massacred all that were in the lodge, set fire to it, and destroyed all the goods." The English, deterred by this cruelty, discontinued from going to trade there for some time; but at length some of them again venturing, on their arrival, the Negroes shewed them some of these snakes, and desired they would not hurt them, by reason they were sacred: this request the English readily obeyed, and no material accidents have happened to them ever since.

The Portuguese once fell into a like dilemma with the English. One of their ships being to leave the place, the captain, out of curiosity, intended to carry one of these serpents to Brazil. Accordingly he got one, and when the vessel was ready to sail he put it privately into a box, and embarked with his prize in a canoe, which was to carry him over the bar to his boat. The canoe, however, notwithstanding the weather was calm, overfet, and the Portuguese was drowned. The Negroes having recovered their canoe, returned ashore with the box, which they broke open in hopes of plunder; but what was their confusion, when instead of merchandize, they found their fetish! By their outcries the people were soon informed of what had happened, and of the sacrilege the Portuguese had committed; but as the offender was dead, the priests and populace fell on the Portuguese, plundered their magazines, massacred all of that nation, who could not escape time enough to the other Europeans; and it was with great difficulty, and by considerable presents, that they were so far appeased as to suffer the Portuguese to continue in the country.

If a white man should happen by chance to kill one of these serpents, the only means to secure him are, to fly immediately to the king and satisfy him that it was not done designedly; in which case, and a handsome present made to the priests, he may probably escape the rage of the populace; but even then his situation is very dangerous.

Before we quit this subject we shall take notice of a whimsical story relative to one of these snakes, mentioned by Bolman. "A snake," says he, "once placed himself over the table where I always dined, and though he might be easily touched, yet no person could be found, who would venture to take him away. However, I was afterwards very well paid for his lodging; for some of the great men of Whidah dining with me one day, happening to talk about the snakes, I glanced my eye to that which was over their heads, and told them, that not having eaten any thing for fourteen days, he must certainly at last die with hunger, if he did not speedily remove his quarters. My guests answered, that although I was not aware of it, the snake undoubtedly had part of my victuals out of the dishes, which he knew how to come at. I took the hint, and next day told the king, in presence of the same persons, that one of his fetishes had made bold, uninvited, to eat at my table for fourteen days; adding, that I thought it was but reasonable that I should be paid for his board, otherwise I should be obliged to discharge my house of this bold intruder. The king, who was always diverted with such sort of discourse, desired me to let the snake remain where it was, and promised to provide both for him and me; which he accordingly did, by sending me a fine fat ox the same evening."

The same writer says, "If a fire breaks out, in which one of these snakes happen to be burnt, all that hear of it stop their ears, and give money to reconcile them to the consumed fetish, of whom they have been so careless; since they believe he will quickly return and revenge himself on those who have been the occasion of his death."

The methods in which the blacks particularly worship these serpents will be noticed when we come to treat of their religion.

Of the Persons, Dress, Manners, Customs, &c. of the Negroes of Whidah.

THE Whidah blacks of both sexes are generally tall, lully, and well proportioned; but their colour is not so shining a black as those of the Gold Coast. Their dress consists of three or four ells of a stuff called Paen, which is wrapped round the waist, and then descends to the middle of the leg. The ladies wear a silk garment, with two or three rows of fringes, the bottom of it covering the feet. Sometimes they wrap themselves round with a piece of the above-mentioned stuff Paen, and bring part of it over the head and round the shoulders like a mantle. The better sort of the men are distinguished by their hats, which they purchase of the Europeans; the larger they are the better they like them, and are particularly proud of them after they are old and rusty; others have bonnets made of deer or dogs skin. They wear fringes of pearls or coral on their necks, and have bracelets of the same materials on their arms and wrists.

They are in general very illiterate, notwithstanding which they are more polite and civilized than any other people on this part of the coast. When two persons of equal condition meet, they both fall down on their knees, clap their hands, and mutually salute, by wishing each other a good day. They pay particular respect to their superiors, for when they chance to meet these they immediately fall on their knees, and kiss the earth thrice, clapping their hands, and congratulating them by wishing them a good day or night, which the superior returns, by gently clapping his hands together, but without altering his posture; all which time the inferior continues on the ground till the other departs. The same kind of ceremonies are also used by the younger to the elder brother, the children to their father, and the wives to their husbands.

The Whidah blacks not only differ from those on the Gold Coast in good behaviour and colour, but also in industry; for as the former are naturally slothful and indolent, so the latter are cleanly and assiduous to business; nor will they ever leave any work they undertake till it is thoroughly completed. Besides agriculture, the men make calabashes, wooden utensils, hardware, and several other things, which they execute with great neatness. The women are employed in spinning, and in planting and sowing their corn, yams, potatoes, &c. The Whidah cloth is about two yards long, and a quarter of a yard broad: it is of various colours, but those most in use are either white or blue.

Those that are very wealthy, besides husbandry, in which their wives and slaves are employed under them, drive on a very considerable trade, not only in slaves, but in many other commodities.

Notwithstanding these people are so polite and industrious, yet, next to the Chinese, they are the most artful thieves in the universe; and, like them, are extremely addicted to gaming. When they have lost their money and other property, they will play for their wives and children, and when they have lost them, stake their own liberty, and thus become slaves to their countrymen, who sometimes sell them to the Europeans.

The customs of the natives here are most of them the same as those practised by the inhabitants of the Gold Coast. One of the most material that differs from them, and perhaps from all other countries in the universe, is, the indulgence given to polygamy. It is no uncommon thing here for a poor man to have forty or fifty wives; a chief, or grandee, three or four hundred; and a king as many thousands. These wives, however, may be considered only as so many slaves, and indeed the principal part of those belonging to the great people are probably captives that happen to please their masters, who therefore rather chuse to keep them, than sell them to the Europeans.

Their marriage ceremonies are very trifling. When a man fancies a young woman, he applies to her father, and

and desires her for his wife, which is seldom refused. He then presents her with a fine pagné, or garment, as also necklaces and bracelets; after which he provides a grand entertainment, which concludes the ceremony. If a slave has a mind to marry a girl, who is the slave of another, he asks her of her master, without applying to her parents. The boys of this marriage belong to the master of the wife.

The women here cannot be considered in any other light than as slaves. They are in general obliged to till the ground for their husbands; and even the favourites, who are kept at home, are not exempt from work; besides which, they are obliged constantly to attend on their husbands, and behave to them with the greatest submission.

It is little to be wondered at that there should be such a prodigious number of slaves to be had here; for from the multiplicity of wives each man has, a great number of children must reasonably be expected. It is no uncommon thing to see fathers who have 200 children living at the same time; and it often happens that a man has half a dozen children born in a day, for they never cohabit with their wives while pregnant, which indeed is the only reason that can be given for their being permitted to take so many. A man's principal wealth consists in the number of his children, whom he can dispose of at pleasure, except his eldest son. On the death of the father, the eldest son inherits not only all his goods and cattle, but his wives, which he immediately holds and retains as his own, except his mother, for whom, in case she desires it, he provides a separate subsistence and apartment. This custom not only prevails among the common sort of people, but also the king and grandees.

The Whidah blacks are equally fond of dancing with those on the Gold Coast; and the methods they use in that exercise are much the same. Their musical instruments are also of the like kind, but are much better made, and not so harsh in their sound.

Circumcision is practised here as in most other parts of Guinea; but the time of performing the operation is uncertain, some doing it at the most infant state, and others not till the children are five or six years old.

They are subject to several diseases, particularly malignant fevers, and the flesh worms, the latter of which has been already described in our account of the Gold Coast. Their fevers are most prevalent in the months of June, July and August, and discover themselves by violent pains in the head and reins, an inclination to vomit, bleeding at the nose, and such a thirst that the tongue appears quite black. They have excellent physicians, so that though these disorders are frequent, yet they seldom prove fatal. The worst and most difficult disorder to cure, is the dysentery, which attacks people at all seasons of the year. It commonly arises from eating the country fruit to excess, or making themselves too free with spirituous liquors.

In case of sickness, the people here are greatly alarmed, and the mention of death has such an effect on them, that it frequently facilitates their illness. It is a capital crime to speak of it before the king, or any great man.

The religion of the Whidah blacks is in most respects the same as that professed by the inhabitants of the Gold Coast, only the number of their fetiches is much more considerable. Those of a public nature are four in number, viz. 1. The snake, or serpent, which, as already observed, is the principal. 2. The trees. 3. The sea. And 4. Agoye, or the god of counsils.

The snakes are kept in fetich houses, built for that purpose in groves; and to these the people sacrifice hogs, sheep, fowls, goats, &c. The principal snake house, or cathedral, is situated about seven miles from the king's village, and is built under a beautiful and lofty tree. It is called the Grand Snake, being the largest of them all, and is chiefly worshipped by the king and great men. The offerings made to this snake are very considerable, consisting not only of various kinds of provisions, but also money, pieces of silk or stuff, and all sorts of European and African commodities. These offerings are presented to the priest, or grand sacrificer,

who reconciles the disposal of them with the idol in such manner, as to enhance his own emolument.

An annual pilgrimage is made to the grand snake by all the nobility and great men of the kingdom, among the richest offerings and most valuable presents are bestowed. The great master of the king's household also goes once a year in the king's name, and offers presents to the snake for the preservation of the government. But the greatest piece of devotion paid to this idol is the solemn procession made after the coronation of a new king, the particulars of which are thus related by the Chevalier de Marchais, who was a spectator of the whole ceremony in the year 1725.

As soon as notice is given of these processions, the crowds are so great from all parts of the kingdom, that it would be impossible to pass, if care was not taken to range them in order on each side. For this end a great number of beades, or constables, with large rods or switches in their hands, go foremost to keep order and make way. These oblige the people, gathered near the temple gate, to sit on their heels and keep silence. Next follow 40 of the king's musketeers, four and four, with their captain at their head; then the king's trumpet-major, with 20 trumpets; and after him the drum-major, with as many drums, beating as loud as they can; next the chief player on the flutes, with 20 musicians on the same instrument. These three bands are the king's chamber-music, and sometimes play separately, sometimes together. Twelve of the king's wives, two and two, carrying the king's presents to the serpent, which consist of bujis, brandy, linen, callico, and silk; the king's valet-de-chambre alone, with a cane in his hand, bareheaded, and clothed like the grandees, his pagné trailing on the ground; 21 trumpets, three and three; 40 soldiers with muskets, four and four; 20 drums, two and two; 20 flutes, ditto; 12 of the king's wives of the third class, with large baskets of reeds on their heads, with viçuals for the serpent from the king; three of the king's dwarfs richly dressed, and long pagnes trailing behind them, which makes them look less; the grand master of the ceremonies, bareheaded, his cane in his hand, dressed like the grandees; 40 musketeers, four and four; 20 drums; 20 trumpets; 20 flutes; 12 of the king's wives, carrying the queen-mother's presents to the serpent; three valets of the queen-mother carrying her arm chair; the foremost has the back of the chair fastened to his shoulder, the two other carry the feet: three of the king's dwarfs, dressed like the former: after them comes the queen-mother, walking alone, her cane in her hand, magnificently dressed, her pagnes trailing behind, and on her head a reed hat, neatly wrought: three ladies of the palace richly dressed, but bareheaded; 12 women trumpets, two and two; 12 women drums; 12 women flutes; the grand sacrificer, bareheaded, his cane in his hand, richly dressed like a grandee; lastly, a body of 40 musketeers closing the procession, with some beades, or constables, to keep off the mob.

As these several bodies arrived at the place of the serpent, without entering the court, they prostrated themselves with their faces to the earth at the gate, clapping their hands, throwing dust on their heads, and giving shouts of joy. Mean time the men and women musicians, ranged on each side, made an horrible noise, while the soldiers kept continually firing with their muskets. The king's wives, who carried his presents, and those of the queen-mother, waited, ranged in a line in the outer court, till that princefs entered, and delivered those presents to the grand sacrificer. In doing this, she was assisted by the king's valet-de-chambre, the master of the ceremonies, and the three ladies of the palace, who were the only persons admitted into the temple. It did not appear that this princefs was admitted to see the serpent, for that is a favour not even allowed to the king, who is not suffered to enter the first hall, but makes his addresses to the serpent by the mouth of the grand sacrificer, who brings back such answers as he thinks proper. After this the procession returned to Sabi with the same order and ceremony as before."

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They invoke the snake, or serpent, on particular occasions, when they think their private fetishes have not sufficient power to protect them: these times are, when they are afflicted with drought or rain, famine, or other public calamities. The common people go daily in large bodies to their snake-houses, with drums beating and trumpets sounding, where they perform their worship, which consists of certain songs and dances to the honour of their idol, from whom they implore either a propitious journey, fair weather, a good crop, or whatever else they stand most in need of; to obtain which they present their offerings, and then return home.

The trees, which are their second public fetishes, are very lofty, and though they are formed by pure nature, yet they appear as if the greatest art had been bestowed on them. These trees are only prayed to and presented with offerings in time of sickness, more especially fevers, for the restoration of health. They believe this to be as much the business of the trees as the snake; but then the latter must not be forgotten, for they imagine (which is indeed certainly the case) that if he does them no good, he will not do them any harm. The sacrifices offered to the trees consist of leaves of millet, maize, or rice. These the priest places at the foot of the tree to which the patient is desirous of making his offering; if the latter compliments the former with a pecuniary present, he leaves them to be devoured by the beasts and birds; if not, when the patient is gone, he takes them home, and converts them to his own use.

Their third principal fetish, the sea, they firmly believe (and not without just cause) is able to do as much for them as the snake or the trees. But as no share of the offerings thrown into it can ever revolve to the priests, they teach the people to pay a small kind of distant adoration to it, which may be seen, and consequently worshipped in that manner at any part of the kingdom. Indeed, when the weather is so stormy as to hinder trade, the grand sacrificer is consulted, and according to his answer, a procession is made to the sea, where an ox or sheep is killed on the shore, letting the blood flow into the water, and at the same time throwing a ring into the sea as far as the strength of the arm will reach. The carcase of the beast sacrificed is the property of the priest, who disposes of it in such manner as he thinks proper; sometimes he divides it among the people, but in general he converts it to his own use.

Agoye, their fourth and last public fetish, is made of black earth or clay, and in form somewhat resembles a negro squatting. It is placed on a kind of pedestal ornamented with a slip of red cloth bordered with cowries: the head is crowned with lizards and serpents, intermixed with red feathers; and from the top issues the point of an assegaye that goes through a larger lizard, beneath which is a silver crescent. This idol is placed on a table in the house of the grand sacrificer; before it stands three wooden bowls, or half calabashes, in one of which are a number of small earthen balls. With this idol the people generally advise before they commence any capital undertaking, for which reason he is called the god of councils. Those who consult this fetish address themselves to the sacrificer, informing him of the business they are about to undertake; after which they present their offerings to Agoye, and give the priest, his interpreter, the fee. If the priest is satisfied with the present, he takes the bowls, and after several grimaces, throws the balls at random out of one bowl into another. If the number in each appears to be odd, the undertaking is declared prosperous, and the person who applies for advice returns home perfectly satisfied. This oracle, however, frequently proves erroneous, in which case, such is the prepossession of the Negroes, that they acquit Agoye, and lay the blame entirely on themselves.

The priesthood here is not confined to the male sex only, for there are more priestesses than priests, and both of them are held in such high veneration, that they are liable to no punishment for any capital crime whatever. The priestesses are not accountable to their husbands

either for disobedience or infidelity; on the contrary, they are uncontrollable, and must be served by the husband on his knee, with the same respect that other women pay their husbands. When girls are allotted to take upon them the order of priesthood, they are placed under the care of an old priestess, whose dwelling is secluded from all others; and, during their residence there they must not be seen by any one, not even their parents. For some days after their admission, they are treated with great respect, and are taught the dances and songs sacred to the worship of the serpent: after this the priestesses mark them, which is done by cutting their bodies with some iron points in the form of flowers, animals, and especially serpents. As soon as they are thoroughly cured and instructed, they are told it was the serpent himself that marked them, which, whatever they may think, they must pretend to believe. They are also forbid to reveal whatever they have seen or heard, otherwise the serpent will carry them off, and totally destroy them. When the whole ceremonies are fully completed, their mistresses deliver them to their respective parents, who seldom fail to receive them kindly, and return thanks to the serpent for the honour he has done their family, in admitting their children into his service, and stamping them with his mark. A few days after they are delivered to their parents, the old priestesses goes to them, and demands payment for their children's residence in the serpent's house, which she fixes at her own discretion: whatever the demand is, the parents, if able, immediately pay it, for should they make any hesitation, it would be doubled. The contribution thus exacted, they divide: one part of it they give to the grand sacrificer, another to the priests, and the third they divide among themselves. The girls continue with their parents for some time, going every day to the house where they were consecrated, to repeat the songs and dances they learned in honour of the serpent; after which they enjoy the peculiar privileges incident to their function; and if any of them happen to be afterwards married, their husbands must treat them with that respect we have before described.

The high priest, or grand sacrificer, presides over the rest, who pay him the greatest homage, and even the king himself considers him with equal respect. 'Tis he alone that is permitted to enter the king's private apartment, and that only once in his life, which is when the king presents him his offerings three months after his coronation. The priesthood of the grand serpent is peculiar to one family, of which the grand sacrificer is the chief, all the others being subject to, and dependent on him. The priests, as well as the priestesses, are easily known by the scars and marks on their bodies made at the time they were initiated into the religious order. In other respects they differ but little from the laity, their habit being much the same, though they have the privilege of dressing themselves like the grandees. They trade like other people, and gather considerable possessions by the sale of cattle and slaves; but their greatest gains arise from the credulity of the people, from whom they extort offerings and presents for the great serpent, which their deluded devotees imagine is religiously bestowed, but on the contrary it only contributes to the emolument of the priests, for they convert them to their own use; and in this they are so diligent, that they even sometimes leave the poor serpent without victuals.

Of the Government of Whidah, with the Punishments inflicted on Offenders.

THE government of Whidah, so far as it relates to civil and military affairs, is vested in the king and his principal men; but in criminal cases the king assembles a council, when he opens the indictment, and requires every person to declare his opinion what punishment the offender deserves; and according to the verdict the punishment is immediately inflicted. Under the king are several viceroys, whom he appoints at pleasure, and who, in his absence, have an unlimited power. He has also grand captains, who are viceroys over certain districts; besides these, there are a great number of honorary captains, and another sort that are entrusted with the care of the markets, slaves, prisons, &c.

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The capital crimes here are only two, namely, murder and adultery. For the first offence the criminal is cut open alive, his entrails taken out and burnt, and his body fixed on a pole erected in the market-place, where it continues for some days, and is then carried to a remote place to be devoured by birds or beasts of prey.

The punishment for adultery is no less severe than that for murder, especially when it is committed with one of the king's wives. If the guilty couple happen to be surprized, the king pronounces sentence of death immediately; the manner of executing which, according to Bolman, is thus performed: the king's officers cause two graves or pits to be dug, six or seven feet long, four broad, and five deep, so near each other, that the criminals may see and speak together. In the middle of one they plant a stake, to which they fasten the woman, tying her arms behind the post: her legs are also tied at the knees and at the ancles. At the bottom of the other the king's wives lay bundles of small faggots, after which they retire; and two forks of wood being fastened by the officers at the ends, the man, stark naked, is tied to an iron bar, like a broad spit, with iron chains, that he cannot stir, and laid across the two forks. They then set fire to the wood, so that the flames may just reach the body, which is thus roasted by a slow fire. *This cruel punishment would be very lingering, if they did not take care to burn the criminal to with his face downward, that the smoke suffocates him before he is quite broiled. When they no longer perceive signs of life, they untie the body, fling it into the pit, and fill it up with earth. When the man is dead, the women issue from the palace, to the number of fifty or sixty, richly dressed as on a festival day. They are guarded by the king's musketeers, accompanied by his drums and flutes. Each carries on her head a large pot of scalding water, which they pour one after another on the head of the female criminal, dead or not dead, and throw the pot after it. This done, they loosen the body, take up the stake, and casting both into the pit, fill it up with earth and stones.

If the wife of a grandee is taken in adultery, the husband is at liberty to use his own discretion, either to put her to death, or sell her as a slave to the Europeans. If he determines on the former, she is strangled or beheaded by the executioner, and the king is sufficiently satisfied on being made acquainted with the fact. The injured husband, however, has not any power over the man that dishonoured him, unless he happens to catch him in the fact, when he has liberty to kill him on the spot. If otherwise, he must apply to the king for justice, who usually sentences the criminal to death. The Chevalier Marchais, who was present at one of these executions in the year 1725, gives the following account of it: "A grandee, says he, complained to the king that a private person had debauched his wife. His majesty, upon hearing the witness, passed sentence, that the offender should be beaten to death wherever he could be found, and his body exposed for food to the birds and beasts. The officers belonging to the governor of Sabi immediately went in search of him, and found him almost entering his own door, where they soon dispatched him with their clubs, and left the body as the king had ordered. The neighbours went to acquaint the captain of the frigate, that the body would infect all that quarter before it corrupted, and intreated he would obtain the king's orders to have it taken from thence, or thrown into the sewer, where it could not affect any body. The officer represented their complaint to the king, who replied, 'If I did not punish adultery with severity, no person in my kingdom could be safe. The body shall lie there till it be devoured or rotten. The people shall see it, and learn, at the expense of this wretch, how they invade their neighbour's bed. All I can grant is, that in the day-time they may throw a mat over the body, leaving the face uncovered, that the criminal may be known as long as his features can be distinguished.' Not content with this, the king gave to the grandee, whom the deceased had injured, all his effects, with his wives and slaves, to sell or dispose of as he thought proper."

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For crimes of a more trifling nature the punishment is left to the viceroys, who generally inflict either some kind of penance, or a pecuniary mulct, which is always paid to the king.

Of the Succession to the Throne of Whidah, with a particular Account of the Ceremonies used at the Coronation of their Kings.

ON the death of the king, the crown descends to his eldest son, unless the grandees have reason to reject him: in which case they appoint the younger brother in his stead. These sons, however, must be born after their father's accession; those born before not having any right to it.

It is a fixed law, that as soon as the king's eldest son is born, he shall be removed from the court, and placed in the hands of some private person, who lives remote from the palace, and with whom he remains unacquainted with his birth, or the rank he is designed for. The person in whose hands he is placed is told the secret, and he is obliged to conceal it from him on pain of death. By these means it often happens, that when a prince is called to the throne, he is at the very time employed in some of the most menial offices; and it is with great difficulty he can be persuaded to give credit to those who inform him of his elevated situation. This is a political manœuvre of the grandees in order to preserve the government, at least for some time, in their own hands; for, from the obscure situation in which the prince has been brought up, he is consequently a stranger to all knowledge of government, and is therefore obliged to consult the grandees upon every occasion.

As soon as the old king is dead, the new one is immediately brought to the palace; but the time of his coronation is uncertain, that resting in the grandees, who fix it as best suits their respective interests; it is in general some months, and frequently several years; but seven years is the longest term for which it can be delayed. During this interval the government is rather in the hands of the grandees, than those of the king, for they execute all public business within themselves, and never consult him even on the most important occasion. In every other respect, however, he is treated like a prince, only with this distinction, that, previous to his coronation, he must not leave the palace.

When the grandees have fixed the time for the coronation, they give immediate intimation of it to the king, who assembles them in the palace, and after the council have deliberated on the measures to be used in executing the ceremony, notice is given of it to the public, by a discharge of cannon, and the news is soon circulated all over the kingdom.

The next morning the grand sacrificer goes to the palace, and demands of the king, in the name of the great serpent, the offerings due on the occasion. These offerings generally consist of an ox, a horse, a sheep, and a fowl, which are sacrificed in the palace, and afterwards carried in great ceremony to the middle of the market-place. As soon as they arrive there, the grand sacrificer erects a pole nine or ten feet long, at the end of which is a piece of linen in imitation of a standard or flag, and round the victims are placed small loaves of millet, rubbed over with palm-oil. After some trifling ceremonies, the company retire, and leave the carcasses exposed to the birds of the air, no person being permitted to touch them on pain of death. As soon as they arrive at the palace, about 20 of the king's wives march in procession from thence to the place of sacrifice, the eldest, or chief, carrying a large figure made of earth, representing a child sitting, which she places at a small distance from the victims. They are attended by a number of musketeers, with a party of the king's flutes and drums, and both coming and going they keep continually singing, the people prostrating themselves as they pass, and expressing their joy by the loudest acclamations.

When these ceremonies are over, the grandees repair to the palace, dressed in their richest apparel; and attended

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tended by their slaves. The king not being present, they enter it without stripping, and after having prostrated themselves before the throne, they retire. This part of the ceremony continues for 15 days, during which the king's women make the palace resound with their exclamations, and the public joy is testified by the firing of cannon, and an almost continued display of rockets from all parts of the town.

After the expiration of the 15 days, the grantees depute one of their number to go to Ardrah, with a magnificent retinue, to request one of the nobles of that kingdom (in whose family the right has continued time immemorial) to come and crown the king. The greatest respect is paid to this nobleman by all ranks of people, and the expenses of his journey are defrayed by the grantees of Whidah. When he arrives at the last village next the capital, he and his retinue must continue there four days; during which he receives visits from the principal people of the kingdom, who make him presents, and divert him with various kinds of entertainments. The king also sends him provisions twice a day, which are carried in great pomp by his wives, preceded by a guard of fulliers, and his majesty's band of music.

When the four days are elapsed, the grantees, attended by their usual train, and a prodigious concourse of people, go to the village, and conduct the Ardrah nobleman in great state to Sabi, where he is received by the firing of the king's cannon, and the universal exclamations of the people. After this he is conducted to the apartments prepared for him near the king's palace, where he is splendidly entertained by the king's principal officers, and receives visits from all the grantees. He continues here five days, on the third of which he enters the palace, with the chief of his train, without taking off any part of his dress or ornaments, and speaks to the king standing, and without prostrating himself. On the evening of the fifth day nine guns are fired at the palace, to give the people notice that the king will be crowned the following day, and that he will show himself in public, seated on his throne, in the court of the palace destined for that purpose; and that the gates of it will be open for the admission of all ranks of people. At the same time he sends one of his officers to acquaint the directors of the European factories with the time and place, and to invite them to be present at the ceremony.

About five o'clock in the evening of the sixth day, the king sets out from his seraglio, attended by 40 of his favourite wives dressed in the most sumptuous manner, and rather loaded than ornamented with gold necklaces, pendants and bracelets, foot-chains of gold and silver, and the richest jewels. The king is dressed in the most magnificent manner, and on his head he wears a gilt helmet, decorated with red and white feathers. He is attended also by his guards, and proceeds from the seraglio to the throne, which is placed in an angle of a court to the east of the palace, and is called, The Court of the Coronation. The throne consists of a large gilt arm chair a little elevated, with a velvet cushion richly laced with gold, on which the king sits, having another of the same quality at his feet. On the left hand of the king are placed his 40 favourite women; on the right his principal grantees, and on a line with them the chief Europeans of the English factories. One of the grantees holds in his hand an umbrella, which is more for ornament than use, as the ceremony is performed at night. It is made of the richest cloth of gold, the lining embroidered with gold, and the edges adorned with gold fringes and tassels. On the top of it is the figure of a cock as large as the life, and the pole that supports it is about six feet long, and gilt. Another grantee kneels before the king, and keeps fanning him during the whole ceremony. Opposite to his majesty are two of his dwarfs, who alternately represent to him the good qualities of his predecessor, extol his justice, liberality, and clemency, and exhort the king not only to imitate, but surpass him; and conclude their harangue with wishes for the king's happiness, and that his reign may be long and prosperous.

As soon as these ceremonies are over, the grantee from Ardrah is sent for, whose office it is to crown the king. When he arrives at the outer gate of the palace, the cannon are discharged, and the music plays. He enters the court with his attendants, who guard him to a certain distance, when he leaves them, advances singly to the throne, and salutes the king by gently bowing his head, but without prostrating himself. He then makes a short speech to the king relative to the ceremony he is to perform; and, taking the helmet off his head, which he holds in his hands, he turns to the people. A signal is then made, at which the music immediately ceases, and a total silence ensues. The grantee of Ardrah then, with a loud voice, repeats the following words three times: "Here is your king; he loyal to him, and your prayers shall be heard by the king of Ardrah, my master;" after which he replaces the helmet on the king's head, makes a low bow, and retreats: the cannon and small arms are immediately fired, the music strikes up, and the exclamations are renewed. The grantee of Ardrah is then conducted in great state to his apartments; after which the king, attended by his wives, his guards, and the Europeans, return to the seraglio, where the latter make their compliments to him as he enters the gate. The next day the king sends a handsome present to the Ardrah grantee; after which he must return home, not being suffered to remain three days longer in the kingdom.

The rejoicings that follow the coronation continue for fifteen days, and the whole is closed with a grand procession to the house or temple of the great serpent, the particulars of which have been already described.

Of the King's Household, his Method of Life, &c.

FROM the obscure state in which the king is brought up, it is little to be wondered at, that the exalted character of a monarch should dictate to him the paths of ease and dissipation, and that he should enjoy a peculiar relish for those pleasures, with which, had he been progressively familiar, he would, in all probability, have been satiated. He lives almost in a state of indolence, seldom going abroad, and only attending his grantees occasionally when they are assembled in the hall of audience for the administration of justice: all the rest of his time is spent in the recesses of the seraglio, attended by his wives. These are exceeding numerous, and are divided into three classes; the first consists of the most beautiful among them, whose number is not limited. She who bears the first son is the chief, and is distinguished from the rest by the name of queen, or, as they term it, the king's great wife. She has the sole management of all affairs belonging to the seraglio; nor dare any person controul her, except the king's mother, whose authority is superior to any other subject whatever. She has a separate apartment at court, with a stipulated revenue for her support; but she is under this restriction, that she must remain a widow during the rest of her life.

The second class of the king's wives consists of those that have had children by him, but, either from age, or other causes, are rendered incapable of contributing any farther to his future amusements. The number of these also is not limited.

The third and last class consists of those who serve as slaves to the king, and his other wives; and though they are employed in these menial offices, yet it is death for them to have any connexions with other men, or even to leave the seraglio, without permission from the king, or his great wife.

So jealous is the king of his wives, that if a man meets one of them in the street, and should accidentally happen to touch her, she is never permitted to enter the seraglio again, for both she and the man are immediately sold as slaves. If it appears there was any premeditated design in their touching each other, the woman is sold, but the man is put to death, and all his effects confiscated to the king. For this reason, such as have occasion to go to the palace, on their entrance immediately call out, *Apa*, which signifies, "Make way, retire, or take care;" when the women place themselves in a range

range on one side, and the men walk as close as they can on the other. In like manner, when the king's wives go to work in the fields, whoever meets them must immediately fall on their knees, and continue in that position till they have passed.

Although the people are obliged to pay such deference to the king's wives, yet his majesty has very little respect for them himself; they attend him on all occasions like servants, and instead of his shewing any affection he generally treats them with the most haughty contempt. As he considers them only as slaves, so, on the most trifling occasions, he will sell a number of them to the Europeans; and even sometimes, when ships are waiting on the coast for slaves, he will supply them with whatever number they want to complete their compliment. These deficiencies are supplied by the assiduity of his captains, or governors of the seraglio, who go about the streets, and seize such girls as they think will be pleasing to the king, nor dare any of his subjects make the least objection or resistance. These officers immediately present them to the king, and if they are the handsomest they can select, his majesty is sometimes particularly attracted by their beauties. When this happens to be the case, the object that most strikes his fancy is honoured with his company for two or three nights, after which he is discarded, and obliged to pass the remainder of her life in a state of obscurity; for which reason the women are so little desirous of becoming wives to the king, that they would rather prefer a life of celibacy.

The king's palace is magnificently furnished, and abounds with all the elegancies and luxuries of Europe. He observes great state on all public occasions, at which times he is dressed in silk and gold, and is attended by his principal officers, or those who hold employments under him. No subject is permitted to see him, unless his business be of a peculiar nature, and he has obtained the royal permission; in which case he is ushered in by the high priest, before whom he must prostrate himself as well as to the king. Even his grandees (except when a general council is called) find some difficulty in obtaining an audience, and when they do must appear before him in the most humiliating form: they advance creeping to a certain distance, till the king, by clapping his hands softly, gives them leave to speak, which they do in a low tone, with their face almost to the ground; after which they retire in the same manner they advanced. The captain of the seraglio, and the grand sacrificer, or high priest, are the only persons that are permitted to enter the seraglio without permission first obtained from the king, but if they want to speak to him they must pay the same homage as any other subject. The Europeans, however, are exempted from these slavish ceremonies, and are granted an audience whenever they desire it. They always salute the king in the same manner as they would do an English nobleman, and his majesty receives them with a distinguished familiarity. He takes them by the hand, makes them sit down, and drinks to them: if it be the first visit, and the persons be directors, or commanders of ships, they are generally saluted with five or seven guns, when they leave the palace. In the audience-chamber are two benches, one of which is broader than the other, covered with a cloth, and by it is an oval stool, whereon the king sits during the conferences. The other bench is covered with mats, on which the Europeans sit bare-headed, not by order, but from a voluntary desire of shewing proper respect. The king entertains them in the best manner he is able during their stay, and endeavours to make his company as agreeable to them as possible. If they dine or sup with him the table is set out and served with great elegance. While they are feasting the king's grandees prostrate themselves before him, and what provisions are left by the Europeans are given to them, which they seem readily and cheerfully to accept.

The king's revenues are very considerable, for besides what arises from his lands, he receives a duty on all commodities sold in the markets, or imported into the country. His lands not only furnish him with provisions for his household, but also for exportation, great

quantities of them being annually sold to the neighbouring nations. His property in this respect is not confined to the borders of Sabi alone, for his lands extend into several of the provinces. These are under the cognizance of the governors, who take care of their being tilled, get in the harvest, and lay up the produce in the king's magazines without the least expence.

The king also receives a moiety of all the tolls and fines in his vice-royalties; but this is inconsiderable from the iniquity of his collectors, who make such deductions on their trust that scarce one fourth of it comes to his majesty; though if any of them should be detected they are subject to be sold, and their family and effects confiscated to the king.

The revenues arising from the slave trade are very considerable, the king receiving three rix-dollars for every slave sold in his dominions. Every European vessel also pays him a pecuniary duty, exclusive of presents, which they make to the king for his protection and the liberty of trading.

Of the Markets at Whidah, with Observations on the inhuman Practice of trading in Slaves.

THERE are several fairs, or markets, kept in Whidah, not only for the sale of slaves, but also for most other commodities. Two of these are kept weekly, the one at Sabi, and the other in the province of Aplogua, both of which are resorted to by prodigious numbers of merchants. But the most considerable market is kept about a mile from Sabi, and is held twice a week, viz. on Wednesdays and Saturdays. The kings second wives have liberty to go to these markets to sell their cloths and other trifling articles, in the making of which their time is chiefly employed.

Great regulation is observed in the keeping of these markets, a proper place being allotted for the sale of every different commodity. In order to prevent disorder and confusion among the buyers and sellers, the king appoints a judge or magistrate to attend, who, with four officers well armed, inspect the markets, hears all complaints, and in a summary way decides all differences, having power to seize and sell as slaves all who shall violate the peace. Besides this magistrate, there is another appointed to inspect the money, which is called Toqua, consisting of strings of shells, to the number of forty; and if one of these strings happens to be deficient of a single shell, the whole are forfeited to the king.

Round the markets are erected booths, which are occupied by cooks, or butlers, who sell provisions ready dressed, as beef, pork, goats flesh, &c. There are other booths for the sale of rice, millet, maize and bread; and some sell pito, (a kind of beer) palm-wine and brandy.

The chief commodities are, slaves, oxen, sheep, goats, poultry, and fowls of most kinds; monkeys and other animals; various sorts of European cloth; linen and woollen, printed callicoes, silks, grocery goods, china, gold in dust or bars, iron in bars or wrought. The country manufactures are, Whidah cloths, mats, baskets, jars, calabashes of various sorts, wooden bowls and cups, red and blue pepper, salt, palm-oil, &c.

All the commodities, except slaves, are sold by the women, who are excellent accountants, and set off their goods to the greatest advantage. The men reckon all by the head, at which they are as exact and ready as the Europeans with pen and ink, though the sums are often so considerable as to render it very intricate.

The slaves are paid for in gold-dust, but the payments for other commodities are made in strings of cowries, which, as before observed, contain each forty in number. Five of these strings make what the natives call a *fore*; and fifty *fores* make an *alkoo*, which generally weighs about 60 pounds.

It would give pleasure to a stranger to see the various productions of these markets, and the regular manner in which the respective articles are disposed, were not slaves included; but to behold a number of men, women, and children linked together, and arranged like beasts, is a sight truly shocking to behold. The in-

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famous practice of trading in the human species has frequently exercised the pens of the learned and humane, some of whose sentiments we shall here preserve, as benevolent ideas cannot be too much propagated, nor philanthropy rendered too universal.

The bishop of Gloucester, (in his sermon preached before the society for the propagation of the gospel, on the 21st of February 1766) makes use of the following passages: "From the free savages," says he, "I now come (the last point I propose to consider) to the savages in bonds. By these I mean the vast multitudes yearly stolen from the opposite continent, and sacrificed by the colonists to their great idol, the god of gain. But what then? say these sincere worshippers of Mammon; they are our own property which we offer up. Gracious God! to talk (as in herds of cattle) of property in rational creatures! creatures endowed with all our faculties; possessing all our qualities but that of colour; our brethren both by nature and grace, shocks all the feelings of humanity, and the dictates of common sense. But, alas! what is there in the infinite abuses of society which does not shock them? Yet nothing is more certain in itself, and apparent to all, than that the infamous traffic for slaves directly infringes both divine and human laws. Nature created man free, and grace invites him to assert his freedom. In excuse of this violation, it hath been pretended, that though, indeed, these miserable outcasts of humanity be torn from their homes and native country by fraud and violence, yet they thereby become the happier, and their condition the more eligible. But who are you that pretend to judge of another man's happiness? That state, which each man, under the guidance of his Maker, forms for himself, and not one man for another? To know what constitutes mine or your happiness, is the sole prerogative of him who created us, and cast us in such various and different moulds. Did your slaves ever complain to you of their unhappiness amidst their native woods and deserts? Or, rather, let me ask, did they ever cease complaining of their condition under you their lords and masters? where they see, indeed, the accommodations of civil life, but see them all pass to others, themselves unbenefited by them. Be so gracious then, ye petty tyrants over human freedom, to let your slaves judge for themselves, what it is that makes their own happiness. And then see whether they do not place it in the return to their own country, rather than in the contemplation of your grandeur, of which their misery makes so large a part. A return so passionately longed for, that despairing of happiness here, that is, of escaping the chains of their cruel task-masters, they console themselves with seignifying it to be the gracious reward of heaven in their future state, which I do not find their haughty masters have as yet concerned themselves to invade. The less hardy, indeed, wait for this felicity till over-wearied nature sets them free; but the more resolute have recourse even to self-violence, to force a speedier passage.

"But it will be still urged, that though what is called human happiness be of so fantastic a nature, that each man's imagination creates it for himself, yet human misery is more substantial and uniform throughout all the tribes of mankind. Now, from the worst of human miseries the savage Africans, by these forced emigrations, are entirely secured; such as the being perpetually hunted down like beasts of prey or profit, by their more savage and powerful neighbours.—In truth, a blessed change!—from being hunted to being caught. But who are they that have set on foot this general hunting? Are they not these very civilized violators of humanity themselves, who tempt the weak appetites, and provoke the wild passions of the fiercer savages to prey upon the rest."

The number of slaves imported from the coast of Guinea, is computed to be at least 100,000 annually; but the import in our American colonies falls much short of that number, owing to the many deaths occasioned by the severe treatment they receive on their passage. A late writer says, "When the vessels are full freighted with slaves, they sail for our plantations in America, and may be two or three months in the voyage;

during which time, from the filth and stench that is among them, distempers frequently break out, which carry off commonly a fifth, a fourth, yea, sometimes a third or more of them: so that taking all the slaves together, that are brought on board our ships yearly, one may reasonably suppose that at least 20,000 of them die on the voyage. Besides this, it is supposed that a fourth part, more or less, die at the different islands, in what is called the seasoning. Hence it may be presumed, that at a moderate computation of the slaves who are purchased by our African merchants in a year, near 30,000 die upon the voyage, and in the seasoning. Add to this, the prodigious numbers that are killed in the incurious and intestine wars, by which the Negroes procure the number of slaves wanted to load the vessels. "How dreadful, then, says the writer, is this slave trade, whereby so many thousands of our fellow-creatures, free by nature, endued with the same rational faculties, and called to be heirs of the same salvation with us, lose their lives, and are, truly and properly speaking, murdered every year! For it is not necessary, in order to convict a man of murder, to make it appear that he had an intention to commit murder; whoever does, by unjust force or violence, deprive another of his liberty, and, while he hath him in his power, continues to oppress him by cruel treatment, as eventually to occasion his death, is actually guilty of murder. It is enough to make a thoughtful person tremble, to think what a load of guilt lies upon our nation on this account; and that the blood of thousands of poor innocent creatures, murdered every year in the prosecution of this cruel trade, cries aloud to heaven for vengeance. Were we to hear or read of a nation that destroyed every year, in some other way, as many human creatures as perish in this trade, we should certainly consider them as a very bloody, barbarous people. If it be alleged that the legislature hath encouraged, and still does encourage this trade, it is answered, that no legislature on earth can alter the nature of things, so as to make that to be right which is contrary to the law of God, (the supreme legislator and governor of the world) and opposeth the promulgation of the gospel of peace on earth, and good will to man. Injustice may be methodized and established by law, but still it will be injustice as much as it was before; though its being so established may render men more insensible of the guilt, and more bold and secure in the perpetration of it."

The unhappy situation of these wretches while on board the vessels is truly deplorable: they are all put in irons two by two, shackled together to prevent their mutinying or swimming ashore. Such is the horror of their minds at the thoughts of leaving their own country, that they frequently leap out of the canoe, boat, or ship, into the sea, and keep under water till they are drowned, to avoid being taken up and saved by their pursuers. The melancholy effects of this diabolical traffic are represented by captain Philips, who, though employed in that business, appears to have been impelled with the most humane sentiments. As he breathes the dictates of benevolence, we shall insert his narrative in his own words. "That I may contribute, says he, all in my power towards the good of mankind, by inspiring any individuals with a suitable abhorrence of that detestable practice of trading in our fellow-creatures, and in some measure atone for my neglect of duty as a Christian, in engaging in that wicked traffic, I offer to their serious consideration some few occurrences, of which I was an eye-witness; that being struck with the wretched and affecting scene, they may foster that humane principle, which is the noble and distinguished characteristic of man, and improve it to the benefit of their children's children.

"About the year 1749 I sailed from Liverpool to the coast of Guinea. Some time after our arrival, I was ordered to go up the country a considerable distance, upon having notice from one of the Negro kings, that he had a parcel of slaves to dispose of. I received my instructions and went, carrying with me an account of such goods as we had on board, to exchange for the slaves we had to purchase. Upon being introduced, I presented him with a small case of English

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spirits, a gun, and some trifles; which having accepted, and understood by an interpreter what goods we had, the next day was appointed for viewing the slaves: we found about 200 confined in one place. But how shall I relate the affecting sight I there beheld! How can I sufficiently describe the silent sorrow which appeared in the countenance of the afflicted father, and the painful anguish of the tender mother, expecting to be for ever separated from their tender offspring; the distressed maid, wringing her hands in preface of her future wretchedness, and the general cry of the innocent from a dreadful apprehension of the perpetual slavery to which they were doomed! Under a sense of my offence to God, in the persons of his creatures, I acknowledge I purchased eleven, whom I conducted tied two and two to the ship. Being but a small ship (90 ton) we soon purchased our cargo, consisting of 120 slaves, whom thou mayest, reader, range in thy view, as they were shackled two and two together, pent up within the narrow confines of the main deck, with the complicated distress of sickness, chains and contempt; deprived of every fond and social tie, and, in a great measure, reduced to a state of desperation. We had not been a fortnight at sea, before the fatal consequences of this despair appeared; they formed a design of recovering their natural right, liberty, by rising and murdering every man on board; but the goodness of the Almighty rendered their scheme abortive, and his mercy spared us to have time to repent. The plot was discovered; the ring-leader, tied by the two thumbs over the barricade door, at sun-rise received a number of lashes: in this situation he remained till sun-set, exposed to the insults and barbarity of the brutal crew of sailors, who had full leave to exercise their cruelty at pleasure. The consequence of this was, that next morning the miserable sufferer was found dead, flayed from the shoulders to the waist. The next victim was a youth, who, from too strong a sense of his misery, refused nourishment, and died disregarded and unnoticed, till the hogs had fed on part of his flesh. Will not christianity blush at this impious sacrifice? May the relation of it serve to call back the struggling remains of humanity in the hearts of those, who, from a love of wealth, partake in any degree of this oppressive gain; and have such an effect on the minds of the sincere, as may be productive of peace, the happy effect of true repentance for past transgressions, and a resolution to renounce all connection with it for the time to come."

Many other accounts might be mentioned of the dreadful consequences arising from the slave trade; but we shall only take notice of the following memorable instance which happened a few years ago on board a ship from Liverpool, then lying at anchor about three miles from shore, near Acra Fort. They had purchased between four and five hundred negroes, and were ready to sail for the West Indies. The men were shackled two and two, each by one leg to a small iron bar; these were every day brought on the deck for the benefit of the air; and lest they should attempt to recover their freedom, they were made fall to two common chains, which were extended on each side the main deck: the women and children were loose. Such was the situation of the slaves on board this vessel, when it took fire from the carelessness of a person who was drawing spirits by the light of a lamp; the cask bursting, the fire spread with such violence, that in about ten minutes the sailors, apprehending it impossible to extinguish it before it would reach a large quantity of powder they had on board, concluded it necessary to throw themselves into the sea, as the only chance of saving their lives. However, they first endeavoured to loose the chains by which the negro men were fastened to the deck; but in the confusion, the key being missing, they had but just time to loose one of the chains by wrenching the staple, when the vehemence of the fire so increased, that they all but one man jumped over board, when immediately the fire having gained the powder, the vessel blew up with all the slaves who remained fastened to the one chain, and such others as had not followed the sailors examples. There happened to be three Portuguese vessels in sight, who, with others from the shore, putting

out their boats, took up about 250 of those poor souls who remained alive; of which number about 50 died on shore, being mostly of those who were fettered together by iron shackles, which, as they jumped into the sea, had broke their legs, and these fracture, being inflamed by the violence of their struggling, mortified, and occasioned their deaths. Those who remained alive were soon disposed of, for the benefit of the owners, to other purchasers.

The slaves in general are obtained by means of the Negro kings going to war with each other; but it has been frequently known, to the great shame of the Europeans, that they have deluded these poor wretches on board their vessels, on a pretence of trading with them, and have then basely made them captives; which is the reason, as we have already observed, that the natives are so cautious of going on board European ships. A picture of this scene is beautifully represented in an admirable poem lately published, called *The Dying Negro*, which we shall here copy for the entertainment of the reader; and with which we shall conclude this melancholy subject.

Curst be the winds, and curst the tides which bore
 These European robbers to our shore!
 O be that hour involv'd in endless night,
 When first their streamers met my wond'ring sight!
 I call'd the warriors from the mountain's steep,
 To meet these unknown terrors of the deep;
 Rouz'd by my voice, their gen'rous bosoms glow,
 They rush indignant, and demand the foe,
 And poize the darts of death, and twang the banded bow:
 When lo! advancing o'er the sea beat plain,
 I mark'd the leader of a warlike train.
 Unlike his features to our iwarthy race;
 And golden hair play'd round his ruddy face.
 While with insidious smile and lifted hand,
 He thus accosts our unsuspecting band.
 "Ye valiant chiefs, whom love of glory leads
 "To martial combats, and heroic deeds;
 "No fierce invader your retreat explores,
 "No hostile banner waves along your shores.
 "From the dread tempests of the deep we fly;
 "Then lay, ye chiefs, these pointed terrors by:
 "And O, your hospitable cares extend,
 "So may ye never need the aid ye lend!
 "So may ye still repeat to ev'ry grove
 "The songs of freedom, and the strains of love!"
 Soft as the accents of the traitor flow,
 We melt with pity, and unbend the bow;
 With lib'ral hand our choicest gifts we bring,
 And point the wand'ers to the freshest spring.
 Nine days we feasted on the Gambian strand,
 And songs of friendship echo'd o'er the land.
 When the tenth morn her rising lustre gave,
 The chief approach'd me by the founding wave.
 "O youth," he said, "what gifts can we bestow,
 "Or how requite the mighty debt we owe?
 "For lo! propitious to our vows, the gale
 "With milder omens fill the swelling sail.
 "To-morrow's sun shall see our ships explore
 "These deeps, and quit your hospitable shore.
 "Yet while we linger, let us still employ
 "The number'd hours in friendship and in joy;
 "Ascend our ships, their treasures are your own,
 "And taste the produce of a world unknown."

He spoke; with fatal eagerness we burn,—
 And quit the shores, undestin'd to return!
 The smiling traitors with insidious care,
 The goblet proffer, and the feast prepare,
 'Till dark oblivion shades our closing eyes,
 And all disarm'd each saluting warrior lies.
 O wretches! to your future evils blind!
 O morn for ever present to my mind!
 When burling from the treach'rous bands of sleep,
 Rouz'd by the murmurs of the dashing deep,
 I woke to bondage and ignoble pains,
 And all the horrors of a life in chains,

Revolutions of WHIDAH.

THE kingdom of Whidah, as we have already observed, is a beautiful and fertile country; but the elegance of its towns, and the number of its inhabitants are very inferior to what they were before the conquest of the country by the king of Dahamoy, in the year 1726, when the town of Sabi, among several others, was totally reduced to ashes.

The then king of Whidah was of an indolent and pusillanimous disposition, and dedicated his time solely to luxury and dissipation; while the king of Dahamoy was brave and magnanimous, and had rendered himself famous by many victories gained over his neighbours. The cause of this rupture arose from the latter having sent an ambassador to the former, requesting to have an open traffic to the sea side, offering at the same time to pay him his usual customs on negroes exported; which being refused, the king of Dahamoy, fired with resentment, vowed revenge. His first determination was to make a conquest of the kingdom of Ardrah, as by that means he might be the better enabled to execute the project he had formed by cutting off all hopes the king of Whidah could have from that quarter. The king of Ardrah having received intimation of his designs immediately dispatched a messenger to his neighbour, the king of Whidah, to solicit his assistance; but the natural indolence and supineness of that prince rendered all applications of this nature ineffectual; for so far from paying any attention to the danger that threatened his neighbour, he was even indifferent as to the future welfare of himself. The king of Dahamoy accordingly entered Ardrah with a considerable body of forces, and though the king of Ardrah used his utmost endeavours to oppose him, yet his army was soon cut to pieces, and himself taken prisoner; when, according to the custom of the country, that prince was immediately put to death by his adversary.

The king of Dahamoy having thus obtained a passage into the heart of the country, he penetrated it as far as the borders of Sabi the capital; here, however, his progress was impeded by a river, from the disadvantages of which he was apprehensive he should not be able to make his wished-for conquest; for such was the situation of the river, that a small number of men might have defended it against his whole army. The pusillanimous Whidahs, instead of placing a proper guard, only went morning and evening to the river side, where they met their priests, and offered sacrifices to their grand fetish the snake, imploring him to protect them, by preventing the enemy from passing the river.

In the mean time the king of Dahamoy, who had encamped his whole army on the opposite side of the river, sent a messenger to the Europeans, then residing at Sabi, to assure them, that if they stood neuter, and were not found in arms, they should receive no injury either in their persons or goods, in case he proved victorious; and that he would make their trade more advantageous, by removing several impositions they were subject to from the king of Whidah; on the contrary, if they appeared against him, they must expect his resentment.

The Europeans knew not which way to determine on so critical a point: they first thought of retiring to their forts, about three miles from the capital, but as such conduct might have brought on them the resentment of the king of Whidah, they at length determined to continue where they were, and to subject themselves to whatever consequences might happen from the contending powers.

The king of Dahamoy had retired with about 2000 of his men into the interior part of the country; when his general, whom he had left with the rest on the banks of the river, finding that the Whidahs rested their whole confidence of protection on the power of the fetishes (enemies whom he little feared) he was at length encouraged to order 200 of his soldiers to ford the river, which having effected without opposition, they immediately marched towards Sabi. When they came to the borders of the town, which was about three o'clock

in the afternoon, the out-guards were almost all asleep, but being roused by the noise of the enemies' music and shouts, they hastily ran to the palace, and told the king that the whole army had forded the river. The pusillanimous monarch, instead of attempting to make any resistance, precipitately fled, with his wives and principal subjects, to an island on the sea-coast, that was parted from the main land by a river, over which they passed in canoes, but the multitude who followed them not having the same advantage, and being hurried on by their fears, were most of them drowned in attempting to swim over. Others fled into the countries, and secreted themselves in the woods and thickets; but many of them in their flight were killed by the enemy, and the chief part of those that escaped perished by famine.

As soon as the detachment of the king of Dahamoy's army entered the town, they immediately marched to the king's palace, where, not finding him as they expected, they immediately set it on fire, and sent word to their general what they had done, who the same evening made the whole army cross the river, and march to the capital.

The general was highly elated at the magnanimity of his men, and the success they had met with; while the Europeans stared with amazement at the cowardice of the Whidahs, who had so ignominiously quitted the town without making the least opposition, and had left them, with all their riches, in the power of the conquerors.

The day after the enemy had made themselves masters of the capital, the general sent the Europeans prisoners to the king of Dahamoy, who then lay encamped with another army about 40 miles off, in the kingdom of Ardrah. A few days after their arrival the king not only set them at liberty, but also permitted them to return to their forts, and at the same time complimented them with several presents, particularly a number of slaves. He likewise assured them, that as soon as his affairs were settled he should not only endeavour to promote their trade, but would always preserve a particular regard for their interests; and that they might assuredly depend on his future protection.

The king of Dahamoy now went to Sabi, where he continued some days, during which he received homage from such of the principal people as were left in the kingdom; but being at the time engaged in a war with a neighbouring prince, from whom he had obtained some losses, he left Sabi, and went with his army to oppose the machinations of his enemy.

During his absence one Testefole, a foreigner, who had been left by governor Wilson to manage the affairs of the English, and who had received distinguished favours from the king of Dahamoy, concerted a plan with the prince of Popo for restoring the king of Whidah to the throne. That prince, who was no friend to the king of Dahamoy, readily approved of the scheme, and immediately raised a considerable army, which he sent to the deposed king, at the same time assuring him that he would contribute every other assistance that laid in his power to replace him on the throne.

When the king of Dahamoy was informed of this revolt, he was surprized that a man who had so easily relinquished his rights, should now attempt to regain them by force of arms. He was at this time but badly furnished with men, and therefore not properly prepared to engage in a new war. Determined, however, not to lose the conquest he had made without some endeavours to preserve it, he thought of the following expedient. He assembled together a prodigious number of women, whom he clothed and armed in the same manner as the men. These he formed into companies, but that they might not be so much intimidated at the first attack of the enemy, the first line of each company was composed of men.

With this army he marched against the king of Whidah; but as soon as he arrived within sight of the Whidah camp, the men were so intimidated that they immediately abandoned the place, and took to flight, nor could the most persuasive arguments of the king prevail on them to return. Thus situated, the king of Whidah,

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Whidah, not being willing to become a captive to his enemy, followed the example of his men, and again retired to the island where he had before fled for security.

Tettefote, who had been the projector of this attempt, conscious of what he deserved for his infidelity to the king of Dahamoy, secreted himself in the English fort; but being attacked by the enemy, he found means to make his escape, and secreted himself in the French fort at Jacken. However, he was soon after taken, and carried before the king of Dahamoy, when he received the punishment of his treachery, for he was first tortured, and then put to death.

The king of Dahamoy now made himself complete master of Whidah, and has preserved the authority he then attained ever since. It is at this time considered only as a province, and its king as a tributary prince; though the inhabitants are under the same laws and government, and possess the same indulgences in their religious maxims as before it was conquered.

The city of Sabi is very small in comparison with what it was before its being reduced to ashes by the king of Dahamoy. At that time it was at least four miles in circumference. The houses were neatly built, and the streets were long, spacious, and uniformly disposed. The houses belonging to the factors were built in the European taste, and contained many neat and commodious apartments: on the first floor of each was a spacious hall, with an elegant balcony in front; and beneath, on the ground-floor, were warehouses for the accommodation of their goods. The town was so exceeding populous, that notwithstanding the breadth of the streets, it was sometimes a difficulty to pass them. Markets were daily held in different parts of the city, where various sorts of European as well as African commodities, were exposed to public sale, as also abundance of all kinds of provisions. Near the European factories was a spacious place ornamented with lofty and beautiful trees, under which the merchants and governors of the forts every day assembled to transact business. But all these fine places were destroyed by the king of Dahamoy's army; nor is there a single remnant left of the magnificence and splendor that once graced this populous city.

About four miles to the south of Sabi is a small town called Whidah, where the Europeans generally land when they come to trade on this coast. Here the English have a large fort, called Fort William, consisting of four strong batteries, on which are mounted 17 pieces of cannon. At a small distance from this fort is another belonging to the French, which is encompassed by a thick mud wall, as is also that belonging to the English; and to each of them, at some distance from the wall, is a broad and deep moat, so that it would be a difficult matter for an enemy to surprize them without alarming the garrison.

The Kingdom of ARDRAH.

THOUGH this kingdom is not so considerable as that of Whidah, yet it is very populous, and contains many good towns and villages. It is bounded on the east by the kingdom of Benin; on the west by that of Whidah, and on the south by the Gulf of Guinea; but how far it extends northward, and what country it borders upon that way, is not known. It is very narrow towards the sea, but widens considerably, and is divided into two parts, distinguished by the names of Great and Little Ardrah.

The country in general is very flat, and being well watered by several small rivers in different parts of it, the soil is exceeding fertile, and produces great quantities of Indian wheat, millet, yams, potatoes; as also several kinds of fruits, particularly oranges, lemons, cocoa-nuts, bananas, and pine-apples.

The inhabitants of this kingdom differ but little from those of Whidah in their manner, customs, religion, &c. The dress of the men consists of several cloths, the manufacture of the country, wound round the waist, and fastened with a girdle; but the better sort wear two short petticoats, made of taffety, or other silk, and have silk scarfs in the form of shoulder-belts. They

mostly go with their heads and feet bare, though they are permitted to wear sandals, and hats or bonnets, except in the king's presence. The women of rank also wear petticoats and scarfs, but, like the men, they have not any covering either to their heads or feet. The poorer sort have only short cloths tied about their waist, the other parts of their body being entirely naked.

Both sexes are exceeding cleanly in their persons, washing their bodies every morning and evening in pure water, and anointing themselves with civet, or some aromatic perfume.

Their common food consists of rice, pulse, herbs and roots, with beef, mutton, and dog's flesh; and their ordinary drink is the beer called pito, which they generally mix with water; but the better sort drink palm-wine.

Those who live near the sea-side are employed in fishing, boiling of salt, and trading; but the inland inhabitants dedicate their time solely to the cultivation of their lands, and the breeding of cattle.

They are in general exceeding illiterate; few of them can either read or write; for which reason, in buying and selling of goods, they make use of cords tied in knots, each of which has a particular signification known only to themselves, and those who are accustomed to deal with them. Some few of the better sort understand the Portuguese tongue, which they not only speak fluently, but also read and write with great accuracy.

Polygamy is equally allowed here as at Whidah, every man being permitted to take as many wives as he thinks proper. As no deference is paid to birth or fortune, the poorest man has liberty to pay his addresses to a woman of the greatest quality; but if the rejects him on the first visit, he is not allowed to make a second. Little ceremony is used in their marriages, the chief thing consisting in the mutual consent of the parties, and their respective parents: when this is obtained, the bridegroom presents his bride with a calico pan, and invites all her relations, and his own, to an entertainment; when he declares to the company that he takes the woman for his wife; and this public acknowledgment concludes the ceremony.

The men of quality marry girls at 10 or 12 years of age, but they do not consummate the marriage till they have kept them several years in the character of servants: when the time is fixed for cohabiting, they present their brides with a piece of cloth, or a short frock, and an elegant entertainment is provided for the relations of both parties.

The ceremonies they use in burying their dead are much the same as those practised in Whidah, except in this particular, that they generally bury the deceased in a vault under the house he inhabited in his life-time. The king is the chief person excepted from this custom: he is buried in some remote place from the palace; and many unhappy slaves fall victims on the occasion.

Their religious maxims are also much the same as those in Whidah, only they do not worship the serpent; on the contrary, they not only kill them, but are exceeding fond of their flesh. Though they are such gross idolaters, they acknowledge one supreme being, who, they believe, appoints the time when every person shall come into, or go out of the world; notwithstanding which they are greatly alarmed at sickness, and tremble at the very name of death.

When a person is ill he sends for a priest, who immediately goes to him, and sacrifices some animal for the recovery of his health. The priest rubs the patient's feet with the blood, but the flesh of the animal is thrown away.

The fetishes belonging to the king and court are appointed by the high priest, and are birds of a black colour, not unlike the crows in England; prodigious numbers of these are kept in the gardens of the palace, and it is equally criminal to pay disrespect to them here, as it is to the grand serpent at Whidah. The common peoples fetishes consist of a particular stone, a piece of wood, or some other inanimate substance, which they always keep hid in their house under an earthen pot: every six months they make a public offering to the priest in honour of their fetish, at the same time asking the idol several questions relative to their

their future welfare. If the priest thinks the offering too insignificant, he tells the party that the fetish does not like it, and will not answer his questions till he has one to please him. On this the person enlarges his offering, and then the answers are delivered by the priest in a low voice, which the superstitious blacks imagine to be effected by some secret impulse of the fetish. The oracle thus delivered, the priest covers the idol with the pot, and sprinkles it either with beer or meal. The like is done to every person present at the ceremony.

The priests in general are considered by the people in the most respectable light; but the great marabut, or high priest, is perfectly adored by them. They imagine him to be an infallible diviner, and that he can foretell things by conversing with an awkward image, which he keeps in his hall of audience, where he receives visits from his credulous admirers. This image is painted white, and represents a child, which the marabut tells them can communicate to him such circumstances as shall arise from their future conduct. When they go to consult the marabut, they present him with the best offering their abilities will permit; and in proportion to the value of it, the intelligence of their future success or mischance is principally directed.

With respect to the laws of Ardrah, whoever disobeys the king's commands is beheaded, and his wives and children become the king's slaves. Insolvent debtors are left to the mercy of their creditors, who have liberty to pay themselves by selling them for slaves. The same punishment is also inflicted on him who has debauched another man's wife. The punishment for adultery committed by the women, and other crimes, are the same as at Whidah.

The most distinguished place in Ardrah is Affem, called so by the natives, but by the Europeans, Great Ardrah. It is the capital of the kingdom, and is situated about 16 leagues inland to the north-west from Little Ardrah, a spacious road leading from one to the other. It is encompassed with four walls of earth, which are very lofty and substantial: each wall has a large and deep ditch, but they are within, and over them are wooden bridges. The houses are in general well-built, and the streets regularly formed. The king's palace is a spacious edifice, though greatly inferior to the original building, which was destroyed by the king of Dahamoy in the year 1726. The palace then consisted of many large courts entirely surrounded with porticos, above which were apartments that had small windows. Some of the floors of these apartments were covered with mats, and others with large Turkey carpets; and the furniture consisted of easy chairs, screens, chests, cabinets, and porcelain brought from China. There was not any glass in the windows, but only frames of white linen, and taffety curtains. The gardens belonging to it were very extensive, and laid out in long vistas of thick and lofty trees, to afford a cool and shady retreat.

The present palace, however, is far from being contemptible, and the king's court is kept with great splendor, though his majesty, like the sovereign of Whidah, is dependant on the king of Dahamoy. He seldom goes abroad, and when he does, it is in so private a manner, that few of his subjects see him. He keeps a great number of women, with whom his time is chiefly employed; the principal of these has the title of queen, with this prerogative, that in case his majesty denies her any thing she has occasion for, she may sell some of his other wives to supply her wants.

The king always eats alone, and when he drinks, an officer makes a signal, by striking two small rods of iron together, in order that all who are within sight may turn away, and not look at his majesty; for to see him drink is a capital offence, and the punishment for it is death. An instance of this was once manifested in an infant, who being asleep by the king, was awakened with the noise of the rods; and his majesty observing that the child cast its eyes on him while the cup was at his mouth, he immediately ordered it to be put to death.

Whoever presents any thing to the king, offers it on his knee, and the like respect is shewn even to the privations set on the table. Those who happen to be in

the way of the officers when they carry them, prostrate themselves with their faces to the earth, and dare not rise till the dishes are out of sight.

The Europeans are treated by the king with a very distinguished respect. When any one goes to Affem to obtain an audience of his majesty for liberty to trade, (which must be done by every one that comes for that purpose) he is lodged in the palace, and a genteel provision is daily made for him at the king's expence. On the day fixed for the audience, he is introduced to his majesty by the captain of commerce: when he enters the hall where the king is seated, his majesty immediately rises, and advances some steps to meet him: he then takes him by the hand, presses it in his own, and three times successively touches his fore finger, which is the greatest token that can be here given of amity and friendship. After this, he desires him to sit down by his side on neat mats spread on the floor; which being complied with, he then lays his presents before the king, and, by an interpreter, communicates his business; the answers to which the king returns through the same channel. As soon as the audience is over, the European goes, with his attendants, to the house of the high priest, who, in respect to the king, provides an elegant dinner on the occasion; after which, he sends for his wives, and entertains his guests with dancing, music, and such other diversions as are usually practised in this part of the country. The following day a licence is granted to the European for liberty to trade, and the same is made known by the public crier, who receives for his trouble 40 bras rings, a goat, and a piece of cloth.

The chief commodity purchased here by the Europeans is slaves; and the articles they sell the natives consist of cowries, (which are the current coin of the kingdom) flat iron bars, gilt leather, white and red damask, red cloth, copper bowls or cups, bras rings, beads or bugles of several colours, looking glasses, firelocks, mullets, gunpowder, &c.

Little Ardrah, as it is called by the Europeans, and by the natives Offra, is a large and populous town, and, like the capital, is inclosed with mud walls. The Dutch had once a fort here; but their factor being killed, and the land laid waste by the inhabitants of Popo, they fled, and for some time deserted it; however, they have now a factor there, as have also the English, each of which has a very large and elegant house; and they both carry on a considerable trade in slaves, particularly the Dutch.

Between Great and Little Ardrah is a town called Jackin, or Jackin, which is of considerable extent, and inclosed with a thick and lofty mud wall. Here the English have a factory, and the governor's house is a neat and spacious building.

A little to the north of this is a large village, called Grand Foro, which is remarkable for having a kind of inn for the accommodation of travellers; a convenience of that sort not being to be met with in any other part of Guinea.

The other towns and villages of Ardrah are so trifling as not to merit any particular description.

The country of Dahamoy, whose powerful king conquered the kingdoms of Ardrah and Whidah, as before-mentioned, is situated to the north of the Slave Coast, and extends a considerable way inland. Its boundaries on the west, north, and east, are quite unknown. This country is very wholesome, as it lies high, and is daily refreshed by fine cooling breezes; and from it, though at a considerable distance, may be seen the kingdom of Great Popo.

The king's town, where he has his palace, is called Abomay, and is situated 200 miles up in the inland country. He is a very powerful prince, and always keeps a considerable standing army; but it consists only of foot-soldiers. He has for his enemies a nation called Joes, who live a great way to the north towards Nubia, and all fight on horseback. These two powers have been frequently at variance with each other; but a treaty was formed between them some few years ago, which being unanimously agreed to, they have ever since been on good terms.

C H A P. V.

The Kingdom of B E N I N.

LEAVING the kingdom of Ardrah, we enter that of Benin, the extent of which, from east to west, is about 600 miles; but how far it reaches from north to south cannot be ascertained. It is bounded on the east by the kingdoms of Mujac and Makoko; on the west, by Ardrah, and part of the gulph of Guinea; on the north, by part of Gago and Biafara; and on the south by Congo.

The country in general is very low and woody, but it is well watered with rivers, the most distinguished of which is that called by the English and French the river Benin; but by the Portuguese Rio Formosa, or the Beautiful River. Its length and source are not known, but its branches are supposed to extend through most parts of the neighbouring countries. Its banks are exceeding pleasant, being ornamented with lofty trees, and many small but neat villages. There are also several good towns for trade, an account of which will be given hereafter.

The climate of this kingdom is rather unwholesome, owing to the noxious vapours exhaled from the low grounds by the heat of the sun; but the soil is tolerably fertile, and well calculated for the produce of millet and rice; but as the inhabitants are not fond of those grains, little of them are cultivated. Their principal attention is directed to the produce of yams, which they use instead of bread; and they have also great plenty of potatoes and other roots. The chief fruits here are oranges, lemons, and bananas; and they have some cotton and pepper trees; the latter of which produce a tolerable commodity, but not in such quantities as those of the East-Indies, neither are the corns so large.

The wild beasts of this country are, elephants, tigers, leopards, bears, and monkeys. The tame ones consist of horses, cows, sheep, dogs and cats; the two latter of which the natives prefer to any other kind of flesh whatever. They have also great plenty of poultry, and the woods abound with game, as harts, hares, partridges, pheasants, turtle doves, &c.

Of the Disposition of the Natives of Benin; their Manners, Customs, Laws, Religion, &c.

THE kingdom of Benin is inhabited by several people, who have each their particular king; all of whom, except the king of Overri, are slaves or vassals to the king of Great Benin. The natives in general are good-natured and obliging, particularly to Europeans; and if the latter compliment them with presents, their liberality is sure to be doubly returned. When any favour is asked of them, they will use their utmost endeavours to grant it, even though it may in some degree be prejudicial to themselves. To use gentle measures is the only way to succeed in whatever is wanted; and in that case it is their greatest pleasure to oblige the person that applies to them: on the contrary, if they are treated with violence, no people in the world can be more refractory, and they will take as much pains to injure, as they otherwise would to serve you. Among themselves they carry the appearance of civility and complaisance, but in reality they are very close and reserved, especially in their dealings, not caring to trust each other. The traders are very attentive to business, and remarkably tenacious of their old customs, with which, if a foreigner complies, he may easily deal with them.

The inhabitants of this kingdom may be divided into four classes; the first of which is composed of only three persons, called Great Lords, or Great Men, who are always near the king's person; and whoever wants

to obtain any favour from his majesty, must apply to these people, who acquaint the king with their desires, and return his answer. As there is no intermediate person between these, the king, and he who solicits favours, they act on these occasions in such manner as best suits their own interests; so that in reality the whole government is entirely in their hands. However contradictory their conduct may be to the intentions of the king, yet it can never be known, as no other persons, except those in a public capacity, are admitted into his presence.

The second rank or class of people here, is composed of those called Ores-de-Roes, or Road Chiefs, who are of four sorts; the meanest preside over slaves; those a degree higher over the low rabble; the third inspect the conduct of those concerned in husbandry and agriculture; and the fourth, or superior order, superintend the military. These people are very numerous, from whom are chosen the viceroys and governors of those countries subject to the king. They are all under the command of the three great men, and are responsible to them on all occasions. They obtain their posts by the recommendation of these three lords; and the king, as an ensign of their honour, presents each of them with a string of coral, which they are obliged continually to wear about their necks. They are made of a sort of pale earth or stone, well glazed, and greatly resemble variegated marble. The possessors must be very careful of them, for if any should lose this badge of honour, whether by accident, or otherwise, the consequence would be not only degradation, but the loss of his life.

The third class of people are those appointed by the government to treat with the Europeans on behalf of the traders of Benin. They are called *Fiadors*, or *Brokers*; and their business is to see that all matters of commerce are fairly transacted between the respective parties.

The last class consists of the commonalty. The generality of these are very indolent, nor will they go to work but when necessity obliges them: the laborious part of their business is executed by the wives, such as tilling the ground, spinning of cotton, weaving of cloth, and other handicrafts. The principal artificers amongst them are smiths, carpenters, and leather-dressers.

The habit of the Negroes here (particularly the better sort) consists of a white callico or cotton cloth fastened round the waist, and neatly plaited in the middle, but the lower and upper parts of the body are entirely naked. The dress of the meaner sort is of the same form, and only differs in the quality of the stuff with which it is made.

The wives of the grandees wear callico panns, wove in this country, which are very fine, and beautifully variegated with different colours: these are fastened round the waist, and the upper part of the body is covered with a piece of cloth about a yard long, which serves instead of a veil. They wear necklaces of coral agreeably disposed, and their arms, legs, wrists, and fingers, are ornamented with copper or iron rings.

The men take but little pains with their hair; they let it grow in its natural form, except buckling it in two or three places, in order to hang a great coral to it; but the women's hair is artificially formed into large and small buckles, and divided on the crown of the head, so that the latter are placed with great uniformity. Some of them oil their hair, by which means it loses its black colour, and in time turns to a sort of green or yellow,

which they are very fond of, but it is far from being agreeable to the eyes of a stranger.

When a great man goes abroad, he is attended by a number of servants, all of whom are armed, some with spears, others with long darts, and some with bows and arrows. He usually rides on horseback, and sits on the best sideway, in the same manner the women do in England. One of his attendants holds an umbrella over his head to shelter him from rain, or the violent heat of the sun; and another goes before leading the horse. They use neither saddle or stirrups, and the only security of the rider consists in his resting the left hand on the shoulder of one of his attendants.

The buildings in most of the towns in this kingdom are very spacious and lofty, but they are differently constructed, some of them being square, and others of an oblong form. The doors are made high but narrow, and the windows are few in number, and exceeding small. They are all made with a flat roof, on the top of which is a covering raised several feet, to keep off the heat of the sun; and here they frequently regale themselves, when they pay a visit to each other.

The better sort of people live well, but not luxuriously: their principal diet consists of beef, mutton, or chickens, and for bread they use yams, which, after being boiled, are beat fine, and made into cakes. Their common drink is water, but sometimes they mix brandy with it. The poorer sort live on dried fish, yams, bananas, and pulse; and their drink is water, or a kind of beer somewhat resembling that called *bito* on the Slave Coast.

Polygamy is here allowed, with the same indulgence as on the coast of Guinea; and their marriage ceremonies consist only in the consent of the parents, a present to the bride, and an entertainment for the guests on both sides. The men are exceeding jealous, for which reason the wives of the poor people enjoy a pleasure to which those of the better sort are entire strangers; for while the former have their liberty, the wives of the great are close confined, to obviate all opportunities of transgression.

When a woman is delivered of a boy, it is presented to the king as his property; for which reason all the males of this country are called the king's slaves; but the females are the property of the father, who has liberty to dispose of them at his own discretion.

If a woman happens to bear two children at a birth, immediate information of it is given to the king, who orders public rejoicings to be made on the occasion. Such circumstances are considered as happy omens in all the territories of Benin, except at a place called *Arabo*, where they are productive of the most horrid cruelties; for the people there generally sacrifice both woman and children to a certain demon, which they say inhabits a wood near the town. Sometimes, indeed, they will spare the wife, by the husband's offering a female slave in her stead, but the children are condemned without redemption. Bosman says, that while he was at this town in 1699, he knew a merchant's wife thus redeemed, but her children were destroyed, whose sad fate she often deplored with tears. The following year, says he, the like happened to the wife of a priest: she was delivered of two children, whom, with a slave in his wife's room, the father was, by virtue of his office, himself obliged to sacrifice with his own hands.

This shocking custom is still prevalent in that town; but of late years, those that are enabled to defray the expence, avoid the consequences, by sending their wives, when they approach near the time of their delivery, to a more humane part of the country.

They practise circumcision on both sexes, which is performed when the children are about a fortnight old; but for this custom they give no reason, only saying, that it was handed down to them by their ancestors. They also inflict another punishment on the children by pinching their bodies; that is, making incisions in different parts, in a sort of regular order, and leaving the marks of birds, beasts, and other figures. The girls undergo the greatest punishment in this particular, being much more marked than the boys; for, as they are

considered as the greatest ornaments they can have, so their parents are very liberal in bestowing them.

The Negroes here are not so alarmed at the thoughts of death as their neighbours on the coast of Guinea. When a person falls sick, he immediately applies to the priest, who also acts in the capacity of physician, and furnishes him with medicines; but if these prove ineffectual, he has recourse to sacrifices. If the patient recovers, the priest is rewarded for his assistance; but no farther regard is paid to him: so that the priests here are generally poor, having little other dependence than what arises from their abilities as physicians; for each man offers his own sacrifices to his idols, and think they sufficiently acquit themselves of their religious duties, without applying to the priest.

When a person dies, the corpse is kept only one day before interment, except his death happens at a distance from his general place of residence; in which case, in order to preserve it for conveyance, it is dried over a gentle fire till all the moisture is extracted, when it is put into a coffin, and publicly exposed; after which it is carried on mens shoulders to the place of interment. When the funeral is over, the nearest relations go into mourning, and bewail their loss by cries and lamentations. The show of mourning consists only in shaving their heads, some half way, and others all over; and the men shave off their beards.

When a grandee is buried, many slaves are sacrificed on the occasion; but the greatest number fall victims on the death of the king. The ceremonies attending a royal funeral in this country are very singular, and are thus described by Barbot, who was once an eye-witness of them: "As soon, says he, as the king of Benin expires, they dig a large pit in the ground at the palace, so deep that the workmen are sometimes in danger of being drowned by the quantity of water that springs from the earth. This pit they make wide at the bottom, and very narrow at the top. They first let down the royal corpse into it, and then such of his domestics, of both sexes, as are selected for that honour, for which there is great interest made. These being let down into the pit, they shut up the mouth with a large stone, in the presence of a crowd of people, who wait day and night. The next morning they remove the stone, and some proper officers ask the persons inclosed, if they have found out the king? If they answer, the pit is shut up again, and the following day opened with the like ceremony, which continues till the persons are dead, and no answer returned. After this the chief ministers inform the successor, who immediately repairs to the pit; and causing the stone to be removed, orders all sorts of provisions to be laid on it for the entertainment of the populace. After they have regaled themselves, they run about the city in the night, committing the greatest outrages, and killing all the men, women, and children they find. They chop off their heads, and leave them in the streets, but they bring their bodies and throw them into the pit, with their garments, household goods, &c. as presents to the deceased king." This strange custom is still preserved in the strictest manner; and those who are allotted to fall victims on the occasion, are so far from lamenting their fate, that they think it the highest mark of honour that can be conferred on them.

The religion professed by these people is strangely absurd and perplexed. They worship various kinds of idols, some of which are made of elephants teeth, claws, dead mens heads, skeletons, &c. Each is his own priest, and addresses himself to such of his idols as he best likes. Many of them, however, have a tolerable idea of the Deity; for they ascribe to God the divine attributes, and believe that he governs all things by his providence. As he is invisible, they say it would be absurd to attempt to make any corporeal representation of him, for that could not be effected, as it would be impossible to make any image of what was never seen. The images of their idol gods they consider as subordinate deities to the Supreme Being, and believe that they are mediators between them and him. They believe also in the devil, and think themselves

obliged

obliged to reverence him lest he should hurt them. They make their offerings to him by the same idols they do the higher power, so that one image serves them in two capacities.

They believe that the apparitions of their ancestors appear to them, but it is only when they are asleep. They call the shadow of a man passadoor or conductor, which they believe really to exist, and that it will come time or other give testimony whether they have lived well or ill. If the former they are to be raised to great dignity; but if the latter they are to perish with hunger and poverty.

The poorer sort make daily offerings to their idols, which consist only of a few yams mixed with oil; sometimes they offer a fowl, but they only sprinkle the blood of it on the idol, for the flesh they convert to their own use. The great men make annual sacrifices, which are very expensive, and celebrated with great pomp: they kill multitudes of cows, sheep, and other kinds of cattle, and they provide an elegant entertainment for their friends, that lasts several days, besides which they give handsome presents to the poor.

They divide time into years, months, weeks and days, each of which are distinguished by a particular name; but in their division they make fourteen months to the year. They keep their sabbath every fifth day, which is solemnly observed, particularly by the better sort, who on the occasion sacrifice cows, sheep and goats, while the poorer sort kill dogs, cats, chickens, or whatever they are able to purchase. Those who are so distressed as not to be able to obtain any of these, are assisted by the others, in order that the festival may be universally kept.

Besides the festivals held on their sabbaths, they have two others which are kept annually. The first of these is in commemoration of their ancestors, when they not only sacrifice a great number of beasts, but also human beings; but the latter are generally malefactors sentenced to death, and reserved for these solemnities. If it happens that there are not so many criminals as are requisite on these occasions, (the number of which is 25,) the king orders his officers to parade the streets, and seize indifferently such persons as they meet not carrying lights. If the persons so seized are wealthy, they are permitted to purchase their redemption, but if poor, they are sacrificed on the day appointed. The slaves of great men so seized may be also ransomed on condition that the masters find others to supply their place. This custom is what chiefly contributes to the emolument of the priests, it being their province to redeem the persons so taken, from whom they receive a very ample complement on the occasion.

Their second annual festival, and which is by far the most considerable, is called the coral feast. It is celebrated in the month of May, and on the day it is held the king appears in public. As the ceremonies attending this festival are rather singular, we shall give the following description of them, as related by a person who was present, and saw the whole. This person says, that on the day appointed, the king came magnificently dressed into the second court of the palace, where, under a rich canopy, a seat was placed for him, as also others for his wives and a great number of his principal officers. Soon after the king was seated, the procession began, which being ended, the king removed from his throne, in order to sacrifice to the gods in the open air, and thereby begin the feast. This action was accompanied with the universal and loud acclamations of the people. After passing a quarter of an hour in this manner, he returned to the former place, where he sat two hours, in order to give the remainder of the people time to perform their devotions. This done, he returned into the palace. The rest of the day was spent in splendid treating and feasting, the king causing all kinds of provisions to be liberally distributed to the populace, and the grandees followed his example, so that nothing but joy was to be seen throughout the city. The reason why this is called the coral feast is, because at this time the king bestows the strings of coral on those whom he advances to any preferment, or post of honour, which he never does but

on this festival, unless a particular urgency of state requires it.

The sovereign of this kingdom is an arbitrary monarch, and his will is an absolute law; but the chief direction of government is vested in the three great lords. Their laws are in general very mild, and not attended with those distinguished impositions to which the inhabitants of some other countries are subject. When a person of property dies, the right of inheritance devolves to the eldest son, but he is obliged to present a slave to the king, and another to the three great lords, with a petition that he may succeed his father in the same quality, which the king accordingly grants, and he is declared the lawful heir of all the possessions left by his father. He is not compelled to make any allowance to his younger brother, that being wholly left to his own discretion; but if his mother be alive, he must allow her a maintenance suitable to her rank. He takes his father's other wives home, especially those that have not had children, and if he thinks proper he uses them as his own; those he disapproves of are obliged to work for their maintenance under his inspection, but he never cohabits with them. If the deceased leaves no children, the brother inherits the effects; and in case of deficiency of such heir, the next a-kin; but if no lawful heir appears, the whole becomes the property of the king.

Punishments are inflicted on criminals in proportion to the nature of the offence. We have before observed that the Negroes here pay particular respect to foreigners; the injury, therefore, of any European is considered as a capital crime, and the punishment for such offence is thus executed: they take the offender, tie his hands behind his back, and blindfold him. After this the judge raises him up, so that his head hangs towards the ground, which the executioner cuts off with a hatchet; and separating the body into four quarters, leaves it to be devoured by the wild beasts.

Theft is seldom committed here, the natives not being of so pilfering a disposition as the inhabitants of the neighbouring nations. However, when it happens that a person is found guilty of theft, he is obliged to restore the goods and pay a fine; and if he is unable to do the latter, he suffers corporally. If the robbery is committed on a grandee, the punishment is death.

Murder seldom happens, but when it does the criminal is punished with death, except the offence be committed by the king's son, or a grandee, in which case the offender is banished to the most distant part of the kingdom, and never permitted to return.

If a person kills another by accident, he may purchase his life, by first burying the deceased, and afterwards producing a slave to suffer in his stead. When this slave is sacrificed the offender must bend his body, and touch the slave's knees with his forehead; after which he must pay a fine to the three great lords, when he obtains his freedom, and the relations of the deceased think a sufficient atonement has been made for the offence.

Adultery is punished various ways, in proportion to the circumstances of the parties. If a common person surprizes his wife in the fact, he is entitled to all the effects of the person that has injured him; and the woman, after being severely drubbed by her husband, is totally discarded, being left to shift for herself the remainder of her life.

The better sort, in these cases, revenge themselves much the same way; but the relations of the offending party, in order to avail themselves of the scandal that might accrue to their family, frequently bring about a reconciliation, by paying a large, pecuniary complement to the injured husband, who, in this case, bulhes up the matter, and apparently seems to forget the once unbecomable liberality of his inconstant spouse.

Other crimes are punished by fine, which is proportioned according to the nature of the offence; and if the criminal is not able to pay the fine levied, he is subject to corporal punishment.

The fines paid on these occasions are thus disposed of: the person injured is first satisfied, after which the go-

vernor has his share, and the remainder of the five goes to the three great lords.

Having thus taken a general view of this kingdom, with the nature of its inhabitants, their manners, customs, laws, religion, &c. we shall now point out those places in it that are the most remarkable.

The principal of these is the town, or city of Benin, the usual residence of the king. It is a large town, pleasantly situated on the banks of the river, about 40 miles from its mouth. It contains a great number of streets, most of which are very spacious, and the houses uniformly built. The principal street is exceeding broad, and at least three miles in length: it is intersected by many cross streets and lanes, all of which are straight and of considerable extent; and the whole city is at least nine miles in circumference. The houses of the grandees are much higher than those of the commonalty, and are ascended by steps. At the entrance of each is a vestibule, or porch, which is every morning cleaned by the slaves, and spread with mats of straw. The inner chamber is square, with an opening in the center for the admission of light; and in these apartments they both sleep and eat, though they dress their victuals in other places separate, having many offices under the same roof. All their buildings are made of red earth tempered with water, which being dried by the sun, forms a solid wall, and they are covered with reed, straw or the leaves of trees. The houses of the common people are entered by a small door, which is in the center, and level with the ground; and instead of windows the light is admitted from an opening in the roof.

The king's palace is very extensive, and consists of several large squares surrounded with galleries, each of which has a portico or gate, guarded by soldiers. The first gallery, on entering the palace, is very long, and supported on each side by lofty pillars. At the end of this gallery is a large mud wall, with three gates, the center one of which is ornamented with a turret, about 70 feet high, terminated with the figure of a large snake cast in copper, and very ingeniously carved. These gates open to a large plain about a quarter of a mile square, enclosed by a mud wall. At the end of this plain is another gallery much like the former; this is terminated by a gate that opens to a third, the pillars of which are carved with human figures, and in one part of it, behind a cotton curtain, are eleven mens heads cast in copper, on each of which is an elephant's tooth. Leaving this, you enter a large plain, where there is a fourth gallery, beyond which are the king's apartments. The first of these is the king's audience chamber, where he receives the nobility, foreign ambassadors, &c. The sides of it are hung with tapestry, and the floor is covered with carpets of European manufacture. At one end of the room is the king's throne, which is made of ivory; it is ascended by three steps, and over it is a canopy made of the richest silk. All the other apartments are very spacious, and the furniture of them exceeding splendid.

The inhabitants of this city are all natives, no foreigner being permitted to reside in it. Some of them are very wealthy, and spend their whole time at court, leaving trade and agriculture to be executed by their wives and servants. These go to the circumjacent villages, and either trade in merchandize, or serve for daily wages, and they are obliged to bring the greatest part of what they get to their masters, otherwise they would be sold for slaves.

In the principal street of the city a market is every day kept for the sale of provisions and merchandize. The former consists of dogs, of which they are very fond, roasted baboons and monkeys, bats and large rats, parrots, hens, lizards dried in the sun, fruits and palm wine. Their merchandize consists of cotton, elephants teeth, wooden platters, cups, and other household stuff; cotton cloth, iron instruments for fishing and tilling the ground, lances, darts and other weapons. A place is allotted for each kind of merchandize, and they are all disposed with great uniformity.

The city of Benin was some years ago much more populous than it is at present. Its decay was owing to

the avaricious disposition of the then king, who, in order to increase his coffers, caused two of his road chiefs to be put to death, under pretence of their having conspired against his life. The wealth he accumulated by the death of these two, prompted him to make the like attempt upon a third; but this man was so universally beloved, that he had timely notice of the king's intentions, and accordingly took his flight, attended by the principal part of the inhabitants. As soon as the king heard of this, he dispatched an army to pursue them, and oblige them to return; but the army met with such a repulse, that they were obliged to return without having effected the business on which they were sent. The king, irritated at this, made a second attempt, by sending a much more considerable army; but here he also failed, for many of them were killed, and the rest precipitately fled to the capital.

The royal chief, flustered with success, determined to be revenged of his sovereign, and marched with all his men to the city, which he plundered, sparing no place except the king's palace. After this he retired, but continued for several years to rob those inhabitants of Benin that happened to fall in his way; till at length, at the intercession of some Europeans, a peace was concluded between him and the king, by which he was pardoned, and intreated to return to his former situation. Fearful, however, of the integrity of his majesty, whom he still considered as his most inveterate enemy, he did not think proper to comply, but settled at a place about three days journey from Benin, where he kept a court, was highly respected by the people that followed him, and lived with as much splendor and dignity as the king himself. Some few of the citizens returned to the capital, and were not only received by the king with great friendship, but were preferred to honourable offices, in order to induce the rest to follow their example: the multitude, however, were not thus to be deluded; they preferred a life of ease and freedom to that of tyranny and oppression; nor could the most pressing entreaties made use of by the king prevail on them to return. Such were the circumstances that occasioned the reduction of the inhabitants of this city, whose number is now at least one half less than before the above irruption.

The other towns in this kingdom are chiefly remarkable for trade, and are most of them situated on the river Benin. The first of these is called Awero, or Ouwette, and belongs to a king, who is the only one that is independent of the king of Benin. The town stands about six miles from the mouth of the river, and here the Portuguese have a church and factory.

At a small distance from this is a trading village, called Boedode, which contains about 50 houses, built with reeds and mud, and covered with the leaves of trees. It is governed by a viceroy and some grandees, whose authority extends only to trifling matters, as civil causes, and the raising of taxes for the king; but if any thing considerable happens, they must state the matter to the court, and wait their determination.

Near the mouth of the river is the village of Ogaton, pleasantly situated on a high island in the center of it, and surrounded with most kinds of fruit-trees. This was once a considerable place, but it suffered so much in the wars, that it was almost laid waste; however, from its delightful situation, the buildings of late years have considerably increased, and it seems as if time would restore it to its original importance.

The greatest place of trade on the river Benin is called Arco, and is situated about 50 miles from its mouth. It is a large populous town, and the inhabitants of it are remarkable for being very honest in their dealings. The Dutch and English had both factories here; but the latter having neglected their trade, the lodge fell down, and has never since been rebuilt; so that the former is the only European settlement in this part of the country.

Meiberg, the last town we have to mention on the river Benin, is a small but very neat place, and the houses are built with great uniformity. The Dutch had once a factory here, and were greatly respected by

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the natives; but during their stay a melancholy circum-
stance happened, occasioned by the indiscretion of the
principal factor, that entirely overthrew them; the par-
ticulars of which are thus described by a late author:
"N. Beeldfnyder, their last factor, having cast a wan-
ton eye on one of the Negro-governor's wives, ravished
her, which so enraged the injured husband, that he
came with a body of armed men, and resolved to kill
the adulterer, who narrowly escaped on board a ship;
but in the flight was wounded so, that, by the sur-
geon's unskillfulness, he died. The company's director-
general on the coast, not being rightly informed of the
case, sent a vessel from El Mina, well manned, to Ben-
nin, with strict orders to revenge the murder. These
soldiers so stretched their commission, that they killed,
or took prisoners, every person in the town, who could
not escape. The king being informed of this, and the
occasion of the massacre, commanded the Negro-governor
to be brought before him; and though he had done
nothing but what seemed right, in defending the honour
of his family, yet the king caused him and his whole
race to be put to death in the most cruel manner. The
dead bodies of these miserable wretches were exposed to
be devoured by the beasts, and their houses were razed
to the ground, with strict orders that they should never
be rebuilt." The Dutch, however, from these circum-
stances, made no farther attempt, and there has not
been any European factory in this town ever since.

B. sides the river Benin, there are several other con-
siderable ones in this kingdom, particularly the river
Rio del Rey, which is very spacious and extensive, and
the shore on each side of it is low and marshy. It takes
its source from the north, and is very wide for a con-
siderable way up the country. On its banks are a
great number of villages inhabited by people divided
into two nations, one of which dwell along the upper
part of the river, and the other towards the mouth;
but they are always at enmity with each other. They
are a strong, robust people, but poor, dishonest, and
treacherous; and are very filthy both in their houses
and persons. They go quite naked, smeared their bod-
ies with oil mixed with a red colour: they plait
their hair in various forms, file their teeth, and orna-
ment their foreheads with strange marks made with hot
irons or pincers. In short, they are mere savages, and
their only employment is fishing, they being total stran-
gers either to mechanical arts or agriculture.

The Rio Kamarones is another large river, whose in-
habitants are governed by a chief of their own, called
Moueba. His seat, or palace, is situated on a delight-
ful spot that commands the adjacent country, which is
exceeding fertile, and produces great quantities of yams,
bananas, palm, and other fruits. The people here
carry on a considerable trade with the Europeans, hav-
ing plenty of elephants teeth and slaves, which they sell
at very reasonable rates. The goods sold in exchange
by the Europeans consist chiefly of iron and copper
bars, brass pots and kettles, bugles or beads, ox horns,
and steel files. The natives here are lusty, tall, well-
shaped, and have a remarkable smooth skin.

The river Rio Gabon is situated about fifteen leagues
from Cape de Lopo Gonfhalvo, or the utmost point of
the gulph of Benin. It is a very large river, and the
mouth of it is at least six miles across. About nine
miles up the river are two islands, one of which takes
its name from the king, and the other from the prince
of this river, two great lords of Benin. But these
islands have now but few inhabitants, the king having
left one, and the prince the other, each of them living
on particular parts of the river. The river is naviga-
ble for small ships several leagues up, but its spring and
course are not known. There are many villages on its
banks; and the trade carried on here consists in ele-
phants teeth, wax, and honey.

The inhabitants on this river are very large, robust,
and well-shaped; but in their dispositions they are
fierce and cruel. The men are great thieves, and the
women so abandoned that they care not on whom, or in

what manner, they bestow their favours. They are di-
vided into three classes; the first of which are under the
government of the king; the second under that of the
prince; and the third are totally independent. The
two former are always at variance, and though they will
not enter into a war, yet they take every opportunity
they can of making depredations on each other's prop-
erty.

Their dress consists of mats fastened round the waist,
made of the bark of trees, and painted red; besides
which they are ornamented with the skins of mon-
kies, or other wild beasts. Most of them go bare-
headed, having their hair strangely cut, or tied up:
some have small caps made of twigs, or the bark of the
cocoa; and others have feathers fastened on their heads,
with iron wire, or plates of iron. They dye their
bodies red, and have great quantities of rings in their
noles and ears. The women wear mats of reed round
their waists, and have bracelets of copper or pewter on
their necks and arms. Some of them sleep on mats
made of straw, but the generality lie on the bare
ground. Their food consists of yams, potatoes, and
bananas, with fish and flesh dried in the sun. Their
houses are very ingeniously made of reeds and canes,
covered with banana leaves.

The king's palace is larger than the other buildings,
and his dress greatly differs from that worn by his sub-
jects. It consists chiefly in beads of bone, and shells
dyed red, and strung together like a chaplet round his
arms, legs, and neck. Before the gate of the palace is
planted a brass cannon, with several small guns, the
appearance of which strike an awe in his subjects,
who, either from fear, or other motives, are very obed-
ient.

The Negroes here are perfect strangers to agricul-
ture, and chiefly live by hunting and fishing. The
river abounds with fish, besides which there are great
numbers of crocodiles and sea-horses; and on the banks
of it are prodigious numbers of wild beasts, especially
elephants, buffaloes, and wild boars.

About 18 leagues from the river Gobon is Cape
Lope Gonfhalvo, which is the extreme limits of the
Gulph of Guinea. It appears like a low flat island,
but it is a long, narrow peninsula, stretching from the
continent several leagues to sea. It has a good harbour
either for anchoring or careening ships, especially for
those homeward bound, provisions being not only plen-
tiful, but also very cheap. On the shore are several
huts, where the natives occasionally reside, as the Eu-
ropean vessels stop for the above purposes; but the town
they belong to is called Olibato, and is situated about
six miles from the Cape. It is the residence of a king,
and the town contains about 300 houses, which are
made with bull-rushes interwoven, and covered with
palm-leaves. The natives are much more civilized than
those of Rio Gabon, but they differ little in their dress,
manners, and customs. The country abounds with
wild beasts, as elephants, buffaloes, wild boars, apes,
monkies, and other mischievous animals.

All vessels, as soon as they arrive at the Cape, fire
off four guns, to alarm the country, and give notice of
their arrival; when the people immediately repair from
Olibato, and other inland places, to the Cape, and
carry with them such articles as they have to dispose of,
the principal of which are water, wood for fuel, and
provisions. They always keep a stock of wood by
them, that they may be ready to supply such vessels as
stop at the Cape: they cut it in billets about two feet
long, a boat load of which they generally sell for a bar
of iron. They get their water out of a large pond near
the Cape: it keeps good at sea, and is allowed by most
sailors to be exceeding wholesome.

The other goods purchased here by the Europeans
consist of elephants teeth, wax, honey, and camwood;
and the articles sold to the natives are knives, iron bars,
beads, old sheets, axes, brass basons, firelocks, powder,
ball, and shot.

CHAP. VI.

CONGO, or LOWER GUINEA.

THIS extensive country is situated between 28 deg. 30 min. and 40 deg. 10 min. east longitude; and between the equator and 16 deg. of south latitude. Its eastern boundaries are not known; but on the west it is bounded by the Atlantic Ocean; on the north by the kingdom of Benin; and on the south by the kingdom of Mataman. Its extent from north to south is upwards of 1700 miles.

The whole country is divided into four parts, or kingdoms, the names of which are as follow :

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| 1. Loango, | 3. Angola; |
| 2. Congo Proper, | 4. Benguela. |

As each of these kingdoms has some peculiarities subject to itself, we shall describe them separately, beginning with

SECT. I.

The Kingdom of LOANGO.

THIS is the most northern division of Congo in general: it is bounded on the east by the kingdom of Makoko; on the west, by the Atlantic Ocean; on the north, by the kingdom of Benin; and on the south, by Congo Proper; being upwards of 400 miles in length, and 300 in breadth. It contains many provinces, the principal of which are, Loangiri, Loango-Mongo, Chylongo, and Piri. Besides these, there are others much smaller, that chiefly lie on the coast, and are frequented by the Europeans; of all which we shall take proper notice hereafter.

Although this kingdom is situated near the center of the torrid zone, yet the climate is far from being unwholesome; and as it is watered by a number of small rivers, the soil is tolerably fertile; but it might be turned to much greater advantage than it is, were it not for the natural indolence of the inhabitants. However, it produces several sorts of grain, of which they have three crops annually; also peas and beans not inferior to those of Europe, with great plenty of yams and potatoes. They have likewise several kinds of fruits, as oranges, lemons, bananas, pumpions, cocoa nuts, and the kola fruit.

In the more remote parts of this kingdom are great numbers of wild beasts, as elephants, tigers, leopards, civet-cats, and various sorts of monkeys. Of the tame animals they have only two sorts, namely, hogs and goats; but this deficiency is supplied by the poultry, which is so plentiful, that a good fowl may be purchased at the value of an English farthing. They have also great plenty of wild fowl, and several uncommon birds peculiar to the country. Among the latter the most remarkable is that called the pelican, which being a bird little known to Europeans, we shall take this opportunity of describing it:

The Pelican is in length, from the tip of the bill to the end of the tail, about five feet, and weighs in general not less than 20 pounds. The bill, which is hooked, is about 14 inches long from the tip to the corners of the mouth. The feathers of the body are of a greyish colour, and those on the top of the head stand erect, and much longer than the rest. The tail and covert feathers of the wings are of a dusky ash-colour; but the ends of the quill feathers are black, of which there are 28 in each wing. The upper chap is flat and broad, and the bill near the head is of a lead colour, but yellowish toward the end. The lower chap is like two long ribs united at the extremity; and between them there is a thick yellow membrane or skin, which it can draw so close up to the bill, as hardly to be perceived; but notwithstanding this, it may be so dilated as to con-

tain a prodigious quantity of water; which is often of infinite use to the bird when it travels over sandy tracks, where that article is not to be obtained for many miles. The legs are bare above the knees, and the feet are webbed, having four toes. But the most remarkable circumstance belonging to this bird is the bones, which appear to be transparent, with many fibres and veins running up and down them throughout their whole length. To this may also be added another singularity, which is, that near the middle of the stomach the wind-pipe is divided into two branches, a circumstance not to be met with in any other bird whatever.

The inhabitants of Loango are called Bramas: they are tall, well-shaped, and of a shining black colour. In their dispositions they are tolerably civil, but they are exceeding jealous of their wives, though libidinous themselves: they are free and generous to one another, but very covetous to attain riches, and are greatly addicted to drinking.

The dress of the men consists of long garments, that reach from the middle to the ankles, at the bottom of which is a handsome border of fringe. They are fastened at the waist with a string made of the leaves of the Matombe tree; besides which they have two girdles, each three or four inches broad: one of these is made either of red or black cloth slightly embroidered, and the other of yarn wrought with flowers, and fastened before with double fringes. Some use girdles made of bullrushes, or palm leaves, which they weave and plait together; and all of them are obliged to have on the outside of their garments a piece of the skin of a leopard, or some other wild beast. They wear strings of beads about their necks, and their arms and legs are ornamented with brass, copper, or iron bracelets. When they go a-hunt, they throw a kind of sack over their shoulders, which is about three quarters of a yard long, with a little opening left to put their arms through. They have a cap on their heads, which is made to fit close; and in their hands they always carry either a great knife, a sword, or a bow and arrows.

The dress of the women differs from that of the men; their petticoats are much shorter, reaching only from the waist to the knee, and over them they wear a piece of European stuff, or linen. The upper part of the body is quite bare; but their arms, legs, and necks are ornamented with rings, beads, and other trinkets. Both sexes anoint themselves with palm-oil, and stain their bodies with a liquid made from a wood called takool, the colour arising from which is a dingy red.

Their food consists chiefly of dried fish, which they boil with herbs, and season with Brazilian pepper. They make their bread with the flour of millet, and their usual drink is water.

They use little ceremony in their marriages, the chief thing being to obtain the consent of the parents; if that is accomplished, they assemble together, and the parties agreeing to take each other, an entertainment is provided for the guests, and the whole ceremony is ended. Some have 10 or 12 wives; but the common people have in general only two or three.

The women here, as in other parts of Africa, do all the slavish work, and are kept under great subjection: they not only discharge their household duties, but are also obliged to cultivate the land, while their husbands live in a mere state of indolence. They must never eat till after their husbands have done, and then cheerfully take his leavings; nor must they ever speak to him in any other posture than on their bended knees.

When infants are first born here, their colour is much the same as that in Europe; but in two days it turns

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to a perfect black. This circumstance greatly deceived the Portuguese for some time after they settled in these parts; for having commerce with the Negro women, when a child was born they took it for granted, by the colour, that it must have been theirs; but when they came to be undeceived, and convinced that it was the child of a Negro, they lost that satisfaction they had before imbibed: however, when a child is born that is between both, that is, a mulatto, they have not only a great respect for the infant, but a high veneration for the object that produced it.

There is one circumstance here relative to the birth of children that is very remarkable. Though both parties are Negroes, yet sometimes it happens that the offspring is very different in colour to that of its parents. These at a distance greatly resemble Europeans: they have grey eyes, and red or yellow hair; but when you are close to them their colour is like the corpse of an European, and their eyes appear, as it were, fixed in their heads. Their sight is very imperfect in the day, but at night they see clear, especially if it be moon-light. It is supposed that the birth of these is occasioned by the effects of imagination in the woman in seeing a white man, in the same manner as history informs us, that a white woman, by viewing the picture of a Negro, brought forth a black child.

Children of this nature are called by the natives *don-dos*, and are always presented to the king a few days after they are born. They are brought up in the court, and always attend his person: they are held in such high esteem by the king, that no person whatever dare offend them; and if they go to the markets they have the liberty of taking such articles as they think proper, without controul.

When any one dies, the relations immediately make it known by running about the town or village, and shrieking in the most hideous manner; after which they bring the corpse into the street, and wash and clean it: they then interrogate it, why he died? and such like questions, which they continue to put to it for several hours. After this the grave is dug, when they carry several of their household goods, and lay by the side of it, as also the most valuable things used by the deceased in his life-time. They then hastily take up the corpse, and carry it with all expedition to the grave, in which it is immediately deposited: some of the goods are thrown into the grave, and after they have heaved their lamentations by howling, and the most strange gesticulations, it is filled up with earth. The remaining goods are set over the grave on poles, being first cut to prevent their being stolen. The relations of the deceased bewail his loss by attending the grave, morning and evening, for six successive weeks.

It is remarkable, that they will not suffer any foreigner to be buried in their country: when it happens that an European dies here, his body is carried in a boat two miles from the shore, and thrown into the sea. This

* In the year 1663, a famous missionary, named Father Bernardin, an Hungarian, being at Loango, had some conferences with the then king, acquainted him with the doctrines of the Christian religion, and baptized him, his queen, his children, and some persons of his court. The people, however, could not be persuaded to follow the king's example, nor could the most forcible arguments make them relinquish the least particle of their superstitious maxims. They paid no respect to the king's mandates, who, in order to establish the new religion, commanded them not to work on Sundays, which they absolutely refused, nor would they pay the least attention to such matters as were derogatory to their own superstitious notions. This refractoriness produced a national commotion: One of the king's cousins, a man particularly zealous for idolatry, put himself at the head of the people, seduced some of the new-converted Christians, both by promises and presents, and became so powerful as to dare to offer battle to his sovereign. The king, who was naturally courageous, went with his army to attack the rebels, and a desperate engagement ensued; but the rebels having found means to bring over the principal part of his army during the battle, the king was obliged to retire with the few who had remained faithful to him. The conquerors offered to lay down their arms, and to pay obedience to him as formerly, if he would renounce the

custom took its rise from a Portuguese gentleman being buried here some years ago, soon after which the whole country was afflicted with a famine. The priests thought proper to attribute the cause of the general calamity to the interment of the foreigner, whole body, in consequence of their opinions, was taken up, and thrown into the sea; and from this circumstance they have never since permitted a stranger to be interred in their country.

With respect to the religion of these people, they are all idolaters, though an attempt was once made to bring them to a knowledge of Christianity*. They have some notion of a Supreme Being, whom they call *Sambian Pogn*, but their ideas are exceeding imperfect; nor have they any belief in the resurrection of the dead. Their idols, which they call *mokifios*, are of various forms: some of them are made to resemble the human species; others consist of a piece of wood about a yard long, with small bits of iron on the top, or else the figure of some animal carved at the end of it. The heads of their greater idols are ornamented with the feathers of hens or pheasants, and their bodies are decorated with various kinds of trinkets. All acts of devotion are performed to these idols, of which they have great numbers. Each has a peculiar name, according to its office or jurisdiction. To some they ascribe the power of lightning and the wind, and suppose that by praying to them it will preserve their corn from vermin and birds of prey. To others they give the command over fishes of the sea and rivers, their cattle, &c. Some they make protectors of their health and safety; others they consider as being able to secure them from evils and misfortunes. Thus every one has his peculiar province, and his power is limited to a particular place.

They have a notion that these idols are jealous of one another; for which reason they make their addresses to them all indifferently, as their protectors and guardians. They generally keep them in a pot of earth, with the figure half in and half out: they are made by their priests, who get considerable wealth by the sale of them, as they fix their value in proportion to the circumstances of the purchaser.

They have several strange notions relative to the disposition of the soul after death. Those of the royal family believe, that when any one dies, his soul is regenerated in some of the family, while others think that the soul and body have one determinate end. Some, like the Greeks and Romans, place the soul among the heroes, or else bring it into the number of their tutelar household gods; others give them a common place of resort under the earth; whilst a fifth sort make for them little receptacles under the roof of their houses, before which places, when they eat or drink, they make some offerings for the benefit of the soul of their departed friend.

Their superstitious notions, occasioned by the craftiness of their priests, lead them into the practice of the most absurd maxims. When a child is born they call a

new religion he had embraced, and put things again upon their ancient footing. The king, who appeared convinced in his mind of the truth of the Christian religion, made answer, that he would never renounce the worship of the true God, and would spill the very last drop of his blood in the defence of it. In consequence of this several other battles were fought between the king and the rebels, in the last of which the king's troops were entirely cut to pieces, and himself slain. On this the conqueror was acknowledged king, who used all his endeavours to root out the Christian religion, and re-establish Paganism; but his triumph and reign were of short duration. One of the late king's children, who had escaped from the last battle, raised a new army, protesting most solemnly, that he took up arms with no other view, but for the sake of the Christian religion; and that, after his father's example, he would defend it to his last breath. Accordingly, he engaged the rebels, and the event of the battle was such, that the new tyrant was defeated and killed, with almost all his troops; after which the young conqueror ascended the throne, and established the Christian religion for some time throughout his dominions. At his death, however, it was finally extirpated by his successor, and idolatry has prevailed from that time to the present.

fetifero, or priest to enjoin it to keep some particular thing as a law. The priest asks the parents what was their injunction and that of their ancestors; when being answered, he tells them that the oracle, by the mokisso, has ordered, that the child shall be enjoined not to do such things during the course of its life, which the mother takes care to inculcate in the mind of the infant as it grows up. These injunctions are of various kinds, as, that they may refrain from such particular flesh, herbs or fruit; or that if they eat such flesh they must eat it alone, leave none, and bury the bones deep, that they may not be scraped up again, and eaten by any beast. Some are forbid to go over any water; others to cross a river in a canoe, though at the same time they are permitted to walk, swim, or ride through. Some are forbid to shave either their heads or beards, and others are commanded to abstain from all kinds of fruits.

If an unmarried man has got a foolish child, he must not eat of the breast or udder of a buffalo; but if he afterwards gets another more sensible, he becomes free from that restraint. These, and such like idle maxims, they observe with the greatest exactness, firmly believing that if the command enjoined by the mokisso, or the promises made to him, are not fully performed, he hath power to kill, or otherwise punish them.

All circumstances that happen to them, whether good or evil, they suppose to arise from the power of the mokisso. If a man preserve a good constitution, y living chaste and temperate, he ascribes his health to the mokisso, and not to those virtues themselves. If a sick man recovers, they never impute it either to the force of nature, or the application of medicines, but the mokisso gets the credit of the cure which they performed; and if the patient happens to die of old age, or by any accident, they believe he was killed by force, for having violated the injunctions laid on him by the mokisso.

Besides their private mokissos, they have many public ones, that are kept in temples or huts, to which they daily repair to pay their devotions. One of these is at a village called Thiriko, and in figure resembles a man. The ganga, or high-priest, who is lord of the village, performs the service every morning, the manner of which is thus: As soon as the people are assembled, he sits down upon a mat, and with a leathern bag strikes his knee several times, having small iron bells fastened to his fingers. After this he strikes the bag several times on his breast, and then uses many strange motions and postures of his body, hands, head and eyes; sometimes he raises his voice, and then depresses it, frequently repeating the word Mariomena, to which the assembly answer, Ka. When this has continued for some time, the ganga appears as if distracted, and his rage becomes so violent that he is obliged to be held; but by virtue of a four liquor drawn from cane, with which they sprinkle him, he recovers, and then declares what he has received from the mokisso, and what must be done in cases of sickness and the like. After this, he recommends to the mokisso the health of the king, the welfare of the country, flourishing of the seed, success to the merchants, and full nets for fishermen. At the mention of the king's name the whole company clap their hands in token of affection; and then the ceremony is concluded.

They have another remarkable mokisso called Kikokoo, which is a black wooden image cut in the shape of a man sitting. They believe that this mokisso preserves them from death, and that he keeps them from being hurt by forerers. It is kept in a hut, which is always guarded, on account of its having been once stolen by some Portuguese sailors, who took it out of the house, and carried it on board their ship; but in the way the head and one of the arms broke off. When they came again to Loango they were afraid to venture on shore without restoring Kikokoo, so nailing on the broken limbs, they conveyed him at night to his old habitation. The next day a report was spread among the blacks that Kikokoo had been in Portugal, and that a ship with goods had carried him away thither. Some time after this a Portuguese ship happening to strike upon the rocks of Loango, the blacks said that Kikokoo had

broken the ship, because the Portuguese had driven a nail into his head. Such is the force of the superstitious notions imbibed in the minds of these people, who sacrifice every particle of reason to defend the honour of these ridiculous images.

The most distinguished mokisso is called Malemba, and is particularly esteemed on account of its being visited by the king. It is a mat of about a foot and a half square, on the top of which hang several small baskets, with scallops, feathers, iron bells, rattles, bones, and other trifles. The ceremonies belonging to this are performed with little drums or tabors, on which boys strike with their hands. After this a song is chaunted by the company, and a person appointed for that purpose dips a brush into some water that has been coloured with takoe, which he sprinkles on the king and the ganga, or high-priest. The nobility that attend receive a streak on their bodies out of the same pot; after which they have the honour to carry away Malemba, with his pots, brushes, &c. which they place in their proper situations.

They have another mokisso, called Knisse, which consists of a sack with some horns full of whitening. The service to this image is performed with rattles, long sticks, singing songs in the night, creeping on their knees, washing, spitting, shouting, tying rings and bands about their bodies, and the like. They say this mokisso preserves them from sickness, and secures them against the dreadful consequences of thunder and lightning.

They have many other images, which have different names, and are supposed to be serviceable to them on various occasions; but they are all equally ridiculous with those already mentioned, and only tend farther to confirm the folly and superstition of their deluded votaries.

Description of the City of Loango, and particularly the King's Palace; with an Account of the State and Dignity of the King, his Government, Laws, Revenue, &c.

THE city of Loango, the capital of the kingdom, is situated in four degrees and a half of south latitude, and is about four miles from the sea-coast. It is a very large and populous city; the streets are long and spacious, and on the sides of them are planted rows of palmetto and banana trees. The houses are built of an oblong form, with two gable ends and a sloping roof, which rests on long thick posts supported by itays. They are all built nearly of the same size, stand at equal distances, and appear with great uniformity. The inside contains the four or four apartments, which are all on the ground-floor, and only separated by a slight partition made of wicker or reeds. Their household furniture consists chiefly of pots, wooden trays, mats, small and great baskets for their cloaths, and a few other trifles.

Near the center of the city is a spacious square, surrounded with lofty trees, where a daily market is held for the sale of all kinds of provisions, as meat, poultry, fish, wine, corn and oil; also palm-cloths of various sorts, and great quantities of elephants teeth.

On the west side of this square is the royal palace, which consists of a number of detached buildings. The king's apartments are in front, and behind are those belonging to his women. The whole is surrounded with lofty palm-trees, and is at least a mile and a half in circumference. At a small distance from the front of the palace is the place where the king holds public audience, and transacts all business relative to the state. Adjoining to the entrance of the palace, on the east side, is the banquetting-house, where the king every day retires to drink palm-wine. It is a noble building, and the place where all difficult cases are adjusted in the presence of the king. The front of it is open for the benefit of the air, and about 20 feet backwards is a screen or partition quite across, to prevent the palm-wine being seen by the people. The room is hung with rich tapestry, and in the center of it, just without the screen, is the throne, which is supported by small pillars made of palmetto branches curiously wrought in imitation of

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basket-work. The throne is raised from the ground about a foot and a half, and on each side of it are two large wicker baskets, that contain several weapons kept there by the king for the security of his person. Behind the place, on the east side, are the king's gardens, and on the west side are those belonging to the queen.

At a small distance from the city are two mokifos, one of which is called Mokiffo a Loango, and is highly esteemed. It is kept in a small hut, and resembles a man in a sitting posture. The natives perform their services to this idol by dancing round it with rattles in their hands, and throwing themselves into the strangest positions.

At about the same distance from the east end of the city is a place called the Broad Way, where such as have been found guilty of any crime by the imbonda drink *, are dragged and executed.

The king hath a great number of wives, all of whom, except the principal one, are obliged to be very subservient to him. The latter, however, who is distinguished by the title of makonda, has not only the superiority over the rest, but indeed over the king, for he is obliged to consult her on all affairs of importance, nor can he act without her will. Such is her power that she has the liberty of choosing any other male companion her inclinations may direct, and whatever children she has by such connection are reputed of the royal race.

Notwithstanding the king is thus subject to his principal wife, yet he otherwise preserves a kingly dignity. He is a very powerful prince, and so circumstanced as to be able to bring into the field a considerable army, for all his subjects are obliged to equip themselves with arms, and immediately attend at his command.

His dress consists of a garment made of cloth or stuff, and both he and his nobles wear, on their left arm, the skin of a wild cat sewed together with one end stuffed. He makes two meals a day, the first of which is about 10 o'clock in the morning. His provisions are brought to his apartment in covered baskets; and with the people that bring them is a man with a large bell in his hand, which he rings to give notice that the king's dishes are arrived. The king then leaves his company, and as soon as he enters the apartment, the servants retire and leave him, when he shuts the door, and continues by himself during the whole time he is at dinner; for should any person happen to see him either eat or drink, he would be immediately put to death.—So punctual is this law observed, that even animals are subject to the same fate, which happened to a fine dog presented the king by a Portuguese. The creature not being very well fed by those who had the care of him, smelling the victuals one day when the king went to dinner, followed the scent, and his majesty not fastening the door properly, the dog, while he was at dinner, thrust it open with his feet, and entered the room, when the king immediately quitted the apartment, and ordered him to be killed.

Every day, after dinner, the king goes in state, accompanied by his nobles, and a great crowd of people, to the banquetting-houle in order to refresh himself by drinking palm-wine. As soon as he arrives there he seats himself on the throne, and on each side of him is a cup-bearer. He on the right hand reaches him the cup when he is inclined to drink, but at the time turns his head; notice of which is given to the company by him on the left, who strikes two iron rods, pointed at the ends, one against the other. At this signal the

people turn their backs to the king, and bend their faces to the ground, in which posture they remain so long as the irons continue ringing; after which they rise, turn their faces to the king, and wish him health, by clapping their hands.

After sun-set the king goes a second time to the apartment adapted for eating, where his provisions are prepared for him as before; after which he again visits the banquetting-houle, where he remains till nine or ten o'clock, when he returns, and retires to rest.

The king never appears abroad except on the above occasions; or when an ambassador arrives, or some strange accident hath happened; such as when a leopard is taken in the country, or else lodged about the city ready for the chase (for he is very fond of that diversion;) or, lastly, when his land is to be tilled, and his chief nobility bring him tribute. The place appointed for his appearance on these occasions is a large plain in the center of the city opposite to the palace. The stool, or chair on which he sits is raised about a foot from the ground, ornamented with black and white wickers, very artificially woven. Behind his back, on a pole, hangs a shield covered with European stuffs of various colours. Near him are placed six or eight fans fixed at the ends of long sticks run through the middle of them, which being moved with great force produce very refreshing breezes. Before the king a great cloth is spread on the ground, made of leaves very curiously woven; and on this no person dare tread except the king and his children. The nobility sit in ranks, some on the bare ground, and others on cloths made of the same stuff with the king's, each of whom holds a buffalo's tail in his hand, which he keeps continually waving to and fro. Behind the king stand all his great officers, and the nobles are enclosed by the multitude.

As soon as the king is seated, the music immediately plays, and continues during the whole time his majesty is on the throne. The musical instruments are of three sorts, the first of which is made of ivory, and is like a hunting horn. The second sort are drums made with a hollow piece of timber, covered at one end with leather, or the skins of wild beasts: and the last sort somewhat resemble tabors, having little bells fastened all round, and are played on with the fingers.

When the music has been some time playing, the most distinguished of the nobility rise from their seats, and compliment the king by leaping backwards and forwards before him two or three times, after which they clap their hands together, and then prostrate themselves on the ground, rolling their bodies several times over in token of subjection.

On one side of the king's seat stand three or four criers with iron instruments in their hands, upon which they strike with a stick to give notice when the king demands silence. These criers are likewise officers of the city, and not only proclaim the king's orders, but also go about the streets striking their iron instruments to give notice to the people when any thing is lost or found, in the same manner as the bellmen do in the principal parts of England.

In this public manner the king appears at the commencement of the seed-time, which is always on the 1st of January. He takes his seat at three o'clock in the afternoon, when the women who till the ground appear before him with their instruments of husbandry, and the men walk backwards and forwards armed and clothed in their military habits. The king generally stays about an hour, when he returns to his palace

* When any person is suspected of a crime, and it cannot be clearly proved against him, he is sworn by drinking a certain quantity of this liquor. It is made from the root of a small tree, or shrub called imbonda, which is about six inches long, and much resembles a carrot. The root is scraped into water, which is boiled in gourds. The liquor is as bitter as gall, and so strong that one root would serve to try an hundred people. When the person drinks the liquor, if it be too much infused it occasions a suppression of urine, and strikes up into the head, incriminating to such a degree that he falls down as if dead, in which case he is pronounced guilty, and is accordingly dragged to the Broad

Way and executed; but if he can stand upright, and make water, he is deemed innocent. The determination of this matter rests entirely in the imbonda-giver, or person appointed to administer the potion; for however innocent he may be that is suspected, yet if the imbonda has any dislike to him, or his accuser is a person of importance, he is sure to give him the liquor so strongly infused that its operation proves fatal, though he does it so artfully that it cannot be discovered. This ceremony is performed at Loango almost every week, so that in the course of a year many people are destroyed by it.

amidst the acclamations of the people, who spend the remainder of the day in mirth and festivity.

When any of the inhabitants have discovered a leopard in the woods adjoining to the capital, intimation of it is given to the king, who repairs to his public place of appearance, and a trumpet is sounded to give notice to the people to attend his majesty at the spot. If the place where the leopard lies be too far for the king to walk, he is carried on mens shoulders in a kind of chair made of wicker, and curiously ornamented. As soon as they arrive at the spot where the leopard is secreted, the people surround it, armed with bows and arrows, lances and darts, leaving only a small place open that the king may have a convenient opportunity of seeing the sport. Before this opening nets are spread, that if the leopard should happen to take his course that way he may be caught alive. When every thing is ready, the beast is roused by the people making an universal shouting, with the blowing of horns and beating of drums. As soon as he finds himself surrounded, he endeavours to make his escape, but is impeded by the volleys of darts and arrows that are discharged at him by the multitude, who follow him close, and if he happens not to take to the net, overpower and dispatch him. When the leopard is killed the king retires to his palace, before which the hunters bring the carcass, and triumph over it by dancing, singing, and exhibiting various kinds of diversions. The king then orders the beast to be flayed, and the skin is brought to him; after which the body is buried deep in the earth, except the gaul, which is taken out and thrown into the river, it being considered as a deadly poison; and thus end the ceremonies of hunting the leopard.

The common people of the city of Loango not only shew the highest respect to the king, but the greatest submission to the nobility; for when they happen to meet any one of them in the streets, they immediately fall on their knees, and turn their heads the other way, intimating that they are not worthy to look at him; and in this posture they continue till the nobleman has passed, when they arise, and proceed on their business.

With respect to the laws they are not complex, but some of the punishments are as severe as those of the neighbouring kingdoms. Theft is never punished with death unless it be committed on the king: in common cases, when a thief is detected, either he or his friends must restore the goods stolen, or atone for the want of them by an adequate compensation, besides which the thief is tied to a post in the middle of the street, where he continues an hour as an object of ridicule and contempt to the spectators. If he is unable either to restore the goods or pay the value of them, his relations must work for the party robbed, till such time as he thinks himself sufficiently satisfied for the loss he has sustained.

Adultery is only punished by a fine, which is levied in proportion to the circumstances of the offender, except it be committed on any of the king's wives, when the woman is burnt, and the man buried alive.

When the king dies the succession of the crown does not devolve to his children, but to his eldest brother; but for want of such kindred, it falls to his sister's children.

Those who have pretensions to the crown are five in number, and reside in towns or villages at some distance from the court; they preserve their titles agreeable to the names of the respective villages in which they live. The next heir to the crown is called Mani-kay, who resides at a large town of that name situated about five miles from Loango. The second is called Mani-Bokke, and lives at a town called Bokke, situated about fourteen miles up the country. The third, called Mani-Salloga, lives at Salloga, a large town situated about 35 miles north of Loango. Mani-Kat, the fourth, lives at the village of Kat, about 50 miles from Loango. And Mani-Inyani, the fifth and last, resides at the hamlet of Inyani, which is situated on the southern borders of the kingdom.

When the king dies, Mani-Kay succeeds him, Mani-Bokke removes to the residence of Mani-Kay, and the

rest all follow, a proper person being appointed to supply the place of the last. And thus by a regular rotation they succeed to each others villages, and afterwards to the crown.

After the decease of the king the Mani-Kay enters immediately upon the government, but he does not go to court till the funeral of the late king is over, the ceremonies attending which are these: They first make two vaults under-ground adjoining to each other, in one of which they lay the corpse, richly dressed, on a stool, and by it all manner of household stuff, as pots, kettles, pans, cloths and garments. They then place round it little images made of wood and red earth representing the household servants of the deceased. After this they leave the royal corpse, and go to the other vault, where they place the bodies of several slaves, who have been sacrificed to serve the king in the other world, and to make atonement in what manner he behaved during the course of his life. The two vaults are then closed, and over each is erected a covering to preserve it from the inclemency of the weather.

The king of Loango's revenues principally arise from elephant's teeth, copper and slaves. The greatest part of the copper is brought by stealth from an inland country, the inhabitants of which are always at variance with the king of Loango.

The goods sold here by the natives, consist of ivory, tin, lead, copper, iron, red wood, and several sorts of cloths, the manufacture of the country; in exchange for which they purchase of the Europeans, salt, Silesta ticking, cutlaries, looking-glasses, beads, and other articles.

Of the different Provinces in the Kingdom of Loango.

THE principal of these, as already mentioned, are four, namely, Loangiri, Loango-Mongo, Chilongo and Piri.

Loangiri is a large and populous province, and is well watered by several brooks and rivers, which render the soil exceeding fertile. The inhabitants live chiefly on fish, and employ themselves in making cloth and linen. They are in general a very courageous people, and more addicted to war than their neighbours.

Loango-Mongo is a large mountainous country, and particularly abounds with palm-trees. The inhabitants are merchants, and like those of Loangiri, employ themselves chiefly in making cloth and linen. In this province is the city of Loango, the usual residence of the sovereign of the kingdom.

The province of Chilongo is more extensive than either of the other three. Some parts of it are very mountainous, but in others there are large and extensive plains, which are very fertile, and produce good grain, as also abundance of palm-trees; it is a very populous part of the country, and though the inhabitants are not so well polished as their neighbours, yet they carry on a considerable trade, particularly in elephants teeth and cloth. The governor of this province is absolute, at whose decease the people have the liberty of choosing a successor, without the approbation of the king of Loango.

Piri is a very flat country, but it is well peopled, and produces great plenty of most sorts of provisions, particularly cattle and poultry. The woods are well stocked with timber; besides which there are fruit-trees in abundance. The inhabitants live chiefly on milk, and beasts which they kill in the woods. Some of them are great traders, and they are all distinguished for being very quiet and affable in their dispositions.

The other provinces in this kingdom are much less considerable in size than those already mentioned; they are all maritime places, and their coasts being frequented by European ships, makes them better known than the larger ones. The most distinguished among these are, Majumba, Sette, Kilungo, Cacungo, and Anguy.

Majumba, the first of these provinces, is situated to the west of Piri, between the third and fourth degrees of south latitude, and extends westward to the sea-coast, where there is a high promontory called Cape St. Catharine. The bay or port of Majumba lies two leagues

leagues to the south of Cape Negro, and into it runs a large river called Banne, on which are several small islands chiefly inhabited by fishermen.

The soil of this province is very barren, not producing any kind of corn or grain, so that the natives live on plantains, roots, nuts, and fish; and sometimes they catch elephants, whose flesh they greatly admire. The principal part of the country consists of woods and groves, the former of which abound with various kinds of wild animals, particularly baboons, apes, and several sorts of monkeys.

The town or village of Majumba consists only of one long street, built so near the sea, that the waves often oblige the inhabitants to desert their houses. On the north side of it is a river that is remarkable for producing great quantities of oysters. This river is very narrow at the mouth, and not above six feet deep; but higher up it is both broader and deeper, and is navigable for large canoes. It extends at least 50 miles up the country, and is very convenient for those who trade with the inhabitants of Sette.

In this town is a mokisso called Maramba, which is kept in a large house, or temple. It resembles the figure of a man, and stands upright in a high basket made like a bee-hive. When the lord or governor of the province goes abroad on any particular occasion, this image is always carried before him; and when he drinks his palm-wine, the first cup is poured at the feet of the idol.

Sette, the next province, is situated about 16 miles north of Majumba, and is watered by a river of the same name. It abounds with millet, palm-trees, and a kind of red wood, called by the inhabitants takuel. This wood is of two sorts, the best of which is very hard, and of a bright red colour. The chief trade of the natives here consists in the sale of this article, great quantities of it being annually purchased by the inhabitants of Majumba.

Between the river Sette and Cape Lopo Goncalvo, is a territory called Gubbi, which is full of lakes and rivers, all navigable for canoes. The chief town in it lies about 20 miles from the coast; but it is a small place, and poorly inhabited. The land of this province is very barren, but the rivers abound with various kinds of fish.

Kilongo is a large province, situated to the south of Majumba. It is a level, open country, and the soil is very fertile, producing great quantities of millet and other grain. Here are two small villages, that appear at sea like hills, and are the marks by which the sailors are directed to the port of Loango. This province was formerly an independent kingdom, but being conquered by the king of Loango, it became a part of his dominions. However, the inhabitants still enjoy their ancient customs and privileges, and only make acknowledgment of subjection, by paying an annual tribute to the king.

The kingdom or province of Cacongo lies to the southward of Loangiri: it is bounded on the west by the sea, and on the north by the river Loango. Towards the south and south-east it borders on the kingdom of Angoy; and eastward it extends from the coast upwards of 50 miles. The town of Cacongo, the capital of the province, is very agreeably situated, tolerably large, and well inhabited. The soil of the country is in general very fertile, and produces most kinds of provisions, with which the natives frequently assist their distressed neighbours, who live in those parts where the soil is less bountiful. The river Cacongo runs quite across the kingdom, and, after a course of 25 or 30 leagues, falls into the sea in the 5th degree of south latitude. To the south of this river, about four miles from the coast, is a village called Malemba, where the sea making a gulph, affords a safe road for shipping. All the rest of the coast from the river Cacongo to the river Zaire, is very dangerous, being full of rocks and flats. The principal part of the trade of this province is carried on at Malemba, where the Dutch and Portuguese sell several sorts of cloth, iron ware, and other commodities, to the natives, who dispose of them far-

ther up the country, and sell to the Portuguese, in exchange, elephant's teeth and slaves.

Angoy, the last province we have to mention, is the smallest of the whole, but the soil of it is much better, and would produce great quantities of grain, were it not for the natural indolence of the inhabitants, who sometimes, from this cause only, are obliged to apply for assistance to their neighbours. This province is bounded on the north and east by Cacongo; on the west by the sea; and on the south by the river Zaire. The capital town is called Bomangoy, and is situated on the north side of the above river, not far from its mouth. It is tolerably large and populous, but the houses are very mean buildings, being irregular in their form, and made only of reeds and mud, covered roughly with branches of trees. The chief port here is called Kabenda, and is situated to the north of the river Zaire. The bay is a very commodious place, and here most ships supply themselves with wood and water. At the point of the bay is the village of Kabenda, which is so poor and mean a place, as not to merit any other notice than the bare mentioning of it.

S E C T. II.

C O N G O P R O P E R.

THIS kingdom is situated between the 2d and 11th degree of south latitude, and between the 32d and 41st degree of east longitude, extending in length from north to south 540 miles, and in breadth, from east to west, about 420. It is bounded on the east by the kingdoms of Makoko and Matamba; on the west, by the ocean; on the north by the river Zaire; and on the south, by Angola, from which it is separated by the river Danle.

It is well watered with rivers; among which one of the most considerable is the Zaire above-mentioned, called by the natives the great river of Congo. This river is situated in five deg. 40 min. south latitude; it is three miles broad at the mouth, and runs with a very strong current into the sea. It is navigable for large vessels about 70 miles up the country; but beyond that it cannot be passed, owing to a prodigious number of rocks that lie in the center of it. From this river run several small brooks, which not only water the country, but are also very convenient for the merchants and other inhabitants, who can go in canoes from one village to another. In the course of this river are several small islands, the inhabitants of which are under the government of lords appointed by the king of Congo. The principal of these are two, situated near the mouth of the river, and called Bommo and Quintella, the first of which is remarkable for having many mines of iron. Though these islands are all inhabited, yet there is not a house to be seen, the ground being so low and marshy, that it is almost constantly under water; for which reason the Negroes live chiefly in their canoes, or under trees, round which they build their huts, raised several feet above the ground. These islanders are a strong and resolute people, but they are very unpolished in their manners. They have no marriage, or betrothing, but from their youth form such alliances as their inclinations direct, without any ceremony. They are under the government of particular chiefs and officers, who are chosen by a majority of voices.

The island of Quintella is remarkable for having an idol, which no one dare approach but the persons appointed to attend, and secure the way to it from being discovered. To effect this they are themselves obliged, as often as they go thither, to take such a path as they think no other person can find out. Many persons, particularly in cases of sickness, make rich offerings to this idol, all which are totally destroyed; for as soon as they are dedicated, the person attending conveys them to the idol, which is placed on a large plain surrounded with a wall made of elephants teeth, where they are hung on poles, and there left till time has entirely destroyed them.

The river Zaire receives its water from three lakes; the first of which is the Zambre, the second the Zaire, and

and the third a great lake from whence the Nile is supposed to have its source. The Zambre, however, is the most considerable, being, as it were, the center from whence proceeds all the rivers in this part of Africa.

The other rivers in this kingdom are, the Umbre, or Vambre, Brancare, or Bancare, Barbele, or Verbele, Lclunda, Ambrisi, Encocoquematari, Onza, Libongo, or Lemba, and Danda; but they are all too inconsiderable to merit any particular description.

The kingdom of Congo is divided into six provinces, the situations of which, together with their names and titles, are as follow:

Situations.	Titles and Names.
Along the coast,	{ The county, or earldom of Songo. { The Great Duchy of Bamba.
To the north-east,	{ The Duchy of Sundi. { The Marquisate of Pango.
Eastwards,	{ The Duchy of Bala.
In the middle,	{ The Marquisate of Pemba.

To these provinces must be added, the territories or lordships of Amalaca, Dambi Ambulla, Dembo Quingengo, Dembo Angona, the little Duchy of Ovando, and the territory of Sova Cavanga. These districts, however, are so very trifling, that they do not merit any particular notice; and with respect to the provinces themselves, which form the kingdom of Congo, we shall leave the particulars of them, till we have taken a general view of the country. To effect which we shall begin with the

Natural History of Congo.

THE climate of this kingdom is much less sultry than might naturally be expected from its equatorial situation. Their winter months are, April, May, June, July, and August, during which they have almost continual rains, whereby the rivers are so swelled as to overflow the principal part of the country. The winds in winter blow from north to west, and from north to north-east. These winds drive the clouds towards the mountains, where being gathered and compressed, they at length condense into water. In the summer the winds blow from the south to the south-east, and as they clear the southern skies, so they drive the rain into the northern regions. These winds are of infinite service in cooling the air, which otherwise would be so hot as to be almost insupportable; for even as it is they are obliged to hang coverings over their houses, to keep off the violent heat.

In this kingdom are mines of several metals, particularly iron and copper; and in the mountainous parts are large quarries, that produce not only excellent stone, but also porphyry, jasper, and marble of various colours.

The whole country being well watered with rivers, the soil is exceeding fertile, and produces several sorts of grain, particularly rice and maize. They have also great plenty of a grain called luko, which in its form resembles mustard-seed, but when ground produces flour little inferior to that from wheat. The manioc-root is likewise cultivated here, and much admired by the Portuguese, who, instead of making it into bread, bruise it very small, and either eat it raw, or else boil it in broth.

They have great plenty of various sorts of vegetables, most of which are cultivated with very little labour. Among these are turnips, cabbages, potatoes, radishes, cauliflower, carrots, and spinnage, besides others not known in Europe. They have also several useful herbs, as hyssop, thyme, sweet-marjoram, balm, sage, mint, &c.

This country produces a great variety of fruits, among which are oranges, lemons, citrons, guavas, ananas, bananas, pompions, melons, dates, and the kola fruit: the last of these is about the size of a pine-apple, and the fruit, which is inclosed within a thick husk, tastes much like chestnuts; it is not only valued for being pleasant to eat, but for its great efficacy in removing any disorder that particularly affects the liver.

There are several sorts of trees here that are distin-

guished for having medicinal qualities: among these is one called Angaria, the root of which, boiled in water, is an infallible remedy for violent pains in the sides.

Another tree of medicinal virtue is the khifeikka, any part of which being reduced to powder, and mixed with water, is good against fevers; and, in cases of fainting, if applied either to the forehead or temples, is equally efficacious as hartshorn.

The jakassa tree, which grows very tall, and is of a red colour, has the virtue of curing the tooth-ach, and sore gums: but it is very pernicious to birds, for if they once settle on its boughs, they soon fall dead to the ground.

There is likewise a tree which bears a fruit resembling a lemon. This very singular production of nature, called mignamigna, possesses two opposite occult qualities in the most eminent degree, being at once a deadly poison and powerful antidote. If a person is infected by the fruit, the leaves are a certain cure; if by the leaves, the fruit has the same effect; and the wood is deemed both as pernicious and efficacious as either.

The wild animals of this country are elephants, lions, tygers, leopards, buffaloes, bears, wolves, large wild cats, camelcons, apes, monkeys, &c. The tame animals are, oxen, cows, sheep, goats, and hogs; besides which they have great plenty of stags, fallow deer, roebucks, hares, and rabbits.

Poultry is here very plentiful, particularly cocks, hens, geese and ducks. They have also abundance of wild fowl, as partridges, pheasants, woodcocks, pigeons, doves, hens, &c. The wild hens are much more beautiful, and the flesh better tasted than the tame ones, but they are not esteemed by the natives. The birds of prey are, eagles, falcons, and sparrow-hawks. In some parts of the kingdom are ostriches, and on the borders of Angola is a wood encompassed with walls, where peacocks are bred for the use of the king. The feathers of these birds mixed together, and made in the form of an umbrella, are used in war instead of banners and ensigns.

In the woods are great numbers of parrots, most of which are very large, and either of a grey or green colour; but there is one species exceeding small, not being larger than sparrows, and their feathers are beautifully variegated. The most admired among the small birds, are those called Birds of Music; they are about the size of a canary bird, but they greatly differ in the colour of their feathers; some are all red, and others green, with their feet and bill only black: some again, are all white, grey, dun, or black. These last have the most agreeable note, and are kept in cages by the better sort of people, merely for the sake of their song.

The reptiles here are scorpions, millipedes, vipers, snakes, and serpents. Among the snakes there is one species so amazing large, that it will swallow a whole sheep. It is called the Great-Water-Adder, from its being chiefly found in the rivers. It goes, however, on land in search of prey, and climbs the trees, where it lies in wait for the cattle that come to pasture. As soon as a sheep or hog arrives near the tree, the snake immediately descends, and winding its tail round the hinder parts of the animal, secures it from moving, when he kills and devours it. When he has gorged his prey, he becomes for some time stupid, but as soon as he recovers, he immediately makes for the water, where he continues till necessity oblige him to seek for farther subsistence.

The seas and rivers abound with a great variety of fish: among others in the former are prodigious quantities of sardinias and anchovies; and in the latter are plenty of sturgeons, soles, barbel, trout, tench, and other excellent fish. They have also several kinds of shell-fish, as oysters, muscles, cockles, and large crabs, which are generally found at the mouths of the rivers.

Persons and Dress of the Natives of Congo; their manner of travelling, Houses and Furniture, Customs, Religion, &c.

THESE people differ in their persons, according to the respective provinces in which they are born, some

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some of them are very tall and robust, but the generality are of a middling stature: some again are of an olive complexion, while others are quite black. They have all black, curling hair, but their noses are not so flat, neither are their lips so thick as those of the Negroes in general. In their dispositions they are proud and haughty among themselves, but to strangers they are very affable and courteous. They have a natural propensity to theft, and whatever they get, either by stealing or otherwise, they spend in liquors, of which they are very fond, and frequently drink to the greatest excess. They have naturally a ready turn of wit, and, when sober, will converse with great circumspection. They are, however, very revengeful, and whenever they think themselves offended, nothing will satisfy them but destroying the object of their resentment, which they generally effect by poison. The dress of the common people consists only of a loose garment, made of cloth, which is fastened round the waist, from whence it reaches to the middle of the leg; and some have the bottom ornamented with a fringe. The upper part of the body is entirely naked, nor do they wear any sort of covering on their heads. The better sort have long and broad cloaks made of cloth or serge, and in form much like those worn by the Portuguese, under which they have a white shirt, and a kind of damask or satin petticoat, which reaches from the waist to the ankles; they have also gold or silver fishes, with necklaces of red coral, and on their heads they wear caps made of white cotton. Some of the ladies have a veil over their heads, and under it a velvet cap richly ornamented with jewels.

When the great men travel, they are carried in hammocks made either of net-work or strong stuffs, the manner of which is thus: the hammock is fastened to a long pole about a foot from each end; and when the person has got into the hammock, two men, one before and the other behind, take up the pole, and lay it on their shoulders, carrying the person in this manner a considerable way without resting. When they go long journeys they have four men, who relieve each other, in the doing of which they are so expert that they never stop, but shift as they walk, at the same time keeping their usual pace. This is a very easy method of travelling, the person sitting or lying in the hammock as he thinks proper; and they have sometimes a piece of calico thrown over the pole to shelter them from the heat of the sun.

Another method of travelling used here is thus: instead of a hammock, they fasten two ropes to the pole, one of which is much shorter than the other; they are each tied in two parts, and hang like swings; in the former the person sits, and at the bottom of the latter is a square piece of board, on which he rests his feet. The person carried generally holds an umbrella in his hand to shelter him from the heat of the sun, or the inclemency of the weather. The reason of their travelling in this manner is from their want of horses, there not being any of those animals in the whole kingdom.

The method of building here is much the same as that in the other parts of the western coast of Africa; they form little towns or villages by erecting several houses together in the midst of an inclosure. These buildings are made of wood, and covered with the branches of trees: each house is divided into several apartments, the innermost of which is adapted for the women; they are all on the ground floor, and are without windows; the only light they have being admitted at the door, which is so small that they are obliged to stoop when they pass it. The inclosure of the houses is formed by trees, which grow so close together, that they not only serve as a fence, but also to keep off the violent heat of the sun.

Their furniture consists only of a few necessary utensils, as pots, kettles, calabashes to hold their provisions, a mill to grind their corn, a hatchet to fell timber, and some instruments of agriculture. Some of them have beds made of coarse cloth stuffed with straw, or the leaves of trees, but the generality lie upon loose straw spread on the ground.

The food of the common people consists principally of rice, fish, potatoes, and other roots; but the better sort live chiefly on flesh and fowl. Their common drink is water; and sometimes they regale themselves with palm-wine, or brandy mixed with water.

Such of the natives here as reside near towns, live chiefly by trade; but in the country parts they are principally employed in agriculture, and the keeping of cattle. About the river Zaire some of them subsist by fishing, some by drawing palm-wine, and others by weaving. Towards the eastern borders of the kingdom are some excellent artists, who get considerable wealth by making various sorts of cloths, as velvet cut and uncut, cloth of tissue, sattins, taffata, damasks, farfenets, &c. The yarn is made of the leaves of palm-trees, which trees they always keep short, every year cutting and watering them, that they may grow small and tender against the next spring. The threads drawn from these leaves are very fine and even, and with those that are longest they weave the largest pieces. These stuffs are woven in several forms; some like velvet on both sides; others, called damasks, are made like leaves, or the figures of birds and animals. Their brocades, however, are by far the best; but no persons are permitted to wear them, without first obtaining leave from the king.

The natives of Congo are very fond of festivity and diversion. At most villages the people assemble every evening at some open place, where they form a ring, in the center of which is placed a large wooden platter full of provisions. The eldest of the company, who is called Makuluntu, gives to each his portion, which he divides with such exactness, that no person has the least reason to complain. They do not make use either of cups or glasses, but only a large flask, which, when any one wants to drink, the makaluntu holds to the person's mouth, and when he thinks he has drank enough, he takes the flask away. It is remarkable, that if any strangers happen to come by at the time of these festivities, they are equally welcome to participate with the rest of the guests, and always take their place in the ring, without being asked either who they are, or from whence they came.

They also make feasts on several particular occasions, such as gaining a law-suit, a marriage, the birth of a child, or any singular advancement in life. At these feasts they dance, and sing love-songs, which are attended with a variety of musical instruments, consisting of flutes, pipes, ivory trumpets, and drums, the latter of which are made of thin wood, and covered with the skin of a beast. One of their most ingenious instruments, and the most common in use, is called the marimba. It consists of 16 calabashes of several sizes, placed uniformly between two boards joined together, on a long frame, which is hung about a man's neck with a thong. Over the mouths of the calabashes are thin slips of red wood, which being struck with two small sticks, produce an agreeable sound, somewhat resembling that of an organ.

The kassito is another favourite instrument, and is always used in a concert. It consists of a hollow piece of wood about a yard long, covered with a board cut like a ladder, or with cross slits at proper distances; on these they gently draw a stick, which produces a harsh sound, and is distinguished from the rest of the music as tenor.

The longo is an instrument made with two iron bells, joined by a piece of wire archways, and is sounded by striking it with a small stick. This instrument is always carried before princes when they make public proclamations to the people, in the same manner as the trumpet is used in Europe.

Some of the natives of Congo having been converted by the Portuguese to the Romish religion, their marriages are celebrated according to the rites of that church; but the generality of them preserve their ancient idolatrous maxims, are married by their own priests, and have a number of wives, each taking as many as he thinks himself able to maintain. Their contracts of marriage are thus performed: when two parties approve of each other, the parents of the young man send

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present to those of the girl, at the same time requesting that they will let his son have her for a wife. If the parents of the girl retain the present, it is a token of compliance; in which case the young man, with his relations and friends, goes immediately to the house of his mistress's father, and conducts her to his own, when a priest is sent for, the marriage ceremonies are performed, and the evening is concluded with joy and festivity. If the husband afterwards discovers any material imprudence in his wife, or has reason to be disgusted with her, he sends her back to her parents, and has the presents restored: but if the fault appears to be on his own side, he cannot recover any thing. It is here to be observed, that when the father of the girl receives the marriage present, he must not complain be it ever so trifling, as that would be considered in the light of selling his daughter; for which reason, and to prevent such a crime, a tax is settled what every man shall give according to his circumstances.

A man who is detected in having a criminal intercourse with another's wife, is obliged, as a compensation for the injury, to give the value of a slave to the husband; but the woman receives no other punishment than asking pardon of her husband for the offence she has committed. Those who are detected in cohabiting together without the ceremonies of marriage are punished with a fine, which is levied in proportion to the circumstances of the offenders.

It is customary for the Pagan priests here, the same as in Loango, to lay certain injunctions on young people, such as obliging them to abstain from eating either some sorts of poultry, the flesh of certain beasts, fruits of different kinds, roots either raw or boiled after this or that manner, with the like ridiculous obligations, which they call kejilla. These rules are as inviolably kept as they are strictly enjoined: they would sooner fast till they perished, than taste the least bit of what has been forbidden; for they think, that if they commit the least trespass against the kejilla, they shall certainly die in a very short time. The prepossession of their minds on this head is evident from the following story mentioned by Merolla in his voyage to Congo: "A young black, says he, upon his journey, (who had received the kejilla) coming to a friend's house at night, his host next morning had for breakfast a wild fowl, which is much better than a tame one. The guest hereupon demanded if it was a wild hen? and being answered in the negative, he sat down and eat very heartily. Four years after, these two meeting together again, the country black asked his friend, who was not yet married, if he would eat a wild hen? the young man answering, that he had received the kejilla, and therefore could not, the other laughed, and asked, what made him refuse it now, when he had eaten it at his table so many years before? At hearing this the other began to tremble, and, by the effects of imagination, died in less than 24 hours."

As the heat here is less intense than in many other parts of Africa, the people are subject to few diseases, and what they have, they cure themselves by physic made of plants, roots, or the bark of trees. The most common distemper is the ague, which rages chiefly in winter, owing to the moisture of the earth from the continual and excessive rains. They cure this disorder by anointing the body two or three times from head to foot with the powder of a shrub or tree called sandal, mixed with palm-oil.

The head-ach is cured by bleeding the patient in the temples; in doing of which they first cut the skin with the edge of a shell sharpened, and then applying a small horn to the part, suck out the blood. The same operation is performed for complaints in other parts of the body.

When any one dies, the relations immediately kill a number of hens, with the blood of which they sprinkle the house both within and without, from a supposition that it will prevent the apparition of the deceased from appearing to any of the future inhabitants. As soon as this part of the ceremony is over, they shew their lamentation by howling over the corpse for some time; after which they regale themselves, and the corpse being

wrapped up in a piece of cotton cloth, is carried on mens shoulders to the grave, which is made in some remote spot at a considerable distance from the village in which the deceased lived. Over the grave is placed a certain kind of memento, according to the quality of the person interred: some have a large heap of earth raised on them; others a long and frail horn of some strange beast, an earthen platter, bowl, or any other vessel; and these things are held in so sacred a light, that no other person whatever dare touch them.

When the corpse of any great person is to be interred, they spread the way with leaves and branches of trees; he must likewise be carried in a straight line to the grave, so that if any house or wall happens to interrupt the passage, it must be immediately pulled down. On these occasions several slaves were formerly sacrificed to serve their master in the other world; but since the Portuguese have worked a reformation among the most distinguished part of these deluded people, that practice has been entirely laid aside; and it is only preserved by those who still strictly adhere to their original Pagan maxims. These, however, are obliged to do it by stealth, for should it be known they would not only be rebuked, but severely punished by those of superior power, who are strong advocates for the Romish persuasion.

The reformation effected by the Portuguese in this country originated in the following manner. Don John IV. king of Portugal, being desirous of discovering the coast of Africa, and finding out a way to the East-Indies, he fitted out a fleet for that purpose, the command of which was given to Diego Cam, a gentleman of the most enterprising genius, and one of the ablest seamen in his service. Cam, after many difficulties, at length arrived in the mouth of the river Zaire, where he cast anchor, not doubting, from the appearance of the country but there must be inhabitants on both sides of it. These conjectures he soon found to be just, for going with several of his people some way up the river he met with a number of the natives, who so far from being alarmed, were highly pleased with the sight of these strangers, and not only testified their satisfaction by their methods of address, but also by presenting them with fruits and other refreshments. Cam was for a considerable time at a loss how to understand them, but at length, however, by signs and actions, he discovered that there was some powerful king in the country, to whom they were subject.

Pleased with this information, and desirous of knowing who this powerful prince was, he prevailed on five of the natives to accompany the same number of his men to the king, with whom he sent considerable presents, and limited a certain time for their return. The men, however, not returning as expected, Cam, after waiting double the time allotted, took four of the natives, whom he found to be men of some rank and abilities, aboard his ship, and promising to bring them back within fifteen moons, sailed for Portugal, leaving his men behind.

From the care Cam took of these blacks during the voyage, and their quick conceptions, they became tolerably well acquainted with the Portuguese tongue; so that when they arrived at the court of Portugal, they were able to answer several important questions put to them by the king. This so pleased John, that after making them several considerable presents, he ordered Cam to take them back to their own country; and at the same time told him to use his utmost endeavours in exhorting the African king to become a convert to the Romish church, and to prohibit, throughout his dominions, the practice of idolatry.

During Cam's absence from Congo, the men he had left behind were treated with no less respect by that king than the natives were by the king of Portugal. On his arrival the second time at Congo, he first sent a formal embassy to the king, while the natives he had brought back related, in every place they went, the splendor of the Portuguese nation. Cam, a few days after, paid a formal visit to the king, by whom he was treated with great cordiality, and entertained with all the splendor and magnificence of an African court. The king asked him many questions relative to the grandeur of the Portuguese

Portuguese dominions, all which Cam answered in the most ample manner; and particularly informed him of the nature of their religion, which he said the king his master earnestly entreated that he would not only profess himself, but also propagate it throughout his dominions.

The result of this conference was, that the African king conceived the highest esteem for the Portuguese, and intimated a desire of becoming a profelute to the Romish church. An alliance was immediately formed between the two crowns, which, though often suspended by some intervening wars, has continued from that time to the present.

When Cam left Congo the king appointed one of the young nobles who had been with him before to Portugal, to go now as an ambassador from his court to his Portuguese majesty, requesting that he would immediately send proper persons to instruct him and his subjects in the principles of the Christian faith. The African ambassador was accompanied by several other nobles, who went in order to be properly educated; and with them the king sent some valuable articles as a present to his Portuguese majesty.

As soon as Cam arrived at Lisbon he presented the ambassador and his companions to the king, who received them in such a manner as fully evinced the satisfaction he felt at the success of the expedition. They continued for some time in Portugal, during which they were educated in a manner suitable to their rank, and particularly instructed in the principles of the church of Rome. The ambassador, at the request of the king, was baptized at Baja, the ceremony of which was performed with great magnificence, and the king himself vouchsafing to stand godfather, the ambassador was christened by his name. A short time after this, the king sent the Africans to their own country in a ship which he ordered to be fitted out for that purpose under the command of one Gonzalez de Souza, a man of no less rank and abilities than Cam; and with them he also sent several priests, together with founts, mitres, chalice, and other necessaries proper for discharging the ceremonies of the Romish persuasion. An accident, however, happened on their passage, for the plague having for some time raged violently at Lisbon, the contagion was carried on board the ship by some of those who had embarked, when several of them died, among whom was the commander; and this loss was soon adjusted, for, by consent of all the officers, Gonzalez de Souza, a near relation of the deceased, was appointed in his stead.

When they arrived at the river Zaire, they landed at Songo, where they were received with great joy by the governor of the province, who was uncle to the king, and had fixed his residence in that capital for the sake of carrying on a commerce with the Portuguese, and had been so well instructed by them in the principles of the Romish church, that he was baptized soon after their arrival by the name of Emanuel, which was that of the king of Portugal's brother.

Soon after this ceremony was performed, the Portuguese commander went to the king's court, where he informed his majesty of the conversion and baptism of his uncle, at which he was so highly pleased, that he gave him absolute power to destroy every thing that tended to Paganism throughout his dominions. The Portuguese commander then informed the king of his commission, and of the holy vessels and ornaments he had brought with him. The king appeared greatly pleased at this information, but much more so, when, at his request, they were brought to him, and exposed to the view of the whole court, amidst crowds of his subjects, who all beheld them with the greatest veneration, particularly the cross, before which the Portuguese falling on their knees, the king and nobility followed their example by prostrating themselves before it. His majesty was very particular in examining every vessel and vestment, and paid the most serious attention to the explication the priest gave of every article; the result of which was, that he immediately resolved on building a sumptuous church in his capital for the reception of the priests and utensils; and though he was obliged to get the chief materials for

it from some of the remotest parts of the kingdom, yet his zeal for the execution of it was so great, that by the number of hands employed, the edifice was completed in three months, when it was consecrated by the name of the Holy Cross.

This last solemnity was soon succeeded by another no less important, namely, the public baptism of the king and queen, with several of the nobility, which was performed in the new-erected church, with great magnificence. The king was christened by the name of John, and the queen by that of Eleanor, in compliment to the king and queen of Portugal.

The example thus set by the sovereign was followed by a great number of his subjects of both sexes; and the king the more strongly prevailed on the people in general to become converts on account of his being then at variance with a neighbouring prince. The king being determined to engage his enemy in person, Souza, the Portuguese ambassador, gave him a royal standard on which was the figure of a cross, and at the same time exhorted him to place his confidence in the protector of that religion he had so lately embraced, and to rely solely on his assistance for the success of the expedition. He also engaged to accompany him, with an hundred of his men, and to contribute every thing that laid in his power towards facilitating a conquest.

The king, highly pleased with the spirited behaviour of Souza, marched at the head of his troops to attack the enemy, who had planted themselves on a large plain in his territories. The engagement was but of short continuance, for as soon as it began the king's troops made such destruction in the front of the enemy, that those in the rear precipitately fled, leaving all their ammunition in the field. Thus did the king obtain a complete victory over his enemies, and had the satisfaction to see his newly converted troops behave with an intrepidity they had never before shewn. After the battle was over the king began to march with his troops to the enemies territories, in order, as is the custom of the country, to punish them with the greatest severity; but from this he was diverted by Souza, who informed him that such conduct would be inconsistent with the principles of that religion he now professed. The king readily took the advice of Souza, and by his mediation the enemies territories were preserved from destruction.

Soon after this Souza departed from Congo, leaving behind him a number of missionaries to propagate the new religion; and the Portuguese have ever since laboured with the utmost care to banish idolatry from the country. To effect this, they have established several persons as schoolmasters, by whom the inhabitants are taught to read and write, and are instructed in the principles of the Romish religion. They also maintain here several Portuguese and Mulatto priests, who officiate according to the rites of the church of Rome.

Notwithstanding, however, the inhabitants of the chief places in this kingdom appear outwardly to profess the Romish religion, yet the principal part of them are still idolaters in their hearts, and secretly profess their ancient superstitious notions. They are mere hypocrites, appearing only to be Christians when they are in the presence of the Europeans; they openly carry their beads and crosses, and inwardly their heathenish charms and amulets. Those who live near churches, and in sight of the Portuguese, are married according to the ceremonies of the church of Rome; but they will not fulfil their engagements, every one, as before observed, taking as many concubines as he can maintain.

The inhabitants of Congo are reckoned rather better Christians than those of any other part in the whole kingdom; they have a greater number of churches, where service is every day performed; their clergy are also more numerous, and the people are apparently such zealous catholics, that they never appear abroad without being loaded with beads, crosses, medals, and other religious utensils. However, even these are not without preserving the remembrance of their idolatrous customs, for if the saints, to whom they apply do not grant their petitions, they seldom fail of addressing themselves to their heathenish deities.

In short, notwithstanding the great pains taken by the Portuguese to establish their religion in this country, yet few of them seriously profess it, and even those appear to do it more from policy than being affected by religious sentiments. The chief of these are the king and those belonging to his court, as also the governors and principal officers of the respective provinces; but as for the people in general, more especially those in the eastern parts of the kingdom, they still retain their old maxims; nor can the Portuguese, with all their artifices, prevail on them to renounce their idolatrous principles.

Of the City of St. Salvador, the Capital of the Kingdom of Congo, Description of the royal Palace; the Authority of the King, his State, Revenues, &c. &c.

THE city of St. Salvador is situated almost in the center of the province of Pamba. It was formerly called Banza, which, in the language of the country, signifies court, from its being the usual residence of the kings. It received its present name from the Portuguese, by which it has for many years been known to all other Europeans. It stands about 50 miles from the sea, on a large and high mountain, which is almost all of rock: on the top is a plain about 10 miles in circumference, which commands a most extensive and delightful prospect, and is beautifully shaded with a great variety of fruit trees, as palm, tamarind, plantain, kola, lemon, and orange trees. The air is also exceeding wholesome, which was one of the motives that induced the kings to fix their seats here; another reason was, its lying in the center of the kingdom, by which means, if particular circumstances required it, relief might be quickly sent to any other part: a third reason was, the great elevation of the land, which renders it almost inaccessible to an enemy, and consequently neither easy to be surprized or attacked. The mountain hath also some iron mines, which are of singular use to the inhabitants, who fabricate it into weapons and instruments of agriculture. From all these conveniences it is little to be wondered at that the Congo monarchs should have made this spot their usual place of residence.

The town stands on an angle of the hill towards the south-east, and is so strongly situated by nature, that it hath not any walls, except on the south side. The surface of the hill is covered with houses, most of which belong to persons of quality, who have such a number of apartments and out-buildings belonging to them, that each house appears, as it were, a town of itself. Those belonging to the inferior people run in a strait line, and form very handsome streets: most of them are spacious, though they appear mean from their construction, being built only of clay and straw; but those belonging to the Portuguese are built of brick, and covered with thatch.

The king's palace is a spacious structure, surrounded with four walls, one of which is made of stone, but all the rest of straw: the walls of the inner apartments are made of the same materials, but covered with hangings or mats curiously wrought. Adjoining to the inner court are large gardens and orchards, adorned with arbours and pavilions, which are very commodious; and here the king spends a principal part of his time.

The most considerable buildings in the city, exclusive of the palace, are 12 churches, of which one is the cathedral; a college belonging to the Jesuits, where four of them are constantly employed in teaching the Latin and Portuguese, and in catechizing the people; and lastly, the Portuguese fort, which is a strong and spacious edifice.

The churches, and other public buildings, except the Jesuit's college, have stone foundations, but the roofs are very mean, being covered only with straw; and they are indifferently provided with utensils for the celebration of divine offices.

The city is well supplied with fresh water by two excellent fountains; the one is in a place called St. James's-street, and the other within the walls of the court; besides which there is, on the east side, near the foot of the hill, a spring of excellent water, called the Vese,

which falls into the river Lelunda, and serves to water the adjacent country.

Before the great church is a spacious square, on one side of which a large market is every day kept for the sale of provisions. The rest of the square is surrounded with elegant houses, chiefly inhabited by noblemen. The city is very populous, the number of inhabitants being computed at 40,000.

The adjacent plain, as also the vallies below it, produce several sorts of grain, the chief of which is an exotic brought thither from the banks of the Nile, called leuco, in shape and size like the millet: the meal of it, when ground, makes excellent bread, and is preferred by the natives to that of wheat, which last they only use at the performance of mas. There also grow here great quantities of maize, called by them Mazza Congo, or corn of Congo; but they only use this article as food for their hogs. Their pasture grounds yield excellent grass, and here a greater number of cattle are fed than in any other part of the kingdom.

The authority of the king of Congo is absolute, the lives and properties of his subjects being entirely at his disposal. They approach him, on all occasions, in the most submissive manner, and whosoever neglects paying proper respect and obedience to him, is punished with perpetual slavery. He has a council, consisting of twelve persons, who are his favourites, and with whom he advises in all matters relative to the affairs of state. All orders of a public nature are also made known by them, to which the people are obliged to pay the same obedience as if issued by the king himself.

The king is always attended by a number of the nobility, who dwell in and about the palace, besides his domestics, and other officers of his household. He has also a strong guard, which he keeps not only for the dignity of his court, but for the security of his person. He gives public audience twice a week, but no one is permitted to speak to him except his favourite nobles. His dress is very rich, being for the most part cloth of gold or silver, with a long velvet mantle. He generally wears a white cap on his head, as do also his favourites; but if any of the latter come under the displeasure of the king, he orders the cap to be taken off, which is the highest mark of indignity they can receive: this white cap being considered here as a badge of nobility or knighthood, and of no less honour than the star or garter in Europe.

When the king goes abroad he is attended by a numerous retinue; for not only his nobles accompany him, but likewise all the principal men of the city; some of whom go before and others behind. The king is preceded by musicians, and a numerous guard, some of whom are armed with muskets, and others with lances, or bows and arrows.

When he goes to the cathedral, the Portuguese, both temporal and spiritual, as well as the grandes, must wait on him, and return with him to the palace; but the Portuguese are not obliged to attend him on any other occasion. At these times the king is dressed in his richest robes, which consist of a long mantle, or cloak of silk velvet ornamented in the most sumptuous manner. On his head he wears a bordered cap, and round his neck are chains of gold intermixed with the finest coral; he has a sort of half boots on his legs, and his arms and wrists are decorated with bracelets of gold.

There are other times also when his majesty's pomp and grandeur are particularly displayed; and these are when he gives a public treat to such of his nobles as have distinguished themselves in his service. On these days he caules all the noblemen, then in the bounds of the palace, to be numbered, and a provision is made accordingly. The entertainment is prepared in the largest apartments of the palace, and the provisions are brought in pots, some of which contain boiled beans, others flesh and fish, and some are filled with millet, seasoned only with salt and palm-oil. When every thing is ready, the king sends to the greatest lords each his mess in a wooden platter, with a small flask of palm-wine; but the others are called up by their names, six or seven together, and such provisions are given to them

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them as the king thinks proper to direct, with which they retire to an adjoining apartment. As soon as they have done eating, they come all into the king's presence, and, falling upon their knees, clap their hands, and bow their heads, in token of thanks and submission; after which they depart home, except the king's favourites, who smook tobacco and drink wine with him during the remainder of the day.

The king hath one lawful wife, who is called Mani-Mombada, that is, Queen; besides whom he keeps a great number of concubines, in violation of the principles of that religion he seems otherwise so seriously to profess. The queen is maintained at the expence of the public, an annual tax, called pintello, being gathered for that purpose from every house in the kingdom. This tax is collected on the king's wedding-day, when the proper officers of each province go to the respective houses, and measure the length and breadth of every bed, the owner of which is taxed according to its breadth, viz. for every span, he gives either a slave, or the value of one; which is the reason that most of the common people lie on the ground, and those who do not, have their beds exceeding small.

The queen lives with great splendor, having apartments in the palace peculiarly appropriated to her use: she has a great number of ladies, who attend on her alternately both day and night, and the king's concubines are obliged to pay her the greatest homage; for should they behave to her in the least disrespectful, they would be punished with perpetual slavery.

The king's revenue consists chiefly in the tribute that is paid to him by several vassal princes, as those of Angola, Loango, and some other inferior ones, and which the man, or governors of the six chief provinces are obliged to gather for him. There are others that make him a kind of free-will offerings, some of cattle, others of grain, wine, palm-oil, and the like, as acknowledgements for the lands they hold under him. He is also proprietor of all the zimbis, or cockle-shells, (the current coin of this and other neighbouring kingdoms) which bring him, in exchange, slaves, elephant's teeth, sanders, stuffs, cattle, millet, and other commodities. Fines and confiscations likewise bring him a considerable income; to which may be added, his power in levying taxes on his subjects as often as he pleases; but this he seldom does except in cases of necessity, the poverty of his subjects being so great, that if he were to repeat such oppressions often, it might subject them to revolt, and consequently produce some disagreeable consequences.

The king's forces are not very numerous, nor are they either well clothed or disciplined. The best of them are the musketeers, who, having been taught the use of fire-arms by the Portuguese, still retain the art of handling them with surprising dexterity. All the king's subjects may be said to be soldiers, for whenever there is occasion, and he thinks proper to command, they must all attend. Sometimes he orders a general review of them, when he attends himself; but their figure and variety of arms makes them appear more uncouth than can be conceived. Some of them are armed with bows and arrows of different makes and sizes, others with broad swords, daggers, and cutlasses; some without any other cloaths or arms than their long targets; others with their bodies covered with skins of various beasts, from the girdle to the knee; some have their face and body painted with figures of animals, birds, &c. In short, all of them are armed and accoutered according to their fancy or ability; and those who cannot obtain a broad sword of metal, will get one made of some heavy wood. What contributes towards making them look still more deplorable is, that their colours are generally little better than dirty rags torn and mangled; their steel and iron weapons eat up with rust, and their wooden ones very indifferently shaped. Their heads are dressed with feathers of various colours, and in almost as many different fashions as there are men; and all of them, besides their particular weapons, have some emblem of the business they follow.

These soldiers are taught to fall on the foe with a dreadful kind of bravery, or rather fury, which they

do accordingly upon all occasions; but as their arms are of little use in such violent and irregular onsets, for want of better discipline, they are sometimes put to the rout, and when that happens they are seldom able to rally; so that the breaking of the very first body is mostly attended with the loss of the battle. The flight of one army generally animates the other to an obstinate pursuit, the consequences attending which are dreadful, and the carnage always great. When the conquerors think proper to relinquish the pursuit, they return, and plunder the enemy's camp, seize all the men, women, and children they meet with, and sell them to the Europeans for slaves. They look upon this as the most considerable part of the spoil, and therefore dispatch them as soon as possible to the sea-side, or to some inland market. Few of those wounded in the battle survive, their arrows and darts being infected with so deadly a poison, that if they draw blood, and the person is not provided with some extraordinary antidote, it is sure to cause a speedy and unavoidable death.

After a conquest, terms of peace are proposed by the victor, which, though favourable on his own part, are generally accepted by the vanquished; but they are no longer attended to by the latter, than while he becomes sufficiently formidable to renew the war.

With respect to the succession to the crown of Congo, no order is observed, neither legitimation nor seniority taking place farther than the ruling nobles think proper, who esteem all alike honourable, and choose him among the king's sons for whom they have the greatest respect, or think the most proper to govern. Sometimes they set aside all the children, and give the crown to a brother, nephew, or some other distant relation.

When a successor is pitched on, and the day appointed for the coronation, all the grandees are summoned to appear on a plain near the metropolis; from whence, with the male children and relations of the deceased king, they proceed in great pomp to the cathedral, which, on these occasions, is richly ornamented. At one end of it is erected an altar, by the side of which is a stately throne for the bishop or priest, and at the other end is a chair of state for the principal officer, who is surrounded by the respective candidates for the kingly office; but neither they nor the people yet know which will be the person elected.

The principal officer, previous to his naming the person, rises from his chair, and proceeds to the altar, where he kneels down and makes a short prayer; after which he resumes his seat, and makes a long harangue to the people on the duties of a monarch, and the necessary care that is required to discharge so important a trust. He then declares to the assembly, that he and the other electors having maturely weighed the merits of each respective candidate, think such a one the most proper to be elected to the sovereign dignity.

After this the officer takes the new monarch by the hand, and leads him up to the altar, where they both prostrate themselves before the priest, who gives the king a short but pathetic admonition, in which, among other duties, he exhorts him to be a protector of his people, obedient to the catholic church, and a strenuous promoter of christianity. The king then receives the usual oaths, after which he is conducted to the throne by the priest, who puts the royal standard into his hand, and the crown upon his head. This done, the whole assembly prostrate themselves on the ground, and acknowledge him for their king, which is testified by the clapping of hands, and the sound of martial instruments.

When the whole solemnity is over, the king, preceded by his principal nobles, and followed by all that attended the coronation, proceeds to the palace, where his chief nobles throw earth and sand upon him, not only as a token of joy, but also as an admonition, intimating, that though he is raised to so elevated a character, yet he must in time become dust and ashes.

The king does not stir from his palace for eight days after his coronation; in which time all the nobility, and the Portuguese, come to visit and wish him success. The blacks do him homage on both knees, by clapping their

their hands, and kissing the king's right hand: the Portuguese and clergy do it only on one knee.

After the expiration of the eight days, the king appears in the market, attended by his nobles, where he makes a speech to the people, declaring his resolution to perform what was propounded to him at his coronation; and assuring them that it shall be his constant study to promote the welfare of his kingdoms, and the propagation of the Romish religion.

Of the Laws and Trade of CONGO.

THE king, in order that justice may be administered throughout his dominions, appoints a judge in every particular province, to hear and determine all causes, whether of a civil or criminal nature. These are called royal judges; from whom, however, an appeal may be made to the king, who for that purpose, presides twice a week at the supreme court.

Each of the royal judges have twelve assistants, who are considered in the same light as the juries in England. In civil cases, the plaintiff and defendant are the only pleaders, each of whom represents the state of the dispute in the best manner he is able to the judge, who also examines the evidences on both sides with great deliberation. When all parties have been fully examined, the judge addresses himself to his assistants, and after recapitulating the whole of the evidence on both sides, asks their opinion, from whose answer sentence is generally pronounced, and the parties dismissed. The person in whose favour judgment is given, pays a fee to the judge, and then prostrates himself, with his face to the ground, in token of gratitude.

Notwithstanding, however, there is the appearance of equity in the determination of all affairs in these courts, yet in reality it is all a deception, for the principal matter rests in pecuniary compliments paid to the judge previous to trial, who, if any disputes arise among his assistants, can readily bring them over to his side. Thus is real justice subverted, and the poor sacrificed to the superior wealth of their opponents.

There are only two offences here that are deemed capital, namely, treason and murder; in both which cases the punishment is solely invested in the king, who generally condemns them to the loss of their heads and estates, the latter of which are confiscated to his use.

The pretended crime of forcery is very prevalent among the lower sort of people in the unconverted parts of the kingdom; and when any one is detected in practising that supposed art, he is severely punished by the Christians, being, immediately after conviction, burned alive.

In trifling matters the offenders are punished various ways: if they are poor, they are either hallooed or whipped; but if rich, as in most other arbitrary governments, they are punished by fines, which are levied at the discretion of the judge, who is always a considerable sharer of the money paid.

There are many instances of cruelty and oppression which the poorer sort are subject to from their superiors in this kingdom, owing to the great defect of their laws: among these are the following; if a poor man happens to contract a debt with a rich one, he is not only liable to be stripped of all he hath, (not excepting his wife and family, who, in such cases, are often sold for slaves) but to be also hallooed, dragged to a jail, and there inhumanly treated, in order to oblige some of his friends to procure him his liberty at an exorbitant rate.

Another circumstance no less unjust is, that if an insolvent debtor secretes himself from his tyrannic creditor, or flies into some other country, either to avoid a jail, or being sold for a slave, it is looked upon as a flagrant crime; in which case the creditor makes no hesitation to seize on some wealthy relation of his, and imprison him in his stead, till he hath extorted, by the most cruel usage, a sufficient sum from his other friends to satisfy him for the debt.

This arbitrary power extends even so far as to debts contracted by gaming, a vice to which the people of

Congo are greatly addicted; for, should one of a lower rank happen to lose two or three pistoles with a superior, and not be able to pay him, he would be equally exposed to the same hardships and ill treatment; as if he had borrowed, and given his bond for it.

The Portuguese here enjoy very distinguished privileges, and such as are not granted to any other Europeans. They are allowed a judge of their own nation, who not only determines all controversies among themselves, according to the laws of Portugal, but also between them and the natives.

The Portuguese principally reside at St. Salvador, where they carry on a considerable traffic with most other parts of the kingdom. The goods they sell to the natives are, various sorts of grain, fruits, plants, and other provisions, which they bring from Brazil. The articles from Europe are, English cloth, and other stuffs; copper and brass vessels, several kinds of earthen ware, rings, and other ornaments; tobacco, wine, brandy, and other spirituous liquors; light stuffs made of cotton, linen, and woullen; with a great variety of tools and utensils.

The Portuguese, in return, purchase of the natives elephants teeth, furs, and other commodities of the country; but the chief article is slaves, prodigious numbers of which they annually export to the plantations in America. The best and most serviceable of these are brought from Angola, the country of the Jaggas, and other adjacent parts, where they are naturally very robust and strong; whereas those in the provinces of Congo, being for the most part brought up in sloth and indolence, either die in their passage, through misery and sickness, or soon after their arrival, through the change of climate, or the severe treatment they receive from those to whom they are sold.—The cruelties exercised on these unhappy wretches, with the dreadful consequences attendant on such inhuman traffic, has been particularly noticed in our description of that part of Guinea called the Slave Coast.

Of the principal Provinces into which the Kingdom of Congo is divided.

IN describing these, we shall begin with the province, or, as it is otherwise called, the county of Songo. This province is bounded on the east by Pango and Sundi; on the west by the Ethiopic sea; on the north by the river Zaire; and on the south by the Lelunda. The soil is dry and sandy, and were it not for the great quantities of salt, which are gathered on the sea-coast, the governor or count's income would be very trifling. The chief produce of the inland parts are palm-trees, on the fruit of which the inhabitants principally subsist.

The capital of this province is called Banza, or Banza-Songo, and is situated about nine miles from Cape Padrone, on the south side of the mouth of the Zaire. It contains about 400 houses, which are built so irregular and straggling, that they take up a large compass of ground. They are generally thatched, and the sides of them are fenced with palma branches, or leaves neatly interwoven. The infides are hung with mats of various colours, and the ceilings are made of rushes. The count of Songo's palace, which is made of wood, is very spacious, and distinguished from the rest not only for its size, but for its front, which is always painted with a colour resembling mahogany.

In this town is a church remarkable for its antiquity, it being supposed to have been built ever since the Portuguese first came into the province, which was about the year 1482. If this supposition is justly founded, it is very remarkable, the edifice being built only of timber plastered on both sides with clay.

Besides the above, there are three other churches in this town, the first of which stands within the inclosure of the count's palace, and is dedicated to the Virgin Mary; the second is situated at some distance from it, and is the burial-place of those governors; and the third, which is dedicated to St. Anthony, adjoins to a monastery belonging to the capuchins, and serves them not only as a chapel, but also as a parish church. There are several other inferior chapels not only here,

but

but in other parts of the province, every sava, or inferior governor, being obliged to maintain one in the place where he resides.

The dignity of the count, and the splendor of his court, are little inferior to those of the king: he has under his dominion many other petty lords, who were formerly independent, but are now subject to his government; and, except being tributary to the king of Congo, he may be said to be an absolute monarch.

His dress differs according to the various feast days, as also on other particular occasions. His usual habit is a garment of straw cloth girt close about him, but of such workmanship that no other person dare presume to wear the like without having first obtained his permission. This garment reaches from the shoulders to the ankles, over which is a long bays cloak that hangs trailing on the ground. On the feast days he changes this cloak for a short scarlet one, fringed all round with the same cloth pinked. On the most solemn days he puts on a shirt of the finest linen, as likewise yellow or crimson silk stockings, and a cloak of flowered silk. When he goes to communicate at the altar, he has a cloak all white, which is so long that it trails on the ground as he walks. In going to church, which is at least three times a week, he has a velvet chair and cushion carried before him, being brought himself in a net on the shoulders of two men, each with a staff in his hand, one all silver, and the other ebony tipped. The hat he then wears is covered first with taffaty, and above that a sort of very fine feathers, under which he has a small white cap neatly stitched with silk. On his breast is a large massy cross, and from his neck hang several strings of coral, with a large chain of pure gold. Before him march a number of musicians, one of whom is distinguished above the rest by having several small round bells fixed to an iron about a yard long, which he keeps continually jingling as he walks. On each side of him is a man holding an umbrella fixed on the top of long poles, to shelter him from the heat of the sun. After mafs, his guards, who always attend him, fire a volley, which is followed by the found of drums, and other martial instruments.

The count is chosen to the earldom only by nine electors, who are the principal men in the province, and generally attend his person. The choice is always made, between the death of the count and his interment; but during the vacancy, the government is in the hands of the electors.

It sometimes happens, that on the death of the count, his son, or some other person of the family, will immediately raise a faction in the province, in order to get possession of the throne, and exclude the electors from their accustomed privilege; for which reason his death is always concealed as much as possible, and sometimes the eucharist has been neglected to be given to him, for fear of discovering his situation by the priest's going to court.

On the feast of St. James, all the count's subjects show their allegiance by complimenting him with some present in proportion to their circumstances. On the same day the civil offices are disposed of to those who are thought most worthy of holding them; and such as have misbehaved are removed from their employments.

The second province of Congo Proper is the duchy of Bemba, which is situated between the rivers of Ambrisi and Loza, the latter of which separates it from the marquisate of Pemba on the east, and the former from the county of Songo on the north. Along the sea-coast it extends itself much farther, viz. northward to the river Lelunda, and on the south to that of Danda, which parts it from the kingdom of Angola.

This province is one of the largest and richest in the whole kingdom: its soil is naturally fertile, and would produce abundance of all the necessaries of life, were the natives industrious in cultivating and improving it. The sea-coasts produce likewise a prodigious quantity of salt, inasmuch that they have not only a sufficiency for their own consumption, but they also export it to foreign countries, which makes this article yield an extraordinary revenue to the crown. The inhabitants in ge-

neral profess the Romish religion, and keep for their service several jesuits and other priests.

The capital of this country is called Banga, or Panga, and is situated about 30 miles from the sea-coast. It is a large town, but the houses, like those in Songo, are built in a very straggling and irregular manner. It stands in a hilly country, and is watered by two rivulets. Here are several churches, but they are all very mean buildings, the walls of them being made with clay, and the tops covered with thatch.

The lord of Bamba is the most powerful of all the king's vassals, and is paid the greatest respect at court, being also captain-general. All his majesty's forces.

The province, or duchy of Sondi begins about 40 miles north-east of St. Salvador. It is bounded on the east by the province of Pemba; on the west, by that of Pango; on the north, by the river Zaire; and on the south by the duchy of Batta. Its capital is called Banza Sondi, which was given to distinguish it from Banza, (now called St. Salvador) the capital of the whole kingdom, in the province of Pemba.

This province is divided into several particular governments, most of which being far distant from the capital, and in places surrounded with mountains almost inaccessible, the people pay obedience to the governor according to their own discretion. They are always armed, and keep the whole province in a constant state of trouble and agitation; for, as the Portuguese have not been able to propagate their religion amongst them, they are more refractory than any other people in the whole kingdom.

The soil of this province is watered with so many rivers, that if it was cultivated it would be one of the most fertile spots in the universe; but the inhabitants are so indolent, that they rather chuse to live almost in want, than give themselves that trouble, and what provisions they have are purchased from the adjoining provinces.

The mountains here abound with the most precious metals, but by reason of the turbulent spirit of the inhabitants, they are not suffered to be opened. They work only the iron mines, and one mine of copper, which is found in the mountains on the north side of the Zaire. This last is of a beautiful yellow, and great quantities of it are purchased by the inhabitants of Loango.

The marquisate of Pango was formerly called Panga Logos, at which time it had the title and prerogative dignity of kingdom, but it hath lost both ever since the kings of Congo subdued and reduced it to the rank of a province. It is bounded on the east, by the mountains of the Sun; on the west, by Pemba; on the north, by Sondi; and on the south, by Batta. Its capital is called Banza Pango, and is situated on the banks of the river Barbela, which runs through the center of the province. The town, however, as well as the province itself, hath not any thing remarkable; the nature of the inhabitants, as also their dispositions, manners, and customs, being the same as those of Congo in general.

The duchy of Bata, or Batta, is situated on the south-west of Pango, and hath the salt-petre mountains on the east: on the south it is bounded by the Montes Quemados, or Burning Mountains; and on the west, by the province of Pemba. It is of considerable extent, and was formerly a kingdom of itself, till it voluntarily submitted to the kings of Congo; for which reason it enjoys more privileges than any other province in the kingdom, the government being always conferred on a person descended from the ancient kings of that country.

The soil of this province is very fertile, and produces several sorts of excellent grain; the inhabitants are more civilized and affable than their neighbours, and were more easily converted to Christianity, the principles of which they have ever since retained in a most distinguished manner.

The capital city of this province is called Batta, but is not considerable for any thing except the fertility of its boundaries, and its being the residence of the governors

governors of the province, who are allowed to have a number of musketeers in pay to defend it from the incursions of the wild Jaggas, who inhabit near its eastern frontiers beyond the mountains of the Sun and Saltpetre, living chiefly by ravaging their neighbours on all sides, and would do the same by this, were they not overawed by those troops. The road between this capital and that of the whole kingdom hath a great number of houses and hamlets on both sides, a circumstance very uncommon in these countries.

The mani-batta, or governor of this province, is considered as the second person in the kingdom. Whatever he says must not be controverted by any of the rest; and on failure of the royal line, the succession devolves upon him. He sometimes eats at the king's table, which is a privilege not granted even to the king's sons. His court and attendants are little inferior to the king's, for, when he goes abroad on any public occasion, he is preceded by trumpets, drums, and other warlike instruments.

The last province we have to mention in this kingdom is called the marquisate of Pemba, which, though smaller in extent than any of the rest, hath always had this singular advantage, that its capital hath ever been the native country, seat and burial-place of all the kings of Congo, whether Idolaters or Christians. This province is well watered, not only by the Lelunda, which runs quite through it from east to west, but also by the river Ambrisi and some others, which equally contribute to its fertility, and the riches and happiness of its inhabitants. The constant residence of the king and his court, which is very numerous, emulates the people to industry, whilst the great consumption of provisions, and other merchandizes improves their commerce, encourages their diligence, and increases their wealth; the fruit of which they quietly enjoy, without being exposed to the extortions of foreign viceroys, or the excursions of barbarous neighbours, by being so happily situated in the heart of the country.

The city of St. Salvador, the capital of the kingdom, is the only place that merits any notice in this province, the particulars of which, with every thing relative to it, have been already given.

S E C T. III.

ANGOLA.

THIS kingdom was originally called by the natives *Dongo*, but the Portuguese afterwards called it *Angola*, in compliment to the prince of that name, who first usurped it from the king of Congo; which name it hath ever since retained. It is bounded on the east by the kingdom of Matamba; on the west by the Ethiopic ocean; on the north by Congo, from which it is separated by the river Danda; and on the south by the kingdom of Benguela. It lies between 7 deg. 30 min. and 10 deg. 40 min. of south lat. and between 32 and 41 deg. of east long. being about 360 miles in length from east to west, and 250 broad from north to south.

The country in general is very mountainous, there being but few plains to be met with, except on the maritime side, and between the ridges of the mountains. However, it is well watered with rivers, the most conspicuous among which are the Danda and Coanza. The former of these is very large, and capable of receiving vessels of an hundred tons. It is well stored with most kinds of fish, but it is dangerous to catch them on account of the river being greatly pestered with crocodiles. The Coanza is also large, deep and rapid, and empties itself into the same ocean with the Danda, about 9 deg. 20 min. south lat. and about twelve leagues south of Loanda San Paulo, the capital of the kingdom. It is navigable as far as a place called Cambamba, which is about 150 miles from its mouth, where the Portuguese have a fortress, or settlement, under the direction of a governor styled by them captain. It hath a good depth of water all the way to the above place, but afterwards it is full of rocks and dreadful cascades, which render its course so rapid that it is impossible for any vessel to advance much farther. It receives many rivers in its

course, the chief of which are the Mocos, the Luente, and the Caluaca. It forms also several islands that are pleasantly situated and very fertile. The principal of these are the Massander and Motchama, the former of which is about nine miles long and two broad. The soil of it is so fertile that they have generally three crops a year of maize, millet and other grains. It produces also great quantities of the maniocroot, which the inhabitants use instead of bread; as also prodigious numbers of palm and other fruit-trees. The other island is about five miles in length, and one in breadth; it is mostly level, and produces variety of roots and herbs, as also great plenty of cattle.

The natural produce of the kingdom of Angola in general, as well as the persons, manners, customs, religion, government, &c. of its inhabitants, being much the same with those of Congo, already described, it would be unnecessary to tire the reader with a repetition of them, as the principal difference will be naturally pointed out in our description of the respective provinces into which it is divided.

The kingdom of Angola is divided into sixteen provinces, the names of which are as follow:

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| 1. Chissama. | 9. Lubolo. |
| 2. Sumbi. | 10. Loanda. |
| 3. Rimba. | 11. Benga, or Bengo. |
| 4. Seetta. | 12. Danda. |
| 5. Bemba. | 13. Mofche. |
| 6. Temba. | 14. Ilamba. |
| 7. Oacca. | 15. Oarii. |
| 8. Cabezzo. | 16. Embacca. |

1. *Chissama*. This province is situated in 11 deg. of south lat. near the mouth of the river Coanza; and in it is a settlement belonging to the Portuguese. It is divided into three parts, each of which is governed by a person deputized by the king; and these preserve so despotic a power that they behave more like tyrants than inferior officers over the natives. It is in all probability from this cause that the country, which is very mountainous, is so poorly cultivated, the principal part of it being entirely barren. However, it is famous for producing a peculiar salt made by the natives from a briny kind of water which they dig for, and being congealed, they form it into oblong square cakes like bricks, about six inches in length; and these they exchange with the Portuguese for meal, oil, and other commodities. The merchants make considerable advantage by exporting this salt to most parts of Ethiopia, as it is not only excellent for food, but also in physic, it being a very pleasant diuretic. This province also abounds with fine honey and wax; but it labours under considerable disadvantages from the want of fresh water, as they have seldom any rain from May to October, and their mountains are without springs or rivers. Those who live near the Coanza, fetch it from that river, but it is very dangerous, owing to the number of wild beasts that infest that part of the province.

2. The province of *Sumbi* is for the most part flat, and well watered by several small rivers, particularly those called *Rice*, *Calba*, and *Calacombola*. The natives are tall and strong, but so lazy and indolent that they will not be at the trouble of cultivating the lands, though the soil is naturally so well calculated not only for breeding cattle, but also producing various kinds of grain. The most industrious part of them are those towards the mouth of the river *Calacombola*, the soil of which is remarkably fertile, and the country more free from wild beasts than any other part of the province. The inhabitants here cultivate their lands, which produce several sorts of excellent grain. They also breed vast quantities of cattle, with which, and other provisions, they supply their more indolent neighbours.

3. The province of *Rimba* is bounded on the east by *Temba*, on the west by *Sumbi*, on the north by *Lubolo*, and on the south by *Seetta*. It is divided into twenty lordships or districts, whose governors always keep a great number of militia. The land is fertile and produces great quantities of grain, with plenty of cattle; and the rivers abound with most kinds of fish. The inhabitant.

inhabitants are chiefly idolaters, but they are industrious, very tractable, and not addicted to any particular vices.

4. *Secotta*. This is one of the most rocky and mountainous provinces in all the kingdom, particularly on one side of it, where a ridge of perpendicular rocks covers a space of thirty miles in length without interruption. The surface of these rocks, however, is well inhabited and cultivated, enjoys a serene and wholesome air, and is plentifully supplied with fresh water. The low lands are also well watered, and produce excellent pasture for cattle, great numbers of which are bred by the inhabitants; but they often sustain considerable loss from the number of wild beasts that infest this part of the country. The torrents that flow from the hills bring with them great quantities of iron ore, which the inhabitants gather carelessly by laying straw and other such materials across the streams to receive it; and afterwards, by dint of fire, convert it into excellent iron. In this country are also found great quantities of a kind of transparent ore, which the natives call *tare*, and when wrought is in appearance much superior to iron. The governor of this province has his residence on the declivity of a high mountain called *Lombo*, on the frontiers between this and the province of *Kimba*. He has twenty-two inferior officers under him, and is one of the most powerful governors in the whole kingdom.

5. The province of *Bembea* extends itself on one side along the sea, and on the other divides the kingdom of *Angola* from other nations on the south. The great river *Lutano*, or *San Francisco*, waters most part of this province; but it is of little other use, for though it abounds with fish, yet the inhabitants dare not venture to catch them, owing to its being infested with great numbers of crocodiles, sea-horses, and monstrous serpents, which not only destroy great quantities of fish, but also do considerable mischief to the adjacent grounds. The country is very large and populous, and abounds with small cattle, with the hides of which the natives make their garments, and they anoint their heads and bodies with the fat. These people are much more savage than their neighbours, are almost all idolaters, and have a language peculiar to themselves. They are very artful, and use a singular stratagem in war, which is to drive great numbers of cattle towards that side on which the enemy is expected, whilst they secrete themselves at a small distance either by laying flat on their bellies in the high grass, or among the heath or copses: the cattle seldom fail of exciting the enemy to advance in order to make a capture, when they suddenly rise, and furiously fall on them with their armed clubs: this scheme is generally attended with success, the enemy soon surrendering, when their conquerors sell them for slaves to the Europeans.

6. *Temba* is a flat and low country, and is well watered by a number of small rivers. The *Rio Longo*, or *Long River*, is the most remarkable; it springs out of a rock, on the top of which the Portuguese have a fortress that defends the whole district. The province is divided into 12 lordships, whose chiefs, though under the protection of the Portuguese, live free and independent, being only obliged to furnish them with a certain number of militia in cases of emergency. The whole country abounds with wild cows and mules, which the inhabitants hunt and kill for food: it also produces several excellent roots, among which one in particular resembles parsnips, but is much finer in taste, and is said not only to attenuate phlegm, but to be also an admirable purifier of the blood. Most of the inhabitants are idolaters; but those that have been converted strictly adhere to the principles of the Roman catholic religion.

7. The province of *Oacco* is bounded on the south-west by *Lubolo*, and on the north-east by the river *Coanza*. It is beautifully variegated with hills and plains, and is so well watered with rivers and springs, that it is one of the most delightful provinces in the kingdom. These advantages, however, are of little use to the natives, as they are restrained by the lords from cultivating any more of the land than what is absolutely necessary to produce provisions for their fami-

lies. The chief business of this province has twenty others under him, whose principal business is to discipline and exercise the militia; for which reason this is one of the most martial provinces in the whole kingdom.

The natives of this province are subject to a distemper peculiar to the climate of this part of the country. It generally begins with a violent headache and vertigo, and is followed by convulsions, which soon reduce the patient to a mere skeleton. The medicine for this disease is made from a plant something like our hyssop, which they pulverize, and drink the infusion; they also extract an oil from it, with which they anoint the parts convulsed.

They are likewise subject to a kind of swelling, which begins at the mouth, and spreads itself all over the face, which often swells to the bigness of the head, causes excessive pain, and is frequently attended with suffocation. It is generally cured by anointing the parts with the oil extracted from the abovementioned plant.

In this province is a very singular insect, somewhat like our horse-flies, whose sting is so dangerous, that if a quantity of blood be not immediately drawn from the part affected, the person is thrown into a violent fever, attended with excessive tortures, that commonly end in a total delirium, and, if not speedily relieved, in convulsive death. The most remarkable circumstance attending this is, that when a person is cured he seldom fails of a relapse, owing merely to the bare remembrance of what he felt during the time he was affected; and some of them undergo such excessive torture, that they close their miseries by putting an end to their existence.

When the poor idolaters happen to be stung by these insects, they have recourse to their priests, who seek out for an insect of the same kind, which having found, they dig a hole in the earth and put it in, adding sundry fumigations, exorcisms, and superstitions, known only to themselves; after which they fill the hole with water, and replenish it as that sinks, stirring it, and letting the earth settle again several times: at length, without staying till it is quite clear, and divested of its disagreeable earthy taste, they give the patient plenty of it to drink. This occasions a violent fit of vomiting, by which so great a part of the poison is thrown out, that the natural strength of the patient enables him to get rid of what is left behind. Many, however, who are cured by this strange method are some time after seized with pains and convulsions in their nerves, which frequently end in a settled lameness, and sometimes in a dead palsy.

Though the above method of cure is altogether superstitious, yet from its being sometimes effectual, the Europeans, unable to bear the excessive pain arising from the sting, will have recourse to it, in spite of the express prohibitions of the church.

8. *Cabezzo*. This province is very populous and fertile, producing not only abundance of cattle, but also most kinds of provisions. In one part of it is a high hill called *The Iron Mountain*, from its yielding great quantities of that metal, which the Portuguese have taught the natives to purify, and work into various kinds of instruments. In this province are many large and lofty trees, particularly palm and cocoa trees: there is also one sort that greatly resembles our apple trees, the bark of which, when cut with a knife, yields an odoriferous juice of the colour and consistency of honey: it is very useful in medicine, but being of a hot nature, it must be first qualified by some cooling drug.

The Portuguese have taken great pains to propagate the Roman catholic religion in this province, and not without success, for there are less idolaters in it than in any other in the kingdom.

9. The province of *Lubolo* is situated on the southern banks of the river *Coanza*, between the provinces of *Cabezzo* and *Quissama*. Its climate is very wholesome, and its soil remarkably fertile, producing great plenty of most sorts of provisions. It is chiefly noted for its excellent palm-trees, which produce better wine, oil and timber, than is to be met with in all the other parts of the kingdom.

The greater part of the people of this province are Christians, and are tributary to the Portuguese. 10. Loanda. This province is situated in 8 deg. 30 min. south lat. and 13 deg. 6 min. east long. It is one of the most considerable places belonging to the Portuguese settlements on this side of Africa, and is remarkable for having in it the capital of the whole kingdom of Angola. It is a large city, pleasantly situated on the declivity of a hill near the sea-coast. It is strongly defended by a spacious fortress, in which is a church dedicated to St. Amaro, and a convent of Sesterrians, besides several bulwarks that serve to guard the entrance of the port.

This city is called by the Portuguese San Paulo de Loanda, and was built by them in the year 1578, under the direction of Paulo dias de Novais, the first governor of this part of Angola. It is very populous, and greatly resorted to, not only on account of its being the residence of the Portuguese governor, but also for its containing the chief courts of judicature for the whole kingdom. The churches and other public buildings are sumptuous, as are also those of the merchants and officers both spiritual and temporal. The streets are straight, wide and regular, and are always kept exceeding clean. The houses belonging to the Portuguese are built of stone, and most of them very elegantly furnished; but those of the natives are very mean, being built only of earth, and thatched with straw.

In the center of the city is a large convent belonging to the Jesuits, who are here held in the highest esteem. It is a stately edifice, and endowed with a considerable revenue. On one side of it is an hospital called the Misericordia, which hath 24 wards or rooms for patients, besides convenient apartments for the directors, physician, surgeon, apothecary, and other attendants. On the other side of the convent is a church belonging to the fraternity of St. John the Baptist. At a small distance from these three buildings is the cathedral, which is a large stately structure dedicated to Our Lady of the Conception, under which is another dedicated to the Holy Sacrament. There are also many monasteries and chapels belonging to the Capuchins, Carmelites, and Friars, which, with other parochial churches, surround the city as to answer the end of walls and fortifications.

In the city are kept prodigious numbers of slaves, who are employed in tilling the ground, carrying of burthens, and fetching water from springs in an adjacent island called Loanda; the city not having the convenience of being watered by any kind of river. The country round it, however, is very fertile, well cultivated, and beautifully variegated with villas, gardens, and a variety of fruit trees.

On the north side of the city, at a small distance from it, is a lofty hill, on which the original city stood. It still bears the name of San Paulo, and upon it are some few houses, together with the ruins of a monastery, which formerly belonged to the Jesuits. The present city suffered much by the Dutch, who took it from the Portuguese in the year 1641; but the latter soon after retaking it, restored it to its pristine grandeur.

The island of Loanda is situated about half a mile from the city; it is very disproportionate in its form, being sixteen miles long, and only one broad. The Portuguese have many houses on it, as also a great number of gardens, which they keep well stocked with most sorts of fruit-trees and vegetables. They have also on this island several handsome churches, besides which there is a spacious convent belonging to the Jesuits.

In the neighbourhood of the capital are many elegant seats and villas belonging to the Portuguese, most of which are richly furnished, and adorned with gardens, orchards, and other embellishments: in some of them are also very handsome chapels, in which service is performed by priests, who are allowed a sufficient salary for that purpose.

The city is well supplied with most kinds of provisions, particularly mutton and pork, the latter of which is greatly esteemed by the Europeans. They have also

plenty of fish, which are caught on the coasts of the island of Loanda. The bread used by the Europeans is made of millet and Indian wheat; but that used by the natives is made from the manioc root. The latter also prefer dogs fish to any other, for which reason numbers of those animals are fattened up, slaughtered, and exposed at the public shambles.

Small payments here are made either in zimbis, (the shells of a small fish) or else beads, the latter of which are of various sizes, colours, and fashions, and are worn by some of the natives as ornaments to their arms, necks, and wrists. Larger payments are made with pieces of cloth of their own manufacture, of a stated length and breadth; and where the sum is considerable, it is usually paid in slaves.

11. The province of Benga, or Bengo, is situated on a river of the same name; it is bounded on the west by the sea, and on the east by the province of Moseche. It is a good fertile country, and produces great plenty of maize and millet, as also a prodigious number of banana and cocoa trees. The province is divided into many districts, the chiefs of which are natives, though tributary to the Portuguese. Here are eight churches, three of which are called parishes; and one of them belongs to the Jesuits, who celebrate their festivals in it with the greatest pomp and magnificence.

12. Danda, the next province, is situated to the north of Bengo, on the south side of the river of that name, which separates the kingdom of Angola from that of Congo. As this province is well watered, it is very fertile, and produces plenty of grain, with various kinds of fruits; but it is greatly infested with crocodiles and large serpents, which harbour in the river Bengo. The inhabitants are mostly Christians, for which reason here are several churches regularly served by secular priests. The chief of these is situated at the mouth of the Danda; and at some distance from it is another, as also several chapels and oratories, all which belong to the Jesuits, who take great pains in endeavouring to bring over the unconverted to a sense of Christianity.

13. The province of Moseche is situated on the northern banks of the river Coanza. The soil is very fertile, and besides grain is remarkable for producing the manioc root, which is so plentiful, that large quantities of it are annually sent to the city of Loanda. In this province are two considerable fortresses, called Massangano and Cambamba, each of which is under its particular commander. The two have twelve foves, or native chiefs, under them, who are obliged to maintain a numerous militia, not, as is generally supposed, for the defence of the kingdom, but for the service of their Portuguese masters.

In this province are mines of several metals, particularly in the government of Cambamba. What is very remarkable, each mine tinges the complexion of the inhabitants who live in that territory; for though they are all naturally black, yet those near the silver mines differ in their complexion from those that live near the mines of gold and lead, which cannot be otherwise accounted for, than from the effluvia that exhales from the different metals.

As the inhabitants here are chiefly Christians, there are a great number of churches, the most considerable of which are those of Massangano and Cambamba. These bear the title of royal chapels, and the priests that belong to them are endowed with many distinguished privileges.

14. The province of Ilamba is divided into two parts, distinguished by the names of Higher and Lower. The former is situated between the rivers Bengo and Calucata; and the latter between the Danda on the north, and the Bengo on the south. They are both very fertile, and the natives, who are chiefly Christians, pay a tribute to the Portuguese.

The Higher Ilamba hath mines of excellent iron, and is almost covered with small hills. In the center of it is a large mountain, from the summit and sides of which flow a prodigious number of springs and rivulets of clear and wholesome water, which is not only exceeding;

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ceeling good to drink, but of infinite service in contributing to fertilize that part of the country. This province pays a considerable tribute to the king of Portugal, and the governor of it is obliged to maintain a numerous militia for his service.

15. Oarii, the next province, is situated on the northern banks of the river Coanza, and adjoins to the province of Mofchee. It is watered by a great number of small rivers that fall into the Coanza, but which, in the time of the great rains, become large, rapid, and dangerous. In this province are two fortresses belonging to the Portuguese, at each of which they keep a strong garrison. One of these is built at a place called Maopongo, and the other at Quiongo, an island of great importance on the river Coanza.

Maopongo is situated on the top of a number of large rocks, and at a distance appears like a considerable city, surrounded with high walls, and variegated with steeples, turrets, pyramids, obelisks, triumphal arches, and other eminent structures: on a nearer approach, however, it shews itself to be no more than a heap of gigantic rocks, parted from each other by intervals of a vast depth, and several fathoms wide; and the summit of it, exclusive of a small part round the fortrefs, is a large, barren, and uncultivated plain. Though this place is near 100 leagues from the sea, yet it abounds with a variety of springs of brackish water very proper to make salt, and which, rising and falling with the tide, mount up at high water in large streams above the level of the plain. A circumstance still more singular than this is, that these springs are intermixed with an equal number of fresh ones, the waters from which are both clear and well-tasted. About six miles from this place are still to be seen the sepulchres of the ancient monarchs of Angola, called by the Portuguese, Las Pubuillas de Cobazzo.

16. Embacca, or Membacca, the last province we have to mention, is situated on the north side of the river Lucala, and between that and the Higher Ilamba. It is wholly subject to the Portuguese, for though the lord who governs it assumes a claim to a kind of independency, yet it is granted him only on condition that he shall maintain, at his own expence, a numerous militia for their service. These troops, though idolaters, are stout, warlike, and well disciplined, and never betray any fear of death when they engage an enemy; for which reason the Portuguese value them above all the rest in the kingdom.

From what has been observed in describing the above provinces that form the kingdom of Angola, the reader will find that the Portuguese are masters of the chief part of it. We say the chief part, because there are some of them that neither pay tribute to, nor acknowledge any dependance on them, except when they want their assistance in cases of emergency. Those that acknowledge a real subjection to the king of Portugal are as follow, viz. Danda, Mofchee, Bengo, Higher and Lower Ilamba, Oarii, Embacca, Seetta, Cabezzo, Lubolo, and Oacou.

The trade carried on in this kingdom by the Portuguese and other Europeans, consists chiefly in purchasing slaves; and indeed it was this inhuman commerce that first invited the Portuguese to this part of Africa. The commodities brought in exchange are, broad cloths, crimson and other silks, velvets, cambrics, and hollands of all sorts, gold and silver lace, broad and narrow striped tickings, black ferges, Turkey carpets, threads and silks of all sorts and colours, Canary and other wines, brandy and other spirituous liquors, oil, spices of all sorts, loaf sugar, knives, fishing hooks, pins, and needles, small bells, variety of other trinkets and baubles, glais beads of all sizes and colours, rings of the same, or other materials, fire-arms, swords, cutlasses, and other weapons.

We have now only a few particulars to mention relative to the kingdom of Angola, which being peculiar to itself, must not pass unnoticed.

The inhabitants of every province, or, as they are called by the natives, Mirindo, are divided into four different classes. The first is that of Macotas, who are a kind of nobleman. The second consists of those styled

the children of Mirindo, who are the original natives of the country, of either sex, whether merchants, artificers, or husbandmen. The third is that of the Quificos, or slaves, who are the property and inheritance of the lords of that province, which devolves, like all other real estates, to their heirs and successors. And the last is the Mabicas, who are the slaves either taken in war, purchased, or condemned to forfeit their freedom for some crime or misdemeanour.

Though this country was formerly subject to Congo, yet it is quite different now, the king of Angola not acknowledging any subjection to that monarch. He is entirely independent, and, from the protection he receives from the Portuguese, preserves an absolute authority. He obliges all the lords under his dominions to keep up a certain number of troops for the common service of the realm; but they are very indifferent either for their discipline or bravery, their arms or accoutrements. They are only a kind of national militia, in which every man that is able to bear arms is obliged to be enrolled; and they seldom appear before their commanders, except when they are summoned on any particular expedition, at which time the best appearance they make consists chiefly in their number.

When they go to engage an enemy, they divide themselves into three bodies, at certain distances from each other. In the center one is the general, who directs all their motions by the sound of several warlike instruments. They then move forwards, retire, or wheel about as those direct, and fall on the enemy with great fury, making at the same time the most hideous noise. If they find themselves likely to be disconcerted, they take flight, (for they are errant cowards) nor is it possible for their general to rally them; so that the fate of a battle depends on the success of the first onset.

Their musical instruments used in war are of several kinds and sizes. One of the loudest of them somewhat resembles the drums in Congo: it is covered at one end with the skin of a wild beast, and is beaten with ivory sticks, which make it give a greater and more warlike sound.

They have another instrument that resembles an inverted pyramid, with the point fixed on the ground, and consists of a certain quantity of pieces of metal, thin and round, like bells turned upside down. This instrument is of such importance in an engagement, that the persons who touch it with wooden sticks, frequently crack the metal by endeavouring to make it give a loud and more dreadful sound.

The third sort is made of elephants teeth: they are of various sizes, and in their form somewhat resemble our German flutes. This instrument is much more musical than either of the former two: it gives a sound like that of the cornet, but has a greater variety of notes, and, when played on by a skilful hand, affords very agreeable music. This instrument is supposed either to have been first introduced, or else greatly improved, by the Portuguese, who have also introduced the use of kettle-drums, trumpets, hautboys, and other European instruments; but the three first are those principally used in war.

All their instruments, as before observed, are of different sizes: the largest are appropriated to the head general, whose orders, by means of these, are heard by the whole army. The next in size are used by those who command the several bodies into which it is divided, and the lesser sizes are for the use of the captains and other inferior officers; so that the sound of the larger instrument is no sooner heard, than all the others answer in concert, and by this method the general's orders are communicated to the whole army.

The dress of the military officers is very grand, and they appear much taller than they really are, as well as more terrible, by the length and variety of ostrich, peacock, and other feathers, with which they ornament their caps. About their necks they wear several links of iron chain, to which are fastened great quantities of rings that make a loud jingle at every motion: for the same purpose also, they hang a number of bells about their middle, the noise of which they suppose animates the soldiers to fight with more ardour, and at the same

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time gives themselves a greater air of pomp and grandeur. They wear buskins on their legs after the manner of the Portuguese. Their weapons are the bow, sword, target, and dagger; those, however, who carry the bow are not allowed to wear the target, but only the sword and dagger.

The common soldiers, who go naked from the waist upwards, fight with bow and dagger, and in their girdles they wear large crooked knives. Some of them use broad swords, muskets, and pistols, which they purchase of the Portuguese.

The language of the people of Angola and Congo is radically the same; but the dialects of the different provinces differ essentially in pronunciation, that it is difficult for those born in places remote from each other to converse together. This, however, is not to be wondered at, in a country where there is no regular grammar, since England and France, which abound in polished writers, labour under the same inconveniences, as the jargon spoken in many of the counties of the former, and the several provincial dialects of the latter, render it impossible for a pure speaker of either to understand many of the natives of the same country.

The remaining particulars we have to mention of this kingdom are relative to the mountains, of which there is a remarkable ridge extending itself north-east from Cape Negro. Some of these, on account of their prodigious height and coldness, are called by the Portuguese Monti Freddi; and some others, which are still higher, they call Monti Nevosi, on account of their snowy tops, the waters of which, falling in great plenty during the summer season, form a considerable lake below. But the most considerable one of all is that called Cambambo, on which there is a mine that produces excellent silver. The Portuguese have long since made themselves masters of this place; and in order to secure it, have built a very strong fortress. It is under the direction of a governor, who carries on a great trade here in slaves, the place being very conveniently situated for that purpose, by reason of its vicinity to the great river Coanza.

S E C T. IV.

BENGUELA.

THIS country is bounded on the east by that of the Jaggas, from whence it is separated by the river Kuneni; on the west by the Ethiopic ocean; on the north by Angola; and on the south by the kingdom of Mataman. It is about 430 miles in length, from east to west, and 180 from north to south. The coast part begins near the mouth of the river Coanza, and extends to Cape Negro. About the center of it is the bay of Cows, which, though not very large, is yet a good harbour, and able to receive most ships of burden. It receives its name from the many herds of that sort of cattle that are bred within its environs. The country is plain, and produces most kind of provisions: in some parts of it are also found different sorts of metals, particularly silver and lead.

The climate of Benguela is exceeding unwholesome, and so prejudicial to strangers, that few choose to land there. Even the provisions are affected by the ill quality of the air, so that those who eat of them at their first coming, run the hazard of their lives, and if they escape, generally contract some disagreeable and lasting distemper. The Europeans that reside here are mercenary, looking more like companions of the dead than the living.

There are but few places in this kingdom that merit any particular notice. Among those that do, the most material is Old Benguela, from whence the kingdom receives its name, and is so called to distinguish it from New Benguela, a small town built by the Portuguese, on the north side of the bay of Cows.

Old Benguela is situated in 10 deg. 35 min. south latitude, and 13 deg. 10 min. east longitude. Besides the kingdom, it gives name also to a province, which extends about 10 leagues along the coast, from Cape St. Ilas, to the Bay of Pullets and Fowls, so called from the great quantity of poultry found there. The land here is very low, but the soil is fertile, and pro-

duces abundance of cattle, as also several kinds of grain and roots. Here the Portuguese have built a strong fortress, called Fort Benguela, in which they maintain a garrison to keep the savage Jaggas in awe, who would otherwise ruin the whole country. The fort is surrounded with houses, and shaded with orange, lemon, banana, and other fruit-trees.

In the neighbourhood of Old Benguela are seven villages, the most considerable of which is called Manikafomba, and is so large and populous, that the inhabitants, in cases of emergency, can raise 3000 men at a very short notice.

To the south of the town of Benguela is the bay, which is about two leagues broad at the entrance, and so deep as to admit very good anchorage for ships of burthen.

About 20 miles from the mouth of the bay is a village called Manikongoe, where the Portuguese have a warehouse for the reception of various commodities. The village is situated at the foot of a hill, and is very large and populous. The chief articles sold here by the Portuguese to the natives are, fine lincens, cotton cloths, guns, and gunpowder.

To the south of the above village is the mouth of the river called Caton-belle, which is formed by two or three small rivers united together. The water here is exceeding brackish, so that the natives convey it into ditches, where they let it evaporate, till it becomes salt. Though this salt is of a very inferior quality, yet it is of such esteem, that the merchants load their vessels with it for exportation. The mouth of the river is sheltered from the wind, and ships anchor in it with the greatest safety, it being at least 15 feet deep, and quite clear of rocks.

A little to the north of this river is a bay, where the anchoring is so safe, that the Dutch have given it the name of the Good Bay. The coast here is low and fertile, and the inhabitants breed great plenty of black cattle and hogs.

The inland parts of the country are covered with forests, which are inhabited by prodigious numbers of wild beasts, particularly lions, tygers, elephants, rhinoceroses, and wild mules. But the most remarkable animal found here, and which is peculiar only to this country, is called by the natives Abada. It is of the wild kind, very shy, and swift-footed, and of the size of an half-grown colt; but what makes it most singular is, its having two horns, one of which grows on the forehead, and the other on the nape of the neck; the former is about three feet in length, and sharp at the point, but near the root it is about the thickness of a man's leg, and bends downwards; that on the nape of the neck is flatter and shorter, and of a blackish, or dark brown hue. The head is not so long in proportion as that of a horse: it is short and flat like that of an ox, only more hairy, and the hair much stronger. Its tail is also like that of an ox, though not quite so long, and the hair more like that of the horse; the feet are cloven like those of a stag, but they are much larger. When this creature is young, the front horn is straight, but as it advances in age, the horn bends gradually up like the tusk of an elephant. The natives hunt it for the sake of the front horn, which they esteem as an excellent antidote against poison. They look on the virtue of it to be greater or less, according to the age of the animal when killed; and the Portuguese, in order to know the goodness of it, make use of the following expedient: they set the horn upright on the ground, and suspend a naked sword over it point to point; if the horn be good and hard, the point of the sword will not penetrate it, whereas when the horn is soft and young, the sword immediately sinks into it, which shews that it is not arrived at its full perfection, and of course greatly lessens its value. They also make a poultice of the pulverized bones of this creature mixed with water, which they say is a sovereign remedy against all aches and pains of the body, by drawing away the peccant humours not only from the part affected, but also from the whole mass of blood.

The current coin of this kingdom consists of glass beads about an inch long, and of various colours, which

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With respect to the inhabitants of Benguela, we find nothing particularly remarkable concerning them, their manners, customs, religion, &c. being much the same with those of Congo. We shall therefore leave this kingdom, and proceed to a description of those countries and nations that border on Congo and Angola.

S E C T. V.

Of the Kingdom of Anliko, and the Country of the Jaggas'

THE kingdom of Anliko is bounded on the east by the river Umbre, which runs into the Zaire; on the west by the borders of Loango; on the north, by some of the deserts of Nobia; and on the south, by the province of Songo. It is 285 miles in length, from east to west, and 180 in breadth from north to south.

In this kingdom are many mines of copper, of which considerable advantages are made by the Portuguese. It is in general a very barren country, and the inhabitants of it mere savages. They have no lands or inheritance, but wander, like Arabs, from one place to another, regardless of life, and intrepid in their undertakings. They pay no attention to agriculture, or use any endeavours to preserve their existence, but by plundering all who happen to fall in their way, some of whom they kill, and others they keep as slaves. They are dreaded for their extreme brutality, and are so irrational that few Europeans can trade with them. Their language is barbarous, and so unintelligible that it cannot be understood, even by the inhabitants of Congo.

Both sexes go naked from the waist upwards, but the better sort distinguish themselves by wearing red and black caps made of Portuguese velvet; and, in order to preserve their health, they all anoint their bodies with a composition made of white sandal wood pounded, and palm-oil.

They are absolute cannibals, their chief food being human flesh; and there are public markets where whole bodies are hung up and exposed for sale. They believe themselves possessed of a right to dispose arbitrarily of their slaves; and those taken in war are fattened, killed, and either used by their conquerors, or sold to the butchers.

However shocking these circumstances may appear, yet they are indubitable facts; for the people of this country feed on each other with as much indifference, as those of other countries do on the respective animals appropriated by Providence for the sustenance of mankind. Here discontented slaves offer themselves for food to their masters; fathers and sons, brothers and sisters, reciprocally feed upon each other without the least remorse; and infants just born are eat by their unnatural and inhuman parents. Here are no graves for the dead, except the bellies of the living, who eat the deceased as soon as he has expired.

The arms used by these cannibals are battle-axes, and small but very strong bows, strengthened and adorned with the skins of serpents; the strings are made of supple and slender shoots of trees, and the arrows are of a hard but very tight wood, pointed at the ends with iron. They shoot with the most surprizing agility, in so much that they will discharge near a dozen arrows from the bow, before the first falls to the ground. They manage the battle-axe with equal dexterity: one end of this instrument is very sharp, and the other flat like a mallet, with a handle between about half the length of the iron, rounded at the end, and covered with the skin of a serpent; with the flat end they screen their bodies, and ward off the darts of their enemies. They have daggers also in scabbards made of the skins of serpents, which they carry by their sides fastened in leathern girdles.

Their religion, as may reasonably be supposed, is strict idolatry. They worship the sun as their chief deity, whom they represent in the figure of a man, and the moon under that of a woman. They have also an infinite number of inferior deities, each keeping one peculiar idol, to whom he offers sacrifices, and con-

stantly invokes before he proceeds on any dangerous enterprise.

The current coin among these people are zimbis, or small shells, which are gathered on the coast of Angola; in exchange for which they give slaves, as also for salt, silk, glass, knives, and other merchandise.

To the southward of Anliko is a small kingdom called Matamba, which is inhabited by the Jaggas, a savage and cannibal people, who have also considerable territories that lie to the south and east of it.

From whence these people originated is uncertain, but it is supposed they first settled about the kingdom of Anliko, and from thence spread themselves along those spacious wastes that lie between Anliko and Loango. From thence it is imagined they spread by degrees along the eastern frontiers of Loango, Congo, and Angola, and from thence eastward to the kingdom of Matamba, of the latter of which, with the territory adjoining, they made themselves complete masters, and have ever since preserved, to the great injury of their more rational and peaceable neighbours.

The territories belonging to these people extend from north-east to south-west, along Matamba and Benguela, about 900 miles; but they are very narrow in proportion, being in some parts 150, and in others not above 100 miles broad. They are inclosed between the kingdoms of Matamba and Benguela, from whence they are separated by the great river Kumerio on one side, and by the empire of Moni Muji on the other. The only town throughout all these dominions is called Kassarji, and is situated at the north part of them, near the frontiers of Matamba, where the great jagga, or king, occasionally resides.

Exclusive of this, they have neither towns nor houses, but roam from place to place with tents, removing as inclination directs, or necessity obliges them.

They neither sow nor plant, but seize every thing that comes in their way, and live entirely by plundering their neighbours. In their persons they are tall, lusty and strong, yet nimble and swift of foot, climbing up the steep mountains and craggy rocks with the most astonishing agility. Their women are stout, well shaped, fertile, warlike, and active; and both sexes are so intrepid, that no enterprise is thought too hard or dangerous for them to venture upon; and whenever they meet with an opportunity of plundering, they rush on their adversaries at all hazards, and with a fearless unconcern for their own lives. They consider it as the greatest mark of bravery to attack the fiercest and strongest creatures, and a still greater one to be more fierce and inhuman; and this savagery not only extends to the people of the nations they invade, but to those of their own, and even to their relations and children, whom they make no scruple to butcher and eat when they are in want of other food.

Their kilombos, or camps, are built of such materials and on such a construction, that they are easily removed on the shortest notice. When they go on any capital expedition they are always accompanied by the great jagga and his court; at which times their camp is formed in the following manner: The officers, who are the chief directors of them, having pitched upon a proper spot, divide it into seven distinct quarters, each of them under the government of its own particular commander: in the center one is the royal pavilion, surrounded by those of the ministers, officers, and servants belonging to the court, the whole of which composes a spacious square, and is surrounded by a strong hedge, so disposed as to appear more like a labyrinth than a circular fence.

The next quarter in rank is that inhabited by the kalambolo, or general of the army; this officer is called nuta-aita, or chief of the war, and on these occasions is the next in authority to the king; he orders and directs all military expeditions, encampments, engagements, and retreats; and must therefore be an experienced and intrepid warrior, cruel, and destitute of every humane sensation.

The chief person belonging to the third quarter is called tendela; he is the officer who commands the ecoona, or rear-guard, and is the chief of all the electors,

as well as supreme officer during an interregnum, for which reason he is held in the highest esteem next to the king.

The officer that commands the fourth quarter is called mani-lumbo; he is the chief engineer of all the fences and hedges with which the camp is fortified, and particularly that part of it belonging to the royal family: he is the only person who is permitted to come into the royal presence whenever he thinks proper; and from this distinguished privilege he is particularly respected at court.

The fifth quarter is commanded by an officer who is intrusted with all private commissions, and charged with the execution of them: in case of any failure, he is immediately put to death, and another appointed in his stead.

The officer that commands the sixth quarter is called illunda, or the captain of the baggage, whose business it is to take care that every thing is in proper order for the use of the army. In times of peace, which seldom happen, he is entrusted with the care of filling the magazines with arms, and is to keep them in proper order ready to be delivered to the soldiers upon any emergency.

The seventh, or last quarter, is commanded by another illunda, or keeper of the royal wardrobe and baggage. As this place is considered of great trust, it is generally given to one of the king's relations, who has particularly distinguished himself for his courage and loyalty.

Another distinguished officer belonging to the camp is the manicurio, or superintendent of the provisions, who is usually chosen for his singular dexterity in the art of plundering; he hath a great number of officers and slaves under him, who are all equally qualified for that business. It is to be observed, however, that this officer is only purveyor to the court; for as to the soldiers they are obliged to provide for themselves. They generally do this by force, but sometimes they purchase provisions from the Europeans in exchange for slaves; the latter of whom, being very active, often give their new masters the slip before they can properly secure them.

The last officers belonging to the camp are those called pumbis, or fore-runners. These are a sort of spies, whose business it is to be in continual motion, and to endeavour to discover the situation, strength, and number of the enemy; to skirmish, oppose, or even attack them, as occasion offers, and to support the van on the first onset. They are usually chosen from amongst the most intrepid of the whole army, and accordingly fight with the most determined resolution.

The king, who is a man of great courage and resolution, never undertakes any thing without previous enchantments, and consulting his mokisso, or devil, by sacrifices, from whence he pretends to foreknow the event of his enterprize. On these occasions he rises before day-break, and sets himself on a stool, attended by two of his conjurors, one on each side, and about 50 women standing in a circle round him, waving the tails of beasts, and singing. In the center is kindled a great fire, over which is placed an earthen pot containing some white powder or paint, wherewith his conjurors besmear his forehead, temples, breast and belly, using at the same time many enchanting terms, and continuing their ridiculous ceremonies till sun-set; at which time they bring him his casengala, or hatchet, and put it into his hands, bidding him be strong against his enemies, for the mokisso is with him. A male child is then brought to him, which he immediately kills; after which four men are brought to him, two of whom he slays, and orders the other two to be killed without the camp. He also orders 10 cows to be killed, five within and five without the camp, with the same number of goats and dogs: the blood of these animals is sprinkled on the fire, but the flesh is eaten with great festivity and triumph. The same ceremonies are likewise used by the inferior officers of the army on the like account; but neither they nor their chief make use of idols: these or any other occasions, pretending that the mokisso frequently appears and speaks to them.

The soldiers are neither well disciplined, armed, or clothed. Their offensive weapons are bows and arrows, spears, darts, daggers and clubs; but they are taught rather to use their defensive weapons than their missile ones, being particularly instructed to cover their bodies, which are almost naked, with their large oval shields made of thick hides; and this method is singularly serviceable in a retreat; as it preserves them from being wounded by the arrows and lances of their pursuing enemy. Their chief excellency consists in the strength and activity of body, in the artfully covering themselves, and the throwing their missile weapons, by which they generally annoy the enemy, and make them spend their shot against their shields; after this they renew the onset with such vigour, as seldom fails of putting the enemy to flight, which is always followed by a general slaughter, no respect being paid either to persons or sex.

When they invade a country where they expect any considerable opposition, they intrench themselves very quietly for some time, and only alarm the inhabitants with frequent skirmishes, till they think they have sufficiently harried them; or, if these assault them, they stand on the defensive for two or three days, till the others have spent their strength and fury; when the commanding officer sends out a large detachment in the night, to lie in ambush at some distance from the enemy's camp. On the following morning they begin the attack, when the poor natives being suddenly surprized, are easily put to the rout, and leave their country at the pleasure of their merciless invaders.

The Great Jagg, or king, preserves a distinguished dignity, no person being permitted to sit before him, except the kalambo, or head general, who is supreme judge in all cases, whether civil or criminal. This officer is allowed to sit in a chair with a back to it; but the tendela, who likewise sits as a judge, is only allowed a small stool about a foot high. Those of a certain rank are permitted to sit in the king's presence on a carpet, but they must spread it with their own hands. Those who obtain audience of the king, must speak to him with their bodies bent almost double, and if of an inferior rank, must prostrate themselves on the ground. If the king happens to sneeze, cough, or break wind, the whole assembly must wish him health and long life; and those who are nearest to his person, must give notice to those at a distance to do the same; on which they all express their good wishes, by clapping their hands and bending their bodies.

The common people of both sexes go almost naked, having only a piece of cloth fastened round the waist, and so small, that it barely covers half their thighs. Persons of rank, indeed, dress themselves in gaudy apparel; but they do it rather from pride than any affectation of modesty.

In order to furnish the reader with a proper idea not only of the dress, but also the importance of the most distinguished among these people, we shall present the following account, as given by Battel, of the dress, &c. of the kilambo, or head-general, under whom he served for several months. "He wore, says he, long hair, set off with many knots of bamba shells. His neck was adorned with a collar of masos, which are another kind of shells found along the Ethiopic coast, and sold among them for about the value of twenty shillings. His middle was covered with a girdle of lardes, or beads made of ostrich eggs, and under it a palm cloth as fine as silk. His body was painted with various figures, and anointed every day with human fat. He wore across his nose a piece of copper about two inches long, and two others of the same sort in his ears." This writer, however, does not mention his wearing any thing either on his hands or feet, but adds, "That he had about thirty wives, who followed him when he went abroad, one of whom carried his bow and arrows, and four others his cups and drinking utensils; and whenever he drank, they all kneeled down, clapped their hands, and sang. He kept his men under the strictest discipline, and if any of them turned their back to the enemy, he was condemned to death, and his body eaten; and, the more effectually to deter them from cowardice, he used

to make an oration to them from a kind of scaffold every night, in dispraise of it, and in commendation of intrepidity."

The same writer has also furnished us with a description of the method in which they bring up their young soldiery. "These," says he, "are not their own offspring, but those of such captives as they make in their excursions; for though they allow themselves to have many women, and these are no less fertile than those of other African nations, yet they suffer few of them to rear up their children, but order them to be buried alive as soon as born; and in lieu of them make choice of such as are the most promising from among those of their prisoners, to be trained up to arms, and to the plundering trade. These they commonly choose at about the age of 12 or 13 years, the females for procreation, and the males for war. The latter are no sooner enrolled than they have a collar hung about their necks in token of slavery; which is to be worn by them till they bring home the head of an enemy, when it is publicly taken off, and they declared freemen of the cannibal commonwealth. The remainder of the captive train of both sexes are inhumanly reserved to be killed and eaten, not in time of scarcity of cattle and other provisions, but out of cruel wantonness, and in preference to all other flesh. This privilege of being accounted men, and freed from their badge of slavery, seldom fails of inspiring the youths so chosen with an uncommon ambition to obtain it at all hazards, and to face the greatest dangers with an intrepid boldness for the sake of it. It is by this method they keep up their number complete, and the fierce savage nature of the Jaggas republic from recoiling into humanity and compassion."

Though the women of rank only wear a cloth about their middle, yet they take great pride in adorning their hair, necks, arms and legs, with shells and beads of various sorts; but they have a strange custom of pulling out four of their teeth, two above and two below; and those who refuse to do this are so despised by the rest, that they are not permitted to associate with them.

They have no ceremonies of marriage, intermixing with each other according to their inclination. But they have some particular maxims in the interment of their dead, especially those of the male kind, and which evince farther tokens of their savage cruelty. The deceased is not only washed, anointed, and bedecked with all his most valuable finery, but accompanied by two of his most beloved women, who are conveyed with him to his grave, with their arms broken. The body is carried to the grave in a chair, between two men, and placed in it as if still alive, and the two women, one on each side of it. As soon as they are thus deposited, the grave, which is commonly very deep, is covered on the top with earth; and the relations, who are there present, sprinkle it with the blood of slain goats and palm wine; after which they make a funeral lamentation over it for several succeeding days. Those of higher rank are interred with more pomp, and the ceremonies and libations reiterated a longer or shorter number of days, weeks, &c. according to their quality.

History of the incursions of the Jaggas.

What we know of the history of this people is but of a recent date, yet the circumstances are so surprising, and the events so interesting, that it would be unpardonable not to record them; as they will at once gratify the curiosity of the reader, and fully evince what we have already advanced concerning the ferocious savageness of this nation.

About the middle of the 15th century, one Zimbo, at that time a principal leader among them, made a proposition of invading the vast empire of Congo. The people, in hopes of enriching themselves by the plunder of these nations, readily approved of his proposition, and, elated at the prospect, stocked to him in such numbers, that he soon found himself at the head of a numerous army, who all promised to obey him in every thing, and to follow him wherever he thought proper to lead them. He took with him a favourite woman

named Tem-ban-dumba, who served him at once as a concubine and a counsellor; and with these he penetrated, without any considerable opposition, to the very center of the Congolese empire, committing the most dreadful ravages and laughter wherever he came; leaving nothing behind him but desolation and destruction. What added to the inhumanity of their proceedings, was, being accustomed to feed on human flesh, they made no less havock among the unhappy people that fell into their hands, whom they wantonly put to the most excruciating deaths, merely to give a higher relish to their flesh.

The success this monster met with daily increased his army, the wretched Congolese flocking to him in hopes of preserving themselves from the famine and destruction with which they were threatened. Zimbo accordingly grew more powerful, till having one day mustered up all his forces, and finding them too numerous to continue longer in one body, he thought proper to divide them into several parts; and having left some of his most intrepid officers over them, dispersed them into various parts of Ethiopia, enjoining them to spread desolation wherever they went. One of those officers, named Quizzuva, a man no less brutish than martial, had the insolence to go and attack the Portuguese at one of their fortresses named Teto in the kingdom of Monocmugi: but he there met with the fate he justly merited, being totally defeated and killed, with a great number of his men; and the rest were either put to flight or taken prisoners.

In revenge for this, Zimbo, who had heard of the defeat of his officer and men, marched in all haste to the fort with a fresh supply of forces, engaged the Portuguese commander, and after an obstinate struggle on both sides, defeated and killed him, making also a dreadful slaughter among the rest of his forces. Those whom he took prisoners underwent a more cruel fate, being put to the most horrid deaths, particularly their chaplain, whom he had observed to be singularly active during the engagement. He ordered all their heads to be stuck on lances, and carried away as trophies, together with all their church vestments, himself marching at the head, dressed in a priestly habit in derision to their religion.

Zimbo, elated with this success, made a descent upon the island of Quiloa, where after plundering the place, he put 3000 of the inhabitants to the sword: the rest he took prisoners, some of whom were made slaves, and others he ordered to be sacrificed to his idols.

The next attempt he made was on the kingdom of Melinda, the inhabitants of which, at the first news of his approach, determined to save their lives and properties, by betaking themselves to the woods. They were prevented, however, from carrying their design into execution by their generous monarch, who represented to them, in the strongest terms, the impropriety of abandoning their country to a set of robbers, who had neither religion, honour, nor humanity; protesting at the same time, that whatever they might resolve on with regard to their own safety, he was determined to meet and engage them, and to defend his country and subjects to the last drop of his blood. This declaration so animated the people, that they determined, one and all, to stand by him to the last man; and the king, having made every necessary preparation, set out with them to engage the enemy.

Having advanced some distance from the capital, he met Zimbo at the head of his victorious cannibals, who immediately engaged the king's troops with his usual fierceness and assurance of success. The engagement lasted several hours, during which it was so obstinate and bloody, that prodigious numbers were killed on both sides. At length, however, the savages, despairing of success, betook themselves to flight; when the king thinking it most judicious, if possible, to extirpate so diabolical a race, ordered his men to pursue, and kill all that fell into their hands; which orders they so readily obeyed, that very few, except some of the most active, escaped their fury. Among these was Zimbo their general, who retired with them into the woods, where he continued some time, in expectation of recruiting his army.

During

During his stay here, he formed a resolution of making a tour round the coasts of Africa, in which there was a prospect of daily increasing his army with new volunteers amongst the savages, and enriching himself with such spoils as might fall in his way. Accordingly he set out, and steered his coast southward to the Cape of Good Hope, without meeting with any opposition or disaster; and, as he found his army considerably augmented, he divided them into several columns for the better convenience of ravaging; but charged them not to separate farther than that they might be immediately assembled together in case of any emergency.

After being a short time at the Cape, he proceeded northward as far as the river Cuneva, on the banks of which he formed a camp, distributing his men into several bodies under proper commanders, and reserving to himself the supreme command over the whole. During his stay here he greatly increased his army, which so animated him, that he made all necessary preparations for some grand expedition, when death put an unexpected end to all his designs, and soon after carried off likewise his favourite concubine Tem-ban-dumba, the faithful companion of all his travels.

On the death of Zimbo, the surviving commanders, not choosing to submit, or become dependant on any other chief, readily agreed to break off the community, and each of them took upon himself the command of his own troops. Some of them continued in their former stations, while others moved off in quest of new settlements.

Among the chiefs that separated was one named Dongis, who was principally remarkable for being the father of the most infernal virago that ever existed. She was born at the camp which Zimbo chose for his last retreat, and was named Tem-ban-dumba, in compliment to that general's favourite concubine. Dongis, her father, removed with his small army to the province of Ganghella, situated on the south side of the kingdom of Matamba, where dying soon after, his wife Muffaza, a bold and enterprising woman, took the command into her own hands; and having been brought up in the plundering trade from her youth, gave them such manifest proofs of her intrepidity, that they readily submitted themselves to her conduct, and followed her in her most dangerous expeditions. She always appeared armed and dressed like a male warrior; and perceiving her daughter to be possessed of natural courage, she dressed her in the same manner, and took the young virago with her in all her excursions, hoping thereby to initiate her in the infernal business she herself was then prosecuting.

Though Tem-ban-dumba was at this time very young, yet she discovered such prudence and presence of mind on the greatest emergencies and difficulties, that Muffaza, her mother, made no hesitation to entrust her with the command of some of her forces, while she herself led the rest on to some important exploits. The young virago was so elated at this, that she began to think herself of too much consequence to be under any kind of subjection to her mother. She therefore claimed an independent power, and soon displayed that infernal disposition that afterwards distinguished her as the most inhuman and abandoned of her sex.

Being of a no less amorous than warlike temper, she had indulged herself in the embraces of several gallant youths of her army, of whom, through the sickness of her sex, she no sooner became tired, than she caused them to be privately put to death, to make way for new ones. For this imprudent, as well as inhuman, conduct, she had been often severely reprimanded by her mother; till at length, being no longer able to bear such constraint, she broke out into an open rebellion against her.

This resolute step, added to the intrepid bravery she had shewed on many occasions, made her the more admired, as well as dreaded, by the whole savage army, who began to think her something more than human, and expressed the utmost eagerness to come and fight under her banner; so that the greatest part of her mother's forces came gradually over to her, and she soon found herself at the head of a numerous army, by

whom she was more punctually obeyed than any general of the other sex could have been, as they imagined her to excel all in prudence and magnanimity.

In order to inspire her men with veneration and dread for her, she ordered her whole army to be drawn up in arms before her, and, appearing in her masculine, military dress, she harangued them in a long speech, in which she acquainted them with her sanguine views of making them victorious and happy under her conduct, and, by their valour and assistance, to lay the foundation of a powerful and glorious kingdom. The better to accomplish her future projects, she told them that she must and would instruct them in the laws and rights of the ancient Jaggas, their ancestors, as the most infallible means to make them no less successful than their late leader Zimbo, without the danger of exposing them to the same misfortunes.

To convince them how much she was in earnest, and expected to be obeyed, she told them she would immediately let them an example worthy of their attention, unless they were greatly degenerated from the natural courage and intrepidity of their celebrated race, and that if they were, it would infallibly revive it in them. Having thus far raised their expectations, while they fixed their attentive eyes and ears on her, she ordered an only son, whom she had by one of her paramours, to be brought to her, together with a large pestle and mortar, in which, instead of treating it with the caresses of a young and tender mother, as might naturally have been expected, she, to their great surprize, and without the least shew of remorse, pounded the innocent babe alive, till she had reduced the bones, flesh, &c. into a pulp, among which she mixed several kinds of powders, herbs, roots, oil, and other ingredients; and thus, having formed the whole into a kind of ointment, she stripped herself, and ordered some of her maids to anoint her with it from head to foot, before all her men. After this was done, she resumed her martial dress, and told them, that was the sovereign balm that would render them not only strong, and fit for martial exploits, but invincible, and consequently a terror to other kingdoms.

This instance of diabolic heresim was universally admired by her barbarian subjects, who immediately followed her example, by murdering many thousands of male infants in the same horrid manner, and for the same infernal purposes.

Soon after this she made several laws, which she strictly enjoined her subjects to observe. Among these, one of the most detestable was, that none of her subjects should undertake any thing of consequence, or even consult about any enterprize, till they had previously anointed themselves with the shocking composition above described, which she said would inspire them with wisdom to choose, and courage and resolution to execute, all their projects with undoubted success: and that there might never be wanting a supply of it, she enacted some other edicts, by which several sorts of male children were excluded from being admitted into the camp, or even from being brought up; some of which were ordered to be pounded and boiled for the use above-mentioned, and others, that were either deformed or defective, to be thrown to the dogs.

In the course of some time, however, she found herself under the necessity of reducing the force of such of her laws, as were either detrimental to the increase of the male kind, or too shocking against the natural affection of parents, fearing that such barbarity might at length terminate in a general discontent, or perhaps an open rebellion; and instead thereof she introduced others more agreeable to the natural cruelty of the people, among which was that of feeding on human flesh, and preferring it to every other kind of diet. In this law, however, she made an exception against killing any of her own sex for that purpose, or even to eat their either when they died a natural, or were put to a violent death.

Besides these, she gave them several other laws, all of which were of the same inhuman nature, and calculated to encourage and inure her subjects to all manner of rapine, bloodshed, and remorseless cruelty. In short, she

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had at length hardened all her forces in their debauched trade, that they spread fire and slaughter all over the western parts of Ethiopia, without mercy, or almost any opposition: and if at any time they met with a repulse, or even defeat, from her warlike neighbours, instead of being discouraged, she only grew more fierce and desperate, reinforced her army with all possible speed, and fell upon them with such eagerness and fury, that every thing was forced to give way to her, or flee from her victorious arms. What effectually animated her troops to follow her through the most arduous and dangerous enterprizes was, the applause and recompence they were sure to meet with on their return to the camp, especially with respect to the distribution of the plunder and slaves, which she divided amongst them, without reserving any distinguished emolument to herself.

We come now to the sequel of the life and reign of this desperate and inhuman monster, who, after having filled the greatest part of Ethiopia with terror, blood, and slaughter, at length fell a victim to lust and incontinency.

Having murdered great numbers of her paramours, in order to prevent the discovery of her private debaucheries, she at length grew enamoured with a fresh one, in whom, though then only a private soldier, she discovered such excellencies as made her overlook the great disparity of situation between her and him. His name was Kulembo, he was in person tall, strong and well shaped: in his disposition bold and intrepid, and no way inferior to his mistress in craftiness and cruelty. As he was not ignorant of the fate that had attended so many of his predecessors, so neither did he accept of her condescending offers, but with a fixed resolution to retaliate it upon her, as soon as he found her affection for him in the least to decrease. In the mean time, however, he used every means he could project to please her, and in a short time he worked upon her passions, that he prevailed on her to marry him. The nuptials were accordingly celebrated with great pomp after their manner, that is, with the death of a great number of human and other victims, for the entertainment of their numerous guests; yet neither could this, nor the many other favours she heaped upon him, prevent his keeping so watchful an eye over her, that he became more and more apprized of her feckle, inconstant, lewd, and tyrannic disposition; insomuch that he at length perceived, in spite of her female address, he was become at least indifferent, if not wholly disagreeable to her.

He now thought it high time to ward off the blow that threatened him, by renewing and doubling his caresses to her, by sumptuous banquets, and such other entertainments and diversions, as he knew were most likely to suspend her treacherous intentions against him. He topped her in particular with variety of European wines, and with the most delightful cordial waters, till he found an opportunity of conveying a strong dose of poison into one of them, of which she had no sooner drank, than, as he expected, she expired in his arms.

Kulembo, after this, appeared so highly afflicted, and conducted himself with such artful success, that he passed altogether unsuspected of having any hand in the death of a spouse, whose loss he seemed so deeply to lament, that he affected to attempt, in order to put the better gloss on it, more than once to sheath his sword in his own breast. This counterfeited excess of grief, joined to his well-known courage, made so deep an impression on the minds of the Jaggas, that he was declared her successor, and soon after proclaimed their king.

In order to give his new subjects a fresh proof of his pretended affection for his late spouse, he buried her with the most distinguished magnificence. The place which he chose for her interment was on a distant eminence, where he caused a spacious cave to be dug, and divided into several large apartments, all of which were hung with some of the richest cloths of Europe, and the floors covered with the finest furs, and most curious matting. That designed for the corpse was well stored with all the choicest meats and liquors. She was bedecked with all her costly ornaments, and seated on a throne

in a commanding attitude. The throne was carried by the first ministers of state, guarded by the militia, and followed by the king and the whole court, who accompanied it with their most dreadful outcries, heightened by the sound of all their martial music. The procession was closed by the unhappy human victims, which were to be either butchered over her grave, or buried alive with her in it.

When they came to the cave, the corpse was deposited in the apartment prepared for it, amidst the most hideous cries of the court and soldiery, and the horrid sound of the martial instruments; after which the victims were slain, and their blood scattered plentifully on the corpse. Those victims that were designed to serve her in the other world, then went down into the grave, the bodies of the slain were thrown in, and the whole place immediately filled up with earth. As soon as the ceremony was over, the company retired to the camp, and the new monarch took upon himself the reins of government.

Kulembo distinguished the beginning of his reign by his frequent excursions and ravages, but he was soon stopped in his career. He became captivated with a beautiful slave, who soon persuaded him to exchange the martial trade for the pleasures of the matrimonial life. He sent his officers and forces upon new exploits, while he enjoyed himself at ease with his queen, till he at length suddenly expired in her embraces, and was afterwards honoured by her, and all his subjects, as an inferior deity.

The successor of Kulembo was named Chingarii, who was not only equal to him in valour, but of a more savage disposition. The ravages he committed were attended with much greater cruelty than had been exercised by any of his predecessors; and such was his thirst after this shocking business, that he did not hesitate to engage in the most hazardous enterprizes, till at length venturing to try his bravery against the Portuguese of Angola, he was defeated and slain, and a great number of his men taken prisoners.

Chingarii was succeeded by Caluximbo, a man of great courage and conduct, but of so gentle and humane a disposition, that he could never be prevailed upon to eat any human flesh either before or after his election. His barbarian subjects, from this circumstance only, conceived an invincible aversion against him; and, under pretence that their late queen Temban-dumba resented his open violation of her laws, (a notion which the priest took care to spread about) he was assassinated to appease her anger, and 300 victims of each sex were ordered to be butchered at his funeral obsequies.

Caluximbo had many successors, all of whom, in a greater or less degree, committed the usual ravages of their predecessors, leaving nothing behind them, wherever they went, but the melancholy marks of utter desolation.

The most distinguished that succeeded Caluximbo was named Calanga, a man of no less prudence than courage. This chief, having entered into an alliance with the Portuguese governor of Angola against queen Zingha, who then headed another party of desperate Jaggas in the kingdom of Matamba, was prevailed upon by that governor to abolish some of the laws made by queen Temban-dumba, particularly such as related to the destroying their own children, and bringing up in their stead those which they brought away captives in their excursions. This degradation on their laws was so ill approved of by the savage Jaggas, that it cost Calanga his life, for he was soon after assassinated by one of his sons, and interred with the usual ceremonies. The patricide, however, did not long enjoy the high dignity he had so infamously acquired. The Jaggas, according to their laws, claimed their right of election, and set up another son of the deceased in his stead. He was named Cassange-Canguin-Gurii, and entertained so high an opinion of the Portuguese, that in order to obtain their friendship, he caused himself to be instructed in the principles of the Roman Catholic religion, and was baptized by the name of Don Paicale.

This prince, however, whether through fear of being dethroned, or from a natural propensity to the Jaggas customs,

customs, soon after relinquished his new persuasion, and became more cruel and blood-thirsty, and committed greater ravages than the fiercest of his predecessors, spreading death and desolation wherever he went.

This is the last king of the Jaggas of whom we have any particular account: all we know farther is, that

different tribes of these people, under their respective chiefs, still inhabit those parts of Africa already described, and that they strictly preserve their ancient and infernal maxims. We shall therefore take leave of so diabolical a race, and proceed to the next chapter.

C H A P. VII.

C A F F R E R I A, or C A F F R A R I A.

WE now come to a part of Africa as finely situated as any in the universe for navigation and commerce, yet as much neglected, in both these respects, as any place in the world. It wants no advantage, except being an absolute island, yet is less known than most interior continents. The country is fertile, but wants the advantages of civilization. The inhabitants are naturally sagacious, but their faculties are absorbed in indolence. Thus both the lands and minds of the people require improvement; but the politic Dutch, who possess the principal parts of the coast, wish to give to neither, any farther than their own conveniences require, lest cultivation in the first should introduce luxury, and infirmation in the last produce disobedience.

The whole of this country extends about 780 miles from north to south; that is, from Cape Negro to the Cape of Good Hope: from the last mentioned Cape, turning north-east, to the mouth of the river Spiritu Santo, it runs about 660 miles; and from thence proceeding up the country almost to the equinoctial line, it is about 1740 miles farther. In some places it is 900, and in others not above 600 broad. Cape Negro is in 15 deg. 30 min. south latitude, and the river Del Spiritu Santo in 25 deg. south latitude.

Cafferia is so named from the Caffres, its inhabitants, though some authors affirm, that this name is merely an opprobrious term given by the Arabs to all who have but confused notions of the Deity, and which the Portuguese, by mistake, have applied to the people residing in these countries.

This considerable region is usually divided into,

1. The kingdom of Mataman, or Climbede.
2. The inland countries between Mataman and Monomatapa.
3. The country of the Hottentots.
4. Terra de Naal.
5. Terra dos Funos.

But before we enter upon a local description of the country, it is necessary to mention the discovery of it.

The most southern point of Africa, called the Cape of Good Hope, was unknown till so late as the year 1493, when it was first discovered by Bartholomew Diaz, the admiral of a Portuguese fleet, who, on account of the boisterous weather he met when near it, distinguished it by the name of Cabo dos toros Tormentos, or, the Cape of all Plagues; since which time no place in the universe has been more spoken of, though little of the country, except the coast, has been penetrated or known. The reason why it has so much attracted the attention of the mariners of all nations, is their being under a necessity of doubling it in their voyages to the East-Indies, and frequently of calling there for water, or other refreshments.

John, king of Portugal, not liking the name which his admiral had bestowed on this huge promontory, changed it to that of the Cape of Good Hope, by which appellation it hath been ever since distinguished.

However, neither Diaz, or his successor Vasco de

Gama, though they saw the Cape, thought proper to land at it. But in 1498 the Portuguese admiral, Rio del Infante, was the first who ventured on shore; and from his report, Emanuel, king of Portugal, on account of the eligibility of the situation, determined to establish a colony there; but the Portuguese, who are by nature cowards, having taken it into their heads that the inhabitants of the Cape were cannibals, were too much afraid of being devoured, to obey their sovereign in making the intended settlement.

The next time these timid people landed here, was under the conduct of a viceroy of Brazil, named Francis D'Almeida, when the Portuguese were shamefully defeated by the scarce armed, and unwearied natives; the viceroy and 75 of his men being killed in the engagement, and the rest obliged to make a precipitate flight to their ships.

The Portuguese were much chagrined at this disaster, and greatly abashed at the idea of such martial superiority in a people by them deemed at once savage and despicable. They determined to be revenged, but not having magnanimity enough to shew a brave resentment, they contrived a most inhuman, and cowardly expedient. Touching at the Cape about two years after, they landed with all the tokens of amity, and brought on shore with them a large cannon loaded with grape shot. Knowing the fondness of the unsuspecting natives for brass, they pretended to make them a present of this engine of destruction, which was of that metal. The poor people, overjoyed by the gift of so great a treasure, began to drag it away by the help of two long ropes which had been previously fastened to the muzzle. Great numbers laid hold of the ropes, and many others went before by way of triumph, when the treacherous Portuguese firing off the cannon, a prodigious slaughter ensued, as most of the people stood within the range of the shot. Many were killed, several wounded, and the few who escaped, abandoned the fatal present with the most precipitate terror.

About the year 1600, the Dutch began to touch at the Cape, in their way to and from the East-Indies; and becoming annually more sensible of the importance of the place, in 1650 they effected a settlement here, which since that time, hath risen to great power and opulence, and been of essential service to the United provinces in general, which will be evinced in the course of this chapter.

S E C T. I.

The Kingdom of Mataman, or Climbede.

THIS kingdom extends from 16 deg. 30 min. south latitude, to the river Bravagbul, in 24 deg. south latitude, crossing the tropic of Capricorn, being in length 450 miles from north to south, and 260 miles broad from east to west. The river Bravagbul bounds it on the east and west; Benguela on the north; and the Atlantic Ocean on the south. The first place worthy of observation in this kingdom is Cape Negro, or Black Cape, which receives its appellation from its fable appearance to mariners, when at a considerable distance

ance at sea. At the extremity of the northern angle is a bay about six miles broad, and on the summit of the mountain is a pillar, of alabaster, with the arms of Portugal upon it. Beneath the 18th deg. of southern latitude lies Cape Ruy-Piz, which extends about 10 leagues north-west. Gulfo-Frio, and the Cape of the same name, lie in 18 deg. 35 min. and the Bay of St. Ambrose in 21 deg. south latitude.

The coast here is very sandy, but the climate is tolerably mild, considering the tropical situation of the country. The inland parts are fruitful, and a variety of trees abound towards the north. The Dutch judge of their approach to this coast by the flight of the birds called mews, as these never fly above 20 leagues from land. There is likewise another token by which sailors know when they are near the shore, that is, the floating of the weed called fargossa upon the surface of the waters. To conclude, Climbede is very little known; but, according to the few writers who have mentioned it, the government is despotic, and the whole country subject to one sovereign, subordinate to whom are a few petty lords, who stile themselves princes, though their dominions consist only of a small number of scattered towns towards the sea coast.

S E C T. II.

The interior Country of the Caffres.

THE Europeans are but very little acquainted with this part of Africa; it is, however, agreed, that the country called Mozumbo Acalongo is bounded on the north by the province of Olitia, on the south by the country of the Hottentots, on the east by Monomotapa, and on the west by Mataman, or Climbede.

The provinces of Olitia and Abutua have been little known, and less described, by white people; the latter, however, is said to abound in Gold Mines. The province of Foncea contains many iron mines, and in the middle of them is a surprising fabric, being a capacious square cattle, built of polished free-stone. The stones are very large, and placed upon each other without any kind of cement. The walls are near nine feet thick, and contain several inscriptions, which none have yet been able to explain, or even guess to what language the characters belong. As the inhabitants are unacquainted with the name of the founder of this extraordinary pile, they compliment the devil with the honour of having been the architect. The nearest stone building to this cattle is a Portuguese fort, which, however, is 200 leagues from it. The town of Fatuca, near this place, is rich in gold and precious stones. Boro and Quetzi likewise abound in gold mines; and Chitcova, which lies more to the north-east, contains many silver mines.

S E C T. III.

Of that Part of Caffreria, called the Country of the Hottentots.

THE country of the Hottentots extends towards the north to the tropic of Capricorn, and on all the other parts is bounded by the Southern Ocean. It is divided into 20 parts, or provinces, which being independent of each other, are termed nations. These Hottentot states are as follow:

1. The country of Heykams. This territory abounds in cattle, though there is no fodder but flags and reeds, nor any water but what is brackish. The few valleys are fertile, but the mountains are many, and barren. Game and wild beasts are plenty, but the greatest inconvenience is the want of fresh water.

2. The Chamouras district contains the finest and most lofty trees of any in the Hottentots country: the land in general is flat, the soil rich, and the water excellent. Here is plenty of sea and river fish, abundance of cattle, great quantities of game, and a variety of wild beasts.

3. The Houteniquas land contains many fine, shady woods, and fair, fertile meadows; the soil are luxuriant in abundance of medicinal herbs; and the latter are beautifully crammelled with a great variety of fragrant flowers.

4. The country of the Gauriques, or Gauras, is a small, but plentiful territory. Wild beasts abound more here than in any other place of the vicinity of the Cape.

5. The people called Damaquas inhabit a district which is flat and fertile. It abounds particularly in cattle, game, hemp, and water melons. Wood is very scarce, and salt-pits are at once numerous and useless; for the Hottentots never eat any salt, and the pits are too far from the coast to be of any service to the Europeans. Those who travel through this territory are much obstructed by the serpentine river Palamites, which meanders through the whole country, and is passed upon floats, or in canoes, as the people have not the least idea of building a bridge.

6. Dunquas land is the least uneven, and most fertile place in this part of Africa. It is watered by several fine streams, which disembody themselves into the river Palamites. Here is a profusion of cattle, game, fish, herbs, and flowers.

7. The Sonquas are but few in number, and inhabit a very barren, rocky country; but their poverty renders them more industrious than the rest of the Hottentots, and their natural wants make them excellent hunters. They are active and intrepid; and when they find it impossible to subsist in their own country, they let themselves out to hire as soldiers, to fight the battles of some of their more lazy, and less warlike neighbours: so that they may be termed the Swiss of the Cape. Cattle is so scarce among them, that they never kill any but upon certain solemn occasions; their food being either the game they provide themselves with in hunting, or such roots, plants, and herbs as their poor country furnishes. Many employ themselves in fetching hollow trees for honey, which they barter to the Dutch for brandy, tobacco, and hardware. Though unimproved by art, they are the philosophers of nature: deeming this life a shadow, they never shun any danger, as they imagine it may facilitate and hasten their journey to a state of bliss which they ardently expect in the next.

“ His fortune cannot sink, nor much late,
“ Whose views extend beyond this mortal state;
“ By age when summon'd to resign his breath,
“ Calm and serene he sees approaching death,
“ As the safe port, the peaceful silent shore,
“ Where he may rest, life's tedious voyage o'er;
“ He, and he only, is of death afraid,
“ Whom his own conscience has a coward made;
“ Whilst he who Virtue's radiant course has run,
“ Descends like a serenely-setting sun;
“ His thoughts triumphant Heav'n alone employ,
“ And hope anticipates his future joys.”

8. The Hessequas, or Gassaquas, one of the richest, and most polished of all the Hottentot nations; that is, they have the greatest quantity of cattle, the only criterion of riches, and are the most luxurious in their living, the sole mark of refinement which can be added in this country. But their wealth and luxury are their greatest misfortune; for the former, by raising the envy of their neighbours, encourages them to commit depredations in their territories; and the latter, by having enervated, has rendered them incapable of defending themselves. Hence they are obliged frequently to solicit the assistance of the Dutch, and to pay part of their wealth in support of their effeminacy; for it is well known that the Dutch never do a good turn to others, without being peculiarly interested in themselves. Their kraals, or villages, are larger, and better built; their bakkeleys, or oxen for carriage, stronger and handomer; and their country better inhabited than any other about the Cape. They have abundance of game, and, indeed, every thing that is necessary to convenience and pleasure in that tropical situation. Some of these people article themselves as servants to the Dutch for a certain term of years, and, during the stipulated space, set with the utmost integrity.

9. The Koopmans possess a large, fertile territory, which contains many European settlements, and is well supplied with wood and water.

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tile; the people consist of only about 400 persons: they are, however, very rich in cattle, and generous to strangers.

11. The Cabonas inhabit a country situated near the tropic of Capricorn, and are reported to be anthropophagi, or men-eaters. But as these people are very little known, it is probable that what is said of their disadvantage may be owing to the total ignorance of their real characters, and the supposition taken upon some vague report.

12. The country of the Hancuniquas, which adjoins to the former, and lies about the 26th degree of south latitude, is likewise very little known: we shall, therefore, not preserve the conjectures of others, as we mean to adopt nothing but what is well authenticated.

13. The Henfaquas differ from the other Hottentots in applying themselves to agriculture, as well as the breeding of cattle. They cultivate a singular root called dakha, the juice of which is sharp and spirituous. The substantial part serves them for food, and the fluid is an intoxicating liquor, of which they are very fond. These people catch lions by traps, and have the peculiar art of taming them, so as to render them sociable and domestic. Some of the strongest and hercel they breed for the purposes of war, and so perfectly well discipline them, that they are obedient to command, and attack furiously when ordered by their masters; so that by the assistance of these tremendous light troops, the Henfaquas are exceeding formidable to their neighbours.

14. The Attaquas are poor, having but few cattle, which is owing to the barrenness of the country, and the want of water. This poverty of soil is, however, their grand security against invasion, as none care to steal that which is not worth having, or to run the hazard of their lives with a certain prospect of being losers.

15. The Chirigriquas inhabit a country bordering on the bay of St. Helen's, and are a strong, active, bold people. The territory is watered by an excellent stream called the Elephant's River, on account of the great number of elephants which frequent its banks. This district abounds in mountains which are flat on the top, and the summits of some of them have all the verdure of the finest meadows. The vallies are admirably enamelled with the most beautiful flowers; but it is dangerous to enjoy their fragrance, on account of the prodigious number of snakes with which they abound: that called Ceraustus is particularly venomous.

“ With curling crest, and with advancing head,
 “ Waving he rolls, and makes a winding track;
 “ His belly spotted, burnish'd is his back;
 “ While springs are broken, while the southern air,
 “ And dropping heavens the moisten'd earth repair;
 “ He lives on standing lakes, and trembling bogs,
 “ And fills his maw with silt, or with loquacious frogs.
 “ But when in muddy pools the water links,
 “ And the chapp'd earth is turrow'd o'er with chinks,
 “ He leaves the fens, and leaps upon the ground,
 “ And hissing rolls his glaring eyes around,
 “ With thirst inflam'd, impatient of the heats,
 “ He rages in the field, and wide destruction threatens.
 “ O let not sleep the closing eyes invade,
 “ In open plains, or in the secret shade,
 “ When he, renew'd in all the speckled pride,
 “ Of pompous youth, hath cast his sough aside,
 “ And in his summer liv'ry rolls along
 “ Erect, and brandishing his fork'd tongue,
 “ Leaving his nest, and his imperfect young;
 “ And, thoughtless of his eggs, forgets to rear
 “ The hopes of poison for the following year.”

The Chirigriquas are very numerous, and are celebrated for being the most dextrous of any of the Hottentots in throwing the assegaye or half pike, which they do with a most critical exactness. This weapon is made of a taper stick about four feet long, armed at one end with an iron plate sharp at the edge, and tapering to a point; the blade is always kept bright and clean, and when used in war is dipt in poison.

16. The people called Namaquas are divided into two nations; the greater Namaquas inhabit the coast, and the lesser Namaquas extend more to the eastward.

Though the government of these two nations differ, the characters of the people are much the same; they are more polished, and possess a greater degree of reputation than any of the other Hottentots. Their strength, valour, fidelity, and discretion are much admired even by the Europeans. It is computed that the two nations can, together, bring 20,000 men into the field. They always deliberate before they speak; use very few words, and give a laconic, but pertinent answer to all questions. The women are the fondest of finery and the most artful in their behaviour of any of the natives about the Cape. The country through which the Elephant's river winds, is mountainous, stoney, and barren. There are but few woods, yet wild beasts abound. A beautiful deer is found in this part, which is small, exceedingly swift, and furnishes delicious venison; its make is graceful, and its hide admirably marked with white and yellow spots. Herds, consisting of several hundreds of these animals, are frequently seen, but they are never known to go singly.

17. The Odiquas inhabit a district to the north of Saldana Bay. They are in perpetual alliance with the Salliquas, in order to defend each other mutually from the Chirigriquas, with whom they are continually at war.

18. The Saffiquas inhabit a country adjoining to the last mentioned nation: it is mountainous, but at the same time covered with verdure, and the vallies are finely enamelled with flowers. The great scarcity of water hath, however, induced many of the natives to quit it, and others have been driven away by the Dutch freebooters, so that it is now but thinly inhabited, though it was once a very populous country.

19. The territory of the Ceehaquas is a fine country, particularly in pasture; on which account a great extent of it is occupied by the Dutch farmers, who have the care of furnishing the Dutch East-India ships with provisions, which they are enabled to do, by means of the abundance of cattle, and excellent salt-pits found in this territory. A Dutch guard is placed in this country for the security of the salt-pits and cattle, and to send notice to Cape Town when any ship comes within view of the coast. These people, and indeed most of the other Hottentots, move from place to place in their respective districts, for the benefit of fresh pasture. When the grass in any meadow is rank, they set fire to it, and the ashes meliorate the soil, and improve the next crop. Hence the country is frequently seen in a blaze for the space of several miles round; and if the flames in their progress enter into any other territory, it infallibly occasions a war between the two nations. The Dutch at the Cape burn the grass for the same reason, but stop the progress of the flames with much more discretion. In order to impede the fury of the fire, they cut trenches round the place, which limits it to the spot designed to be manured, but the indolent Hottentots would rather cause an universal conflagration, than give themselves so much trouble.

20. The Gorenhaiconas, or Ghunjemans, dwell promiscuously with the Dutch, as they sold their country to those people, only reserving to each family a small portion of land just sufficient for the maintenance of their cattle, and retaining the privilege of hunting in the grounds belonging to the Europeans.

The above names of the several Hottentot nations were not given to these people by the Europeans, but are rendered agreeable to the sound of those appellations by which they distinguish each other. Nor is the word Hottentot a word of derision, as some suppose, but the name by which these people have called themselves time immemorial.

The Hottentots and the Caffres have been often confounded together by writers, but they are a different people, having a considerable dissimilarity even in person and features, as the Caffres are totally black, and the Hottentots of a dark olive colour.

S E C T. IV.

The Natural History of the Cape of Good Hope, and the adjacent Country.

AT the Cape of Good Hope the weather is considered as divided into two seasons only, viz. winter and summer; or, the wet monsoon, and the dry monsoon. The wet monsoon begins in March, and the dry one in September; so that summer commences at the Cape about the time that it concludes with us. The inconveniences of the climate are, excessive heat in the dry season, and heavy rains, thick fogs, and unhealthy north-west winds in the wet season. Thunder and lightning are never known here but in March and September. Water seldom freezes, and when it does, the ice is but thin, and dissolves upon the least appearance of the sun. In the hot weather the people are happy when the wind blows from the south-east, because it keeps off the sea-weeds, which otherwise would float to the shore, corrupt there, and be very troublesome by infecting the air, and causing dreadful head-aches.

The inhabitants of this country usually prognosticate what weather will happen by the appearance of two remarkable clouds which frequently hang over the summits of two mountains, called Table-Hill and Devil-Hill. These clouds are at first but small, but gradually increasing, they at length unite, and envelop both mountains, when a terrible hurricane soon succeeds. The violence of the winds does great damage to the corn and fruits, and endangers any shipping that happen to be near the coast; but at the same time it purifies and occasions a brisk circulation of the air, which greatly contributes to the health of the inhabitants.

A gentleman who resided many years at the Cape, says, "The skirts of this cloud are white, but seem much compacter than the matter of common clouds. The upper parts are of a lead colour, owing to the refracted rays of light. No rain falls from it, but sometimes it discovers great humidity; at which time it is of a darker colour, and the wind issuing from it is broken, raging by fits of short continuance. In its usual state the wind keeps up its first fury unabated for one, two, three, or eight days, and sometimes a month together. The cloud seems all the while undiminished, though little fleeces are seen torn from the skirts from time to time, and hurried down the sides of the hills, vanishing when they reach the bottom; so that during the storm the cloud seems supplied with new matter. When the cloud begins to brighten up, those fleeces fall, and the wind proportionably abates. At length, the cloud growing transparent, the wind ceases. During the continuance of these south-east winds, the Table-Vally is torn by furious whirlwinds. If they blow warm, they are generally of short duration, and in this case the cloud soon disappears. This wind rarely blows after sun-set, and never longer than towards midnight, though the cloud remains, but then it is thin and clear. But when the wind blows cold, it is a sure sign it will last for some time, an hour at noon and midnight excepted, when it seems to lie still to recover itself, and then lets loose its fury anew."

The water of the ocean near the Cape is of a green colour, owing principally to the coral shrubs, and the weed called *tromba*. The first, while in the water, are green and soft; but, when exposed to the air they grow hard, and change their colour to white, black, or red. The latter are 10 or 12 feet in length, hollow within, and when dry become firm and strong. They are often formed into trumpets, and produce an excellent sound.

The rivers of this country, which have their source in the mountains and glide over a gravelly bottom, are clear, pleasant, and salubrious; but most other streams are dark, muddy, and unwholesome. Here are a few brackish springs, whose waters, medicinally used, greatly purify the blood, and several natural warm and hot baths, which are singularly efficacious in various disorders. In Waveren colony are three hot springs, the most particular of which is Black-Hill Bath. The

mould of this hill is of the colour of jet, light, greasy, and so soft, that the feet of horses sink into it. The waters are used in scorbatic, leprous, and chronic disorders, being strongly impregnated with saline and steely particles. In fine, the reputation of the Cape waters is so great, that every Danish ship returning from India is obliged to fill a large cask with the clear sweet water which abounds here, for the particular use of the king of Denmark.

The Cape yields excellent clay both for the purposes of making bricks and earthen ware; white and red chalks are found in abundance; the former is used by the Dutch to whitewash their houses, and the latter by the Hottentot women to paint their faces. Various bituminous substances of several colours are found in Drakenstein colony, particularly a kind of oil which trickles from the rocks, and has a very rank smell. It is medicinally used as a purgative by the Hottentots, who indiscriminately take it themselves, and give it to their cattle. Many of the hills yield excellent stones of a hard nature, and very proper for building. Sand stones are found in the running waters, and the country produces many quarries of lime stone, which, however, is but seldom used, as the mortar in general is made of muscle shells. Whetstones, touchstones, and flints are common; but the most valuable stone is found in a quarry near the Cape. This is of a red colour, veined with white and spotted with blue; it takes an admirable polish, and in beauty exceeds the finest marble. With respect to minerals, silver ore has been found in some of the hills; the Namaqua Hottentots bring copper to trade with the Dutch from some mountains which are situated about 300 miles from the Cape; and iron mines are common.

The soil in general about the Cape consists of a clayey earth; and is so fat that it requires but little manuring. It produces all the necessaries, and most of the luxuries of life.

All kinds of European grain, oats excepted, thrive well here; but many of the vegetables in the cultivated parts suffer greatly from caterpillars, mildews, and the incursions of wild beasts. The elephants in particular often break the inclosures, and do great mischief among the corn.

In speaking of agriculture, it is to be observed, that the Europeans of the Cape, and their lands, are implied; for the Hottentots in general detest the very idea of cultivation, and through their beloved indolence, would sooner starve than till the ground.

Ploughing is here so laborious, from the stiffness of the soil, that it frequently requires near 20 oxen to one plough. The sowing season is in July, and the harvest about Christmas. The corn is not threshed with a flail, but trod out by horses or oxen on an artificial floor made of cow-dung, straw, and water, which, when mixed together, cements, and soon becomes perfectly hard. It is laid in an oval form; the cattle are confined by halters, which run from one to the other, and the driver stands in the middle, where he exercises a long stick to keep them continually to a quick pace. By this method half a dozen horses will do more in one day, than a dozen men can in a week. A tythe of the corn belongs to the Dutch company as a matter of right, and the rest they purchase at a price stipulated between them and the husbandmen, according to the kindness of the season, and nature of the crop.

Besides what trees might originally grow here, many exotics have been transplanted from Europe and India; so that the Cape now produces oak, fir, camphire, pine, cypress, orange, lemon, citron, quince, pomegranate, apricot, apple, pear, peach, fig, plum, chestnut, walnut, and almond trees. The cinnamon tree hath likewise been brought from Ceylon, and succeeds tolerably. The vines of Germany and Persia have been introduced, and thrive exceedingly; so that the most inconsiderable husbandman is not without a vineyard. The rocks are planted in rows, but that they should not be injured by the south-east winds, they are never suffered to grow above two feet high, or three at the farthest. It is remarkable that they produce more here in the third year, than the European vines do in the fifth. The wine itself is strong, mellow, and delicious; the vintage continues

tinues from the beginning of February to the latter end of March, and the wine bears a great price all over India. Aloes are the spontaneous product of the place, and afford an agreeable fragrant. The cripple tree has broad leaves, knotted branches, and bears fruit like a pineapple. The bark is used by tanners, and sometimes medicinally by the Cape physicians. The amauqua tree grows to the height of about ten feet, it produces white blossoms, and a fruit like the pea, only very large, which grows in pods, is of a brown colour, oval form, and astringent taste. When a branch of this tree is lopped, a beautiful gum flows from the aperture, and the wood, when dry, is exceedingly hard. Here is a tree as large as the oak, which is with great propriety denominated the stink-wood tree, because whenever the carpenters cut it, or attempt to work it with a tool, it yields such an abominable stench, that they can scarce endure it; yet it is so finely clouded, and takes such a beautiful polish, that great quantities of furniture are made of it, and especially as the bad smell subsides in time.

The dakha, a kind of wild hemp, is used as a substitute for tobacco, and when mixed with the latter is called bulpach, and smoked in great quantities by the Hottentots. The karma-root has many qualities of the Chinese ginseng, and produces the same effects as opium, on which account the Hottentots hold it in the highest esteem. The spiræ or bukhu plant, is another favourite vegetable, for the Hottentots pulverize the leaves when dry, and with the powder, which is yellow, powder their hair; in fine, of the trees, plants, shrubs, roots, and flowers at the Cape, the natives are of various kinds and admirable qualities, and most of the exotics thrive so greatly, that they exceed those of the same species in the countries from whence they were brought; in particular, the head of a Cape cabbage will often weigh 40, and a potatoe 10 pounds, though the seeds of both originally came from Europe.

The various colonies and settlements at the Cape are well stocked with tame cattle and domestic animals, as the woods and mountains are with wild beasts. The oxen are large and fine, and the sheep numerous, with tails weighing near 20 pounds; the mutton is excellent, and the fat is used by the Hottentots in general, and even some Europeans, as a substitute for butter. Both are sold exceeding cheap to the Dutch, but the latter make any other Europeans, who touch at the Cape, pay dear for them. The horses, which were brought originally from Persia, are of a bay or chestnut colour, and rather small, and the dogs have a very unpleasing appearance, and are of little use.

With respect to wild animals, the elephant claims the first place, but differs in nothing from those found in other parts, and which have already been described. When the Hottentots can neither procure tobacco, or dakha, they smoke elephants dung, and seem to relish it highly.

The rhinoceros has a hard skin, which is difficult to pierce with a sword, is of a dark ash colour, and has a snout like a hog; a horn projects about two feet from his nose, resembles a plough-share, and is of a dingy grey colour; with this he tears up the ground, rips up the elephant, to whom he is a mortal enemy, pulls up trees by their roots, and throws large stones over his head to a great distance. Another horn of about six inches in extent, turns up from his forehead. His legs are short, his ears small, and his sense of smelling surprizingly acute. When he scents any thing, he pursues in a right line, and tears up every thing in his way; but it is one happiness that his eyes are exceedingly small, and so fixed, that he can only see straight forward, so that it is easy to avoid him by slipping aside, as he is a long time in turning himself, and longer still in getting sight again of the object. He will not however attack a man unless provoked, or unless he is dressed in scarlet. When he has killed him, he licks the flesh from his bones with his rough tongue, which is like a rasp. He feeds principally on shrubs, thistles, and a plant which resembles the juniper, and which, from his fondness of it, is called rhinoceros-bush. The blood, skin, and horn of this animal are medicinally used, and are said to be very efficacious in various disorders. Wine poured into cups

made of the horn, bubbles up in a strange kind of fermentation, and appears as if boiling. If a small portion of poison is put into the wine, the cup spits; but if poison only is poured into the cup, it flies into a thousand pieces. Hence cups made of the horn of the rhinoceros, are deemed excellent safeguards to such as drink out of nothing else; and, on that account, independent of their salutary qualities, are highly valued.

The Cape wolves are of two kinds, the one resembles a sheep-dog, is spotted like a tyger, and has a head like a bull-dog; his hair is frizzled, his tail short, and his claws sharp. The other is like an European wolf; but both generally conceal themselves till night, when they prowls about and do great mischief.

The Cape likewise abounds with lions, tygers, leopards, &c. which are so troublesome, that the perion who kills one of either species, is rewarded with 25 florins, or 50 shillings. The fat of the lion is much valued here, and his flesh esteemed equal to venison.

The buffalo is much larger than in Europe, and of a brown colour. The horns are short, and curve towards the neck, where they incline to each other. Between them there is a tuft of hair upon the forehead, which adds to the fierceness of the look. The skin is exceedingly hard, and the flesh rather tough. He is a strong, fierce creature, and, like many other animals, enraged at the sight of any thing red.

The elk is very large here, being five feet high, with horns a foot long. It is a very handsome creature, having a beautiful head and neck, slender legs, and soft smooth hair of an ash colour. They run swift, and climb the rocks with great agility, though they usually weigh about 400 pounds each. The upper jaw is larger than the other, the tail about a foot long, and the flesh, by the Cape epicures, is said to exceed the best beef.

One of the most singular animals at the Cape is, the creature called stink-breeches, or stink-box. It is about the size of a common house dog, and made much like a ferret. This beast receives its name from its horrid stench both living and dead. When pursued it can stink away those who follow it, and if killed the smell is so odious, that none can approach the carcase.

The horns of the hart do not branch like those of Europe; but the roebuck is, in every respect, like ours. The goats are of various species, particularly one called the blue-goat, which is of a fine azure colour. The spotted-goat is larger than the other, and beautifully marked with brown, white, and red spots. The horns are a foot long, and the flesh is fine eating. The tame-goat is much like the European. The rock-goat is no larger than a kid, but very mischievous in the plantations. The diving-goat is much like the tame one, and receives its name from its method of squatting down in the grass to hide itself. There is another animal called a goat, but without any additional appellation; it is of the size of a hart, and extremely beautiful; the hair on the back and sides is grey, streaked with red, and that on the belly white; a white streak passes from his forehead to the ridge of his tail, and three others surround his body in circles. The female hath no horns, but those of the male are three feet in length, and the flesh of both is exceeding delicate.

Here are several sorts of wild cats; the first the Dutch call the civet-cat, not that it is really the animal so denominated, but because of the fine scent of its skin. The next is called the tyger-cat, from its being very large, and spotted like a tyger. The third species is termed the blue-cat, from its colour; as it is of a fine blue tinge, with a beautiful red list down its back. A fourth sort is the mountain cat, which, as well as the tame cat, exactly resembles those of Europe.

The rats and mice are like ours, and indeed some have affirmed, that there were none at the Cape till the Europeans carried them thither. But this must be a mistake, as there is a species peculiar to the country, called the rattle-mouse, which is about the size of a squirrel, and makes a rattling noise with its tail, on which account it receives its appellation; it is very nimble, resides among trees, lives upon nuts and acorns, and purs like a cat.

The

from one of its protuberances, without great care, turns to a mortification.

The sea-spout resembles a piece of moss sticking fast to the rocks; it is of a green colour, emits water, and within is like a tough piece of flesh. It exhibits no signs of animation, but by distilling clear water from several small holes on being touched.

Some affirm that sea-lions are found here; and an accurate author says, "a sea-lion was shot basking on the rocks in Table-bay in 1707: it measured about 15 feet long, and as many in circumference; his head much resembled that of a lion in shape, but had no hair, nor had he either hair, or scales on his body. The tongue was all fat in a manner, and weighed above 50 pounds. The colour of his skin was yellowish. Before, he had two short legs footed like a goose, in the place of hind legs; he had two broad fins, each about eighteen inches long; his body tapered to a tail, ending like an half moon. He yielded several barrels of oil."

That singular production of nature, the torpedo-fish, or cramp-ray, is found at the Cape. The body is circular; the skin soft, smooth, and yellow, marked with large annular spots; the eyes small, and the tail tapering. It is of different sizes, and weighs from five to fifteen pounds. The narcotic, or benumbing quality of this fish, was known to the ancients, and hath furnished matter of speculation to the philosophers of all ages.

If a person touches it when alive, it instantly deprives him of the use of his arm, and even has the same effect if he touches it with a stick. Kempter, in speaking of this creature, says, "The instant I touched it with my hand, I felt a terrible numbness in my arm, and as far up as my shoulder. Even if one treads upon it with the shoe on, it affects not only the leg, but the thigh upwards. Those who touch it with the foot are seized with a stronger palpitation than even those who touch it with the hand; this numbness bears no resemblance to that which we feel when a nerve is a long time pressed, and the foot is said to be asleep; it rather appears like a sudden vapour, which passing through the pores in an instant, penetrates to the very springs of life, from whence it diffuses itself all over the body, and gives real pain. The nerves are so affected, that the person struck imagines all the bones of his body, and particularly those of the limb that received the blow, are driven out of joint. All this is accompanied with an universal tremor, a sickness of the stomach, a general convulsion, and a total suspension of the faculties of the mind. In short, such is the pain, that all the force of our promises and authority, could not prevail upon a seaman to undergo the shock a second time. A negro indeed that was standing by, readily undertook to touch the torpedo, and was seen to handle it without feeling any of its effects. He informed us that his whole secret consisted in keeping his breath; and we found upon trial, that this method answered with ourselves.* When we held in our breath the torpedo was harmless, but when we breathed ever so little its power took place."

The powers of this fish decline with its strength, and entirely cease when it expires. This benumbing faculty is of double use to the torpedo; first, it enables it to get its prey with great facility, by rendering other fishes insensible with its touch, and consequently incapable of getting from it; and secondly, it is an admirable defence against its enemies, as by numbing a fish of superior force with its touch, it can easily escape. The narcotic power of the torpedo is stronger in the female than the male, but the flesh of both is good to eat, not having the least pernicious quality.

According to Appian, it will numb the fishermen through the whole extent of hook, line, and rod.

- "The hook'd torpedo ne'er forgets its art,
- "But soon as struck begins to play its part,
- "And to the line applies its magic fides;
- "Without delay the subtle power glides
- "Along the pliant rod, and slender hairs,
- "Then to the siltier's hand as swift repairs.

* Experience hath since proved, that this expedient will not always prevail, as the shock hath been sometimes found

"Amaz'd he stands, his arms of fence bereft,
"Down drops the idle rod; his prey is left:
"Not less benumb'd than if he'd felt the whole
"Of frost's severest rage beneath the Artic pole."

S E C T. V.

Of the People called Hottentots.

THE Hottentots have a very strange idea of their origin, as they imagine their first parents came into Caffreria through a little window, by the command of Tikwoa, or the great Deity; that their principal business was to keep cattle, and consequently the business of their descendants ought to be the same.

Some have affirmed, that the Hottentots, when born, are as black as Negroes, and others have insisted, that they are as white as Europeans. But more recent and authentic information hath contradicted both these assertions; for from the best authorities, we find that they are of a bright olive colour, which by continual greasing, gradually grows darker, and at length imbibes a tinge nearly approaching to a jet black.

The Hottentots are well made, of a good habit of body, and very robust. The men are from five to six feet in height, the women rather shorter; the feet of the former are broad and hard, those of the latter small and tender. Both sexes have large eyes, thick lips, and flat noses; but the last mentioned are so made by being depressed in infancy; their hair is short and woolly, and the nails of their fingers and toes are like claws, as they never cut either; they are seldom known to be deformed by any unnatural distortion, yet nature has bestowed on the female Hottentots an exuberance which to all other people, by being disgusting to the eye, appears as a deformity; this is an excrescence of callous flesh, which, in the form of a short apron, covers such parts as decency teaches others to hide, and thus shields from view in those who have not the least idea of modesty, what a kind of innate delicacy instructs all other females to conceal. These people are exceeding strong, surprisngly active (when they choose to stir), and amazingly swift of foot, which latter circumstance renders them excellent huntmen; and obliges the Dutch governor of the Cape continually to keep a good troop of light-horfe, to pursue them upon various occasions. In the use of their arms they are very dextrous, directing their arrows and rackum-sticks with astonishing exactness, and using their assegays with such inimitable address, as to ward off stones, arrows, &c. the same as with the most ample shield.

Idleness is the most sublime pleasure the Hottentots wish to enjoy, and strong liquors the greatest delicacy their inclinations can prompt them to crave. Thus habitually addicted to laziness and drunkenness, it is no wonder that they look upon business as the worst of torments, and sobriety as the saddest misfortune. A certain author says, "reasoning with them is working, and working is the capital plague of life. Though they are daily witnesses of the benefits and pleasures arising from industry, nothing but the utmost necessity can reduce them to work. This love of indolence and liberty is their all; compulsion is death to them." Sometimes indeed their idleness will give way to their propensity for drinking strong liquors, and they will sacrifice the former to obtain the latter. But this purpose is no sooner effected than they again sink into their beloved indolence, and take no pains about any thing, but how to get drunk with all convenient expedition. "Supply them (says the above cited author) with brandy, or strong liquors, and tobacco, and they will drink till they cannot stand, smoke till they cannot see, and roar till they cannot hear." Both sexes are equally guilty of this vice, and the consequences of intoxication are frequent quarrels. When well heated with liquor, they usually find something to fall out about; words produce blows, a battle royal ensues, and after having drubbed each other heartily, they lie down altogether like beads, snore

very great, though the breath was held. Climates, however, in this may make a difference.

like swine, and having slept like dormice, get up, give themselves a shake, and part as good friends as ever.

Odious as this description may appear, more polished nations are not without innumerable members, who, to the scandal of human nature, can drink as much, and be as brutish, as a Hottentot; who, as Shakespeare says, love "to put an enemy into their mouths to steal away their brains; and with joy, pleasure, revel, and applause, transform themselves to beasts." And another ingenious writer justly observes, in speaking of drunkenness, that

"It makes the king and
"The peasant equal; for if they are both
"Drunk alike, they are both beasts alike.
"Drunkenness brings all out; for it brings all
"The drink out of the pot, all the wit out
"Of the pate, and all the money out of the purse."

Indeed the Hottentot, in the pursuit of this beastly sin, is much more excusable than the European; since the former looks upon all that gives him a transitory pleasure as a blessing, and therefore deems drunkenness a laudable practice. But the latter sins against conviction. He knows he is offending against Providence, nature, and the laws of society; yet he pursues the crime with as much avidity as the other, and will even argue in its defence, by pretending that he finds drink efficacious in driving corroding care from his breast, and disgusting reflections from his mind. Fallacious idea! Deluding hope! The guilty and unfortunate will in vain seek a remedy in drunkenness for their terrors, or fears, and look for the consolation which can only be found in repentance or patience; for after the intoxication fit is over, reflection returns with double force, and renders every pang much keener.

"I drank, I lik'd it not; 'twas rage, 'twas noise,
"An airy scene of transitory joys;
"In vain I trusted that the flowing bowl
"Would banish sorrow, and enlarge the soul.
"To the late revel, and distracted feast,
"Wild dreams succeeded, and disorder'd rest;
"And, as at dawn of morn, fair reason's light
"Broke through the fumes and phantoms of the night;
"What had been said, I ask'd my soul, what done;
"How slow'd our mirth, and whence the source begun?
"Perhaps the jest that charm'd the sprightly crowd,
"And made the jovial table laugh so loud,
"To some false notion ow'd its poor pretence,
"To an ambiguous word's perverted sense;
"To a wild sonnet, or a wanton air,
"Offence and torture to a sober car.
"Perhaps, alas! the pleasing stream was brought
"From this man's error, from another's fault;
"From topics which good-nature would forget,
"And reason mention with the last regret.
"Unhappy man! whom sorrow thus, and rage,
"To different ills alternately engage;
"Who drinks, alas! but to forget; nor sees
"That melancholy sloth, severe disease;
"Men's confus'd, and interrupted thought,
"Death's harbingers, lie latent in the draught;
"And in the flowers that wreath the sparkling bowl,
"Fell adds his hiss, and poisonous serpents roll."

PRIOR'S SOLOMON.

Strong as this propensity to drunkenness appears in the Hottentots, yet their integrity is so great, that they will not touch any liquors committed to their charge; so that the Europeans at the Cape would sooner intrust a Hottentot, than one of their own people, with the care of their brandy, as they are certain that the former will sacrifice his desire to his fidelity, but dubious whether the latter will not dispense with his fidelity to gratify his desire. Hence the character for moral honesty of a drunken Hottentot, is superior to the character of any other drunkard in the universe.

When poverty compels a Hottentot to work for a Cape European, or when necessity obliges him to labour for a wealthier person of his own nation, he agrees, for a certain time, to be the servant of either; and during the stipulated term, is faithful, diligent, and obedient; but

as soon as the time of his servitude is expired, neither intreaties, menaces, or promises, can induce him to do any thing more. He receives his wages, but finds the greatest recompence in being permitted to retire to privacy, and enjoy them in his darling and delectable indolence.

The Hottentots, when they have more children than they can maintain, or when their parents grow too aged and infirm to maintain themselves, expose them in some lone hut to be starved to death, or devoured by wild beasts, and these cruelties they practise under the pretence of kindness, affirming it is better that children should die than be brought up in poverty; and that diseased age should perish, than continue longer in misery. Some indeed will not give those reasons, but plead the customs of their ancestors, of which they are scrupulously tenacious; and this palliate serves them not only upon these, but upon many other occasions; for as a Hottentot hates to think, and will not argue, the plea of custom furnishes him with an excuse upon all occasions, and serves him as a general answer to all questions.

As nastiness is the natural consequence of laziness, it is reasonable to conclude, that these are a very filthy people; in fact, they are the most disgusting in the universe, both with respect to dress, and diet; and so exceedingly nauseous to an European, that it is disagreeable to converse with them except in the open air; and then to gain the windward of them is necessary.

Yet with all his faults, a Hottentot has many virtues. He is sincere in friendship, disinterested in his professions, and endued with universal philanthropy, in the case of old people and children excepted; he looks upon himself as the brother of any one in distress, and relieves him to the utmost of his power with the most benevolent freedom; in fine, according to the poet, he seems exquisitely

"To feel the luxury of doing good."

The integrity and strict regard to justice of the Hottentots, are the admiration of the Cape Europeans. Their manners are simple, and their hearts unknown to dissimulation. If a stranger travels through their country, he is cheerfully and humanely received every where, and injured no where. Every village contributes to his accommodation, but not an individual will do him the least wrong.

The Hottentots have only ten numerical terms, which they repeat twice to express the multiplication of the first term, and three times to express the re-multiplication of the latter. Their language is very inarticulate and defective; one word signifies several things, the definitive meaning being determined by the manner of pronouncing, and the pronunciation is so harsh and confused, that they seem to stammer in all they speak. Hence, though they are easily taught to understand other languages, they can seldom be brought to speak them with any degree of intelligibility. For the satisfaction of the curious, we shall here subjoin a small

HOTTENTOT VOCABULARY.

Khauna, a lamb.	Koukuri, iron
Kgou, a goat.	Konkerekery, a hen.
Bunqvaa, trees.	Thoukou, a dark night.
Knoum, to hear.	Tkounce, rice.
Quaqua, a pleasant.	Ghouldie, a sheep.
Ikaka, a whale.	Toys, the wind.
Horri, beasts in general.	Ttkaa, a valley.
Knabou, a fowling-piece.	Ikoonoklau, gunpowder.
Qu-are-ho, a wild ox.	Kamkamoua, the earth.
Ounequa, the arms.	Quouuw, thunder.
Quienkha, to fall.	Duckatere, a duck.
Likhancee, a dog.	Kamina, water.
Konkequa, a captain.	Quayha, an ass.
Quas, the neck.	Naew, the ears.
Quan, the heart.	Kirri, a stick.
Kgoyes, a buck or doe.	Nombha, the beard.
Tikqupa, a goat.	Ka-a, to drink.
Komma, a house.	Durie-ka, an ox.
Khoaa, a cat.	Hek-kaa, an ox of burden.

Ounvie,

Ounvie, butter.
Houtoo, a sea-dog.
Bikqua, the head.
Kamma, a flag.
Kouquil, a pigeon.
Anthuri, to-morrow.
Kou, a tooth.
Khamouna, the devil.
Hakqua, a horse.
Koo, a son.
Kammo, a stream.

Tika, graze.
Toqua, a wolf.
Koonqua, the mouth.
Khoo, a peacock.
Gona, a boy.
Gois, a girl.
Khoakamma, a haboon.
Kerbanhou, a star.
Mu, an eye.
Tiquafouw, a tyger.

NUMERICAL TERMS.

O'ku, one.
K'kam, two.
Kouna, three.
Kakka, four.
Koo, five.

Nanni, six.
Honko, seven.
Khiffi, eight.
Kheffi, nine.
Ghiffi, ten.

We shall now proceed to describe the dress of the Hottentots: that of the male consists of a mantle, made either of the skin of a tyger, a wild cat, or sheep, according to the circumstances of the wearer. These mantles, or crosses are worn either open, or close, as the weather requires: in summer the hairy side is turned outwards, and in winter inwards: and these garments serve them not only for apparel in all seasons, but for quilts at night, and winding sheets when they are dead. In fine weather they go bareheaded, but in rainy seasons they wear a kind of cap or bonnet made of some skin, fastened with two strings and tied under the chin. In saying bareheaded, we must except the fat, dirt and filth, with which they perpetually load their hair without ever thinking of cleaning it, and which forms a kind of crust resembling black mortar, that envelopes the head in a very filthy and strange manner. Impending from a collar about their neck is a greasy pouch which contains their pipe, tobacco, knife, dakha, and a little stick burnt at both ends; the latter being to preserve them against the effects of witchcraft. On the left arm they have three ivory rings, an oval covering before them, leather stockings when they herd their flocks, and sandals made of the hide of an ox, or elephant, when they cross rivers.

In travelling they carry a stick of about three feet in length, and an inch in diameter, which is called a kirtl, and serves both as a walking stick, and defensive weapon: another stick called the rakkum, which is a kind of dart, is their offensive weapon, which they throw with great exactness; and to a third little stick they tie the tail of a fox or wild cat, and this is their substitute for a handkerchief, for with this they blow their nose, or wipe away the sweat; when dirty they wash it in the first water they come near, and afterwards trundle it about like a mop till it is dry.

The Hottentot women sometimes wear spiral caps, but in general they go bareheaded; they usually make use of two mantles they go bareheaded; they usually make use of two mantles over their shoulders, and wear an apron both before and behind, fastened round the waist; before them they generally carry a bag to contain provisions, tobacco, and other articles. Girls wear rings of bull-rushes tied round the legs, but after passing 12 years of age, slips of sheep, or calf skin, are substituted; and of these some women have four or five score, which are compacted together with great nicety, and by continual wearing contract extreme hardness: These rings are deemed great ornaments, and at the same time are mighty useful in preventing the legs from being scratched in passing through the woods.

The Hottentots are fond of brass buttons, or other pieces of the same metal, and bits of glass to them are as valuable as diamonds to other nations. They admire ear-rings, and any trinkets for the head, particularly those made of glass or brass, and some even ornament their heads with blown up bladders of the beasts they kill, which they fasten to their hair, and leave to dangle behind them. Both sexes powder their heads and faces with a gold coloured dust, made of the herb spiraea; and the women spot their faces with a kind of red chalk. The Hottentots in general rub themselves from head to

foot with sheep's fat, or butter, mixed with the black soot from their boiling-pots or kettles; and the greasy jet-gloss it gives them is deemed the most essential mark of beauty. The difference in this respect, between rich and poor, is, that the former procure fresh butter to rub themselves, and the latter are content with ranc butter or stinking fat. These anointings at once gratify their vanity, supple their limbs, and by filling up the pores prevent the intense heat of the sun from penetrating to exhaust their strength and vigour.

The general food of the Hottentots is of several kinds, viz. roots, fruit, milk, the flesh and entrails of wild beasts, and of their domestic cattle: but the latter they seldom make use of, except pressed by necessity. Entrails they look upon as much more delicious than the flesh itself of any animal: these they dress in blood and milk; and the epicures, among them, deem this a most savory dish. They often go a fishing, and sometimes eat the fish they catch, provided they have scales, as fish without scales are prohibited; the fat of fish, however, they hold in the utmost abhorrence. The women cook their victuals, except upon certain occasions, but neither sex eat at any particular hour, always leaving it to their appetites to point out the time. The flesh of swine is forbidden to both sexes, but women are permitted to eat hares and rabbits, though men are not; and on the contrary, men may drink the pure blood of beasts, and eat molts, though both are forbidden to women.

They are in general so exceedingly filthy in their appetites, that they eat the vermin with which they swarm; and if reproached for this nauseous custom, make the law of retaliation their plea, and gravely answer in a proverbial expression, which may be thus rendered,

Is it not just, to catch, and eat

Those things that wou'd make me their meat:

If they bite me, and I bite them,

Think who's to blame, and then condemn.

The Cape-Europeans wear a common sort of shoes made of the raw hide of an ox; these when old and thrown away, the Hottentots carefully gather up, soak them a considerable time in water, and after broiling them on a fire, make a very hearty meal of them. None of these people use salt in their diet natural to them, and those who by residing in the European colonies accustom themselves to seasoned dishes, are not near so healthy as their countrymen.

Their common drink is milk or water, but they always prefer wine, or spirituous liquors if they can get them. And it is observable that the men and women never eat or drink together. Both sexes are fond of tobacco; and when a Hottentot lets himself out to hire, a certain quantity of this weed is just to be a part of the stipulated wages.

The villages of these people are called Kraals, each consisting of about twenty or thirty small huts, removable at pleasure: the huts are built close to each other, forming a circle; and some Kraals are so populous as to contain 500 inhabitants; there is only one narrow entrance to each village, which is usually situated near some river; the materials of which the huts are built, are sticks and mats; the latter being made by the women of bull-rushes and flags, in so compact a manner as not to admit the rain to penetrate. The huts themselves are of an oval-form, 14 feet by 10, and the richer Hottentots not only cover them with mats in common with the rest, but with skins likewise. The entrance is only three feet high, and too wide, so that they are obliged to creep into these hovels on all fours, and squat down when they are there. The door is only a skin which draws up, and lets down; the fire place is a hole in the center; and the bedsteads are separate holes round the sides: the residue of the furniture consists only of a few pots for cookery, cups for drinking, and earthen vessels to hold butter and milk. We must not omit as one of the family a guard dog, which every master of a family keeps to mind his cattle.

Upon the failure of pasture, or the death of an individual, the Hottentots always remove their Kraals, and on mixing upon a new spot kill a sheep or an ox, in order

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Ounvie,

order to have an † *Anderfnaaken*, or feast; indeed upon all remarkable occurrences they have an entertainment, upon which occasions, a booth is erected of new materials, adorned with boughs and flowers, and situated in the center of the kraal: The flesh of the beast killed is served up to the men in the booth, and the broth is given to the women and children without. These festive meetings usually conclude with music, singing, and dancing. The musical instruments are, the greater gongom, which is a bow of iron, or olive wood, strung with sheep sinews; at one end of the bow a quill is placed upon the string, and a cocoa shell is fastened to it by two holes; the mouth is applied to the quill, and the player blows, and modulates his breath, as if playing on a Jew's harp. The lesser gongom differs from the former only in being smaller, and wanting the cocoa shell. The Hottentot drum is made of earthen ware, and covered with sheep skin, braced on with sinews. And the vocal music is confined to about half a dozen songs, and a frequent repetition of the word ho, by way of chorus. In dancing, the men squat down in a circle, "when, (says a modern author) the gongoms are heard, the women begin to rub with their fingers on the por-drums; all the rest sing, ho, ho, ho, and clap their hands; then several couple present themselves to dance, but only two couple enter the ring at a time, performing face to face; when they begin, they stand at about ten paces distant, and are about fifteen minutes dancing before they meet; at times they dance back to back, but never take hands, and one dancing bout lasts about an hour." They dance in their religious ceremonies, when a peace is made, when a wild beast is killed, when they have received any peculiar benefit, or are released from any particular calamity, &c. &c.

The Hottentots, from their uncommon activity, and great dexterity in discharging and throwing their missive weapons, are excellent hunters. In hunting an elephant, rhinoceros, or any other wild beast, they attack him with their assegays, and goad him till he drops down with the loss of blood. If the beast turns upon any one, he nimbly avoids him, and another immediately attacks the animal behind, in order to draw his attention from the first; thus he is harassed to death by his nimble enemies, and wounded in many places by an unceasing attack. Elephants are sometimes taken by digging a hole, in the path through which they go to their watering places, fixing a stake in the center, and covering it over with boughs. When an elephant falls into one of these holes, the stake runs into him, and entangles him, till the Hottentots surround the place and kill the beast; when dead the flesh serves to feast the kraal, the skin is applied by the hunters to various uses, and the teeth are usually sold to the Europeans.

When a single Hottentot kills a wild beast he is knighted, the ceremony of which thus: All the men of the village squat down and form a circle; the champion squats upon a mat in the center, and the most ancient person of the kraal covers him with a copious stream of urine, which the champion rubs in with great avidity; a pipe of tobacco is then lighted, which the company alternately smoke round, and then the ashea are strewed on the new knight. After receiving this honour, his wife must not approach him for three days, at the expiration of which time he kills a sheep, treats his neighbours, receives his wife again, and fastens the bladder of the beast killed to his hair, which he ever after wears as a badge of his knighthood. Thus we may perceive that honours are sought for in all regions, and the lowest people aim at peculiar distinctions.

- † From frozen poles, to parch'd and burning plains,
- † Wide o'er the world, the thirst of glory reigns;
- † Inspires alike the savage and the sage,
- † Glows in each breast, and shines through ev'ry age;
- † Mounts from the lowly cottage to the throne,
- † Spreads far, and wide, and bears thro' ev'ry zone."

In sitting, either with net, or angle, the Hottentots by

far exceed the Europeans in skill; and they are deemed some of the most expert swimmers in the universe.

Hottentot marriages are made by the parents, or nearest relations; if the female does not approve of the match, she is obliged to remain with the bridegroom all night; if he forces her to consummation, she is compelled to be his wife; but on the contrary, if she preserves herself uncohabited, she is ever after free from him. The day after the nuptials an ox is killed to feast the company, who not only eat the flesh, but smear themselves with the fat, powder each other with bukhu, and paint themselves with red enalk.

The marriage ceremony itself is thus performed; the men squat in a circle, as indeed they do upon most other occasions, and the bridegroom is placed in the center; the women squat and form another circle, to surround the bride; the priest then goes from one circle to the other, and alternately urines on both bride and bridegroom, who make furrows with their nails in the graze with which they are plastered, in order to rub in the precious libation. The priest then pronounces the benediction in these words, "May you live happily together, may you have a son before the year's end, may he be a good huntsman, and a great warrior."

They boil meat in the same manner as the Europeans, but in roasting they make a stone red hot, then wiping the ashes off, they lay the meat upon it and cover it with another hot stone; then making a fire round the whole, the meat is soon ready. In eating, they are very nasty, instead of plates they use filthy earthen pots, their greasy krosses serve them for table cloths, and their substitutes for knives, forks, and spoons, are shells of fishes.

When they have dined, a pipe is filled with tobacco, which they smoke all round, every one taking two or three whiffs, and then handing it to the next. It is singular, that though the Hottentots are immoderately fond of spirituous liquors, music and dancing, yet they do not drink the first, or practise the latter at weddings. Polygamy is permitted, yet the richest seldom take above three wives, and marriages are prohibited between first and second cousins on pain of death. The portion of a son is usually two cows, and two sheep, and of a daughter one cow and two sheep; but the latter are to be returned to the father, if the bride dies without having had any children; on the contrary, if she ever bore any children to her husband the portion becomes his, even though the children are desunct.

Divorces are admitted, if the party can shew sufficient cause to the heads of the village, but adultery is punished by death. A man who hath been divorced may remarry, but a woman may not while her husband lives; and when a widow has a mind to marry again she must give a severe proof of her inclination to enter a second time into the nuptial state, for she is obliged to lose a joint of her little finger. And this is repeated for every husband she happens to marry after the first.

A new born child, after having had its nose crushed, is always rubbed over first with fresh cow dung, afterwards with the juice compressed from the stalks of the African fig, then with sheep's fat or melted butter, and lastly, he is well powdered with bukhu. Male twins occasion great joy to the parents; if the twins are female they destroy the weaker, and most ill favoured, and if male and female, the latter is sure to be put to death. When a child is still born they deem it a bad omen, and immediately remove their kraal to another place. After a child has been smeared, daubed, greased and powdered in the manner above mentioned, the mother gives it what name she thinks proper, which is usually the name of some wild beast, or domestic animal. When the woman is well again, and able to leave her hut, she rubs herself all over with cow dung; and this filthy daubing is by these delicate people termed a purification. Being thus delightfully perfumed, and elegantly decorated with sheep's guts, she is permitted to go abroad or see company at home.

The eldest son hath great privileges in the family, and is encouraged to be a kind of tyrant over his brothers

† This is a Dutch term, which they have adopted,

signifying... No change for the better.

and sisters. At about ten years of age, the males are always deprived of their left testicle; the operation is performed with a dexterity that would surprize an European surgeon, and bad consequences are seldom or never known to ensue. A sheep is killed, and great rejoicings are made upon the occasion, but it is to be observed, that the men devour all the meat, and allow the women nothing but the broth. The reason of this absurd custom of mutilating their male youth is unknown, some of the Hottentots say it is to make them run swift; but the greatest part of these people give their general reason, which they use upon all occasions, when they are unable to account for any of their absurd practices, viz. *That it had been the custom of their ancestors time immemorial.*

At the age of 18, the male Hottentots being deemed men, are thus admitted into male society: The men of the village squat down and form a circle, as is usual upon most other public occasions; the youth squats down without the circle, at some distance. The oldest man of the kraal then rises from the circle, and having obtained the general consent for the admission of a new member, he goes to the youth, acquaints him with the determination of the men of the kraal, and concludes his harangue with some verses, which admonish him to behave like a man for the future; and which may be thus rendered into English.

Since this fair day, you man commence,
Learn mainly actions, manly sense;
No trifling thoughts should now infect
Your mind, or discompose your breast:
Your mother's company refrain,
And, till you wed, the female train;
Their haubles poison will impart,
Unhinge your mind, unman your heart,
Draw you from actions that will raise
Your fame, and gain you greatest praise,
Depart not from your noble plan,
But be in *thought—word—deed*—a man.

The youth being then daubed with foot and fat, and well sprinkled with urine, is congratulated by the company in general in a kind of chorus, which implies the following wishes:

May good luck thy steps attend,
May'st thou live long and dally mend;
Soon may a beard thy chin adorn;
To thee may many babes be born;
Till 'tis conspired throughout the nation,
You're useful in your generation.

A feast concludes the ceremony, but the youth himself is not permitted to participate of any part thereof till all the rest are served. Being thus admitted into male-society, it is expected that he should behave ill to women in general, and to his mother in particular, in order to evince his contempt of every thing feminine. Indeed it is usual for a youth as soon as admitted, to go to his mother's hut and engulf her heartily, for which he is highly applauded by the whole kraal, and even the suffering parent herself admires him for his spirit, and protests that the blows do not give her so much pain, as the thoughts of having brought such a mettlesome son into the world afford her pleasure. The more ill-treatment he gives his mother, the more esteem he obtains; and every time he strikes her, she is in the highest raptures, and thanks Providence for having blessed her with such a spirited child. So ingregiously will custom impose upon the understanding and counteract the very dictates of nature.

A Hottentot never obtains an establishment, or in other words, never is permitted to have a hut or cattle previous to his marriage, but lives immediately under the direction of his father after 18, as he did with his mother before that age. As soon as he is married, his wife becomes his slave, does all the drudgery, and has all the care of domestic affairs upon her hands. The husband sinks into supineness, and gives himself totally up to idleness; if he ever stirs, it is now and then to go a hunting or hunting for a little amusement, or if he knows a mechanical business he may perhaps teach it to his eldest son. Upon no other occasion will he quit his beloved indolence, or show the least alacrity, unless indeed he happens to receive an invitation to get drunk. Then

joy sparkles in his eyes, and elates his heart, and he thinks he never can make too much haste to render himself a greater brute than nature hath thought proper to make him.

The Hottentots who continue to live up to their ancient simplicity, are seldom afflicted with diseases; but those who are servants to, or reside among the Cape-Europeans, and eat and drink as they do, contract many disorders, unknown to their ancestors. Physic and surgery is but one profession among them. Their physicians are excellent botanists, and often perform cures that astonish the Europeans, by their skill in the knowledge of herbs, plants, &c. In bleeding they are only provided with a common clasp knife and a strap; when they have taken away as much blood as is thought necessary, the orifice is closed and rubbed with mutton fat, and then the leaf of some herb is bound over it. In pains of the stomach and cholicky complaints they use cupping, the cup being made of the horns of an ox. They understand how to expel poisons by poisons, or to prevent their effects by antidotes; and with respect to dislocations they are exceeding skilful, compressing the joints, and rubbing it with warm fat till they reduce it to its proper situation. Fractures they are unacquainted with, for, by Kolben's account, the oldest Hottentots he had ever conversed with could not recollect an accident that had ever occasioned one. The head-ach is cured by shaving the head in furrows, which operation, like bleeding, is performed with a common knife only; as is likewise the amputation of the widow's fingers when they would marry again. And for a foul stomach or stomaclic pain, the juice of aloes taken in warm broth is used.

The Hottentots are exceeding superstitious, and fond of divination. In order to know the fate of a sick person they slay a sheep alive; after having its skin entirely taken off, if the poor animal is able to get up and run away it is deemed a propitious omen; but on the contrary, if the execrating pain kills it, they imagine that the patient will certainly die, and accordingly give him up entirely to nature, without taking any farther care of him.

The Hottentot physicians are much more disinterested than those of politer countries, as they prescribe gratis, and think the honour of having done good a sufficient recompence for their pains. Each village hath usually two, who are chosen from the wisest and most experienced of the people, to be the guardians of the public health. The Europeans who reside at the Cape, are in general healthy; the small-pox and measles are not so malignant as in most other countries. The bloody flux usually attacks new comers, and the principal disorders among the Cape-Europeans, are sore eyes and sore throats in both sexes, and sore breasts in the women; but the country produces many efficacious remedies, which are usually applied with success when wanted. When a Hottentot falls sick, his friends make a doleful noise around him; but when he expires, their howlings become truly hideous. A corpse is always bent double, and being tied neck and heels, it is wrapped up in the kros, or mantle of the deceased: they usually bury the body in a cleft of the rock, or the den of some wild beast, as they are too lazy to dig a grave, if they can find one ready made. They inter their dead six hours after they expire, or at least six hours after they fancy they expire; for it is imagined that many are buried alive by this precipitation. Previous to the funeral, the men and women squat down in separate circles before the hut of the deceased. The body is then brought out, not through the door, but through the side of the hut, the mats being loosened for that purpose; sluring the whole ceremony, the company clap their hands, and cry *ha, ha, ha*. The corpse is then followed without order, only each sex keeps separate from the other, when the howlings and grimaces are truly ridiculous. The grave is filled up with the mould of ant-hills, and well secured from the depreduations of wild beasts, by being heavily covered, and defended with wood and stones. The company then return to the hut, squat down as before, each sex in a circle, and renew their yellings; a signal is then given for them to cease this hideous noise, when the two oldest men in the village step into each circle, and urinate upon the company, who tub in the precious liquor with singular satisfaction. Afterwards entering the hut of the deceased, these elders take

up a handful of ashes each, with which they powder the mourners: This ceremony, at the decease of rich persons, is repeated several times, but the poor have it only once performed; the latter likewise only mourn by shaving their heads, but the former give an *anderfaken*, or feast; when the lamentations are concluded, at which time a sheep is killed, and the cawl, well powdered with bakhu, is put about the neck of the heir to the defunct, who is obliged to wear it till it rots off, as a memorial of his respect for the dead.

S E C T. VI.

Political, Civil, Ecclesiastical, and Military History of the Hottentots.

EVERY Hottentot nation, or tribe, is governed by a chief, who is the general in war, the president of the public assembly in peace, and the ambassador to negotiate with other tribes or nations upon all occasions. This officer, who is called *Konquer*, is highly esteemed in his public capacity, and his office is hereditary, but not regal; for as soon as the public business is dispatched, he sinks into a private character, and has no other respect shown him, but as being an elder of his own particular village. The *konquers* of the nations in alliance with the Dutch, are upon public occasions distinguished by wearing coronets made of brais, which the Dutch governors present them with in token of friendship.

When a *konquer* is installed, he is obliged to engage to do all in his power for the service of the community, and to guard the privileges of the people from infringement: an ox and two sheeple are then killed, and an entertainment given, in which the men have the flesh, and the women the broth: but the next day the case is reversed, for the *konquer's* wife gives another treat, when the men have the broth: and the women the meat.

The next subordinate officer is the *kraal-captain*; every village hath one, who is the magistrate of his own district, and his office is hereditary. In time of war he leads the men of his own *kraal*, and acts as their captain, receiving his orders from the *konquer* or general; his badges of distinction are the skin of a tyger thrown over his shoulders, and a walking cane with a brais head in his hand. In his civil capacity he tries the people of his village for all crimes, except treason; charges of that nature being heard before the *konquer*, and all the *kraal-captains* in a general assembly, when a majority of voices decides the matter. After the *konquer* and *kraal-captain*, the physician of the village is the most distinguished person, and the two former as well as the latter are perfectly disinterested in what they do, not receiving the least pay or reward for their trouble; but considering their offices as wholly honorary, and consequently deeming it their duty to serve the community without any recompence. Hence in legal matters, neither corruption or delay are known; justice is summary, plaintiffs and defendants plead their respective causes, and judgement is usually given according to equity. In cases of murder, adultery, theft, &c. if the delinquent's conscience tells him that the evidence is so plain that conviction must follow of course, he avoids a trial (if possible) by making his escape, and flying for protection to the *hulhis* or *banditti*, as any of the other villages would deliver him up again. When a criminal is seized upon the first accusation, or in attempting to escape, the elders of the village proceed directly to trial, and if the culprit is convicted, a public execution upon the spot is the immediate consequence; the *kraal captain* is the principal executioner, and strikes the delinquent on the head with the *kirri* stick, when the rest rush upon the captive, and complete the execution, by beating the body almost to a mummy, and breaking many of the limbs. After this public example, and retribution to the laws, the memory of the deceased suffers no stigma, his corpse is as honourable interred, as if he had rendered some signal service to the state, and the surviving relations never receive any reproach on account of the delinquency of the dead.

A celebrated writer tells us, "When a difference happens between two villages of the same nation, it is referred to the judgement of a national court, who, when it forms its resolutions, executes them with as much steadiness and rigour as a Roman senate. The Europeans may boast of their learning, arts, and politeness;

but where among them can they show so wise, so happy a government as that of the Hottentots; owing entirely to this, that it has for its basis the most perfect liberty of the people."

The father's inheritance generally descends to the eldest son only; and legacies bequeathed to any other person are void without the will of the heir. If a parent means to provide for his younger children, he must do it by giving them cattle in their life time; sometimes indeed the eldest son is not so well provided for as another child who happens to be a greater favourite; for the father will by various artifices persuade the former to resign his birthright to the latter; after which resignation the elder born can never recover his patrimony. The heir has an absolute power over his sisters, who dare not marry without his consent, and is under no obligation, but to maintain his father's wives till they die or marry again.

In war the Hottentots have very little conception of discipline, nor indeed is it possible they should, for the only method of raising an army is for the *kraal* captains to order the people to follow them; the only method of maintaining one is by hunting as they march; and the only way of deciding a dispute between two nations, is by fighting one battle; the success of which determines the whole affair. In an engagement they attack with an hideous yell, fight in great confusion, and put more confidence in their war-oxen than their own skill; for these animals when trained to the business are better disciplined, and much more formidable than the Hottentots themselves. The motives of war with these people are usually three, viz. 1. Trespassing on each others districts. 2. Stealing the cattle, or 3. Running away with the wives of their neighbours. The first is the most general cause of quarrel; but it is to be observed, that by trespassing upon each others grounds, the trampling over fields, or feeding cattle in meadows belonging to others, is not the only thing meant; the principal offence being setting fire to the grass in one district, and suffering it to extend to another. In these wars it is common for the weaker or vanquished party to apply to the Dutch, and the appearance of an European detachment soon reconciles them; when the Dutch are rewarded for their interference with a quantity of cattle. In the wars of the Hottentots, the different nations shew great generosity of sentiments; they never plunder the dead, but suffer their friends to bury them, and dispose of their arms as they think fit. They give no encouragement to deserters, but put them and spies indiscriminately to death.

Besides *kirri* and *rakkum* sticks, they are armed with bows, arrows, and *assagayas*: the bow is usually made of olive wood, strung with the sinews or guts of some beast, and fastened by iron hooks at each end; the arrow is about 18 or 20 inches long, made of cane, bearded, and pointed with iron; the quiver is made of the hide of an elephant, ox or elk, and fastened to the shoulder by a strap; the *assagay* is a kind of half pike, about five feet in length, with a plate of iron tapering to a point fixed at the end. These weapons they make with tolerable neatness, use them with amazing dexterity, and generally poison them previous to the attack of an enemy, or a wild beast.

An Hottentot's idea of riches is the possession of cattle and according to the number possessed, the wealth of the possessor is estimated. These people when poor let themselves out to hire for a certain stipulated time, their wages to be wholly paid in cattle, and a daily allowance of tobacco, or *dakha*, at least. Having thus procured cattle, at the expiration of their time of servitude they set up for themselves, and sink into the embraces of their beloved indolence.

The cattle of every village feed in common in two herds, the great in one, and the small in the other; the men of the *kraal* watch them alternately, and the women milk them morning and evening. Cows milk is indifferently drank by both sexes, but the milk of ewes only by the women, as the other sex deem it a mean beverage. They make butter in the following singular manner: The churn is the skin of a wild beast, with the hair turned inwards, which being made into a kind of sack, is filled with milk, close fastened, and shook about by two persons till the butter comes. This butter is exceedingly filthy, yet the Cape-Europeans, who purchase great quantities of it, have a method of cleansing it, so

as to render it saleable to the crews of ships that touch there; the butter-milk is given the calves and lambs, and sometimes, though abominably nasty, drank by the Hottentots themselves. At night they secure their cattle, by placing the smaller within the area of the kraal, and the larger fastened two by two to the outside of the huts: upon the approach of any wild beast, the latter, by their exquisite smell, are sensible of it, and begin a general lowing, which gives the alarm, and rouses the hottentots to prevent the mischief that might ensue. These people are singularly skillful in training their bakkeisers, or wa-oxen, who will fetch in strayed cattle like a bulldog, and, when ordered, attack men or wild beast with great fury; yet their masters can whistle them off from an antagonist at their pleasure: each village has about half a dozen of these, who well know and are obedient to every person belonging to that kraal, but will run with great fury at any stranger. The young ones are taught by having their horns fastened to and being obliged to go about with an old one; upon the whole these animals are exceedingly serviceable to the Hottentots, both in war and peace. The carriage oxen are likewise very useful, and quite tractable, being managed by reins fastened to a sled which runs through their nostrils.

Every village hath a cattle doctor, but if any of the cattle die naturally, every individual of the kraal claims a share, and let the disorder be what it will they devour the carcase. When a hottentot disposes of his cattle he usually chooses to sell the oxen and rams, not caring to part from cows or ewes. At certain times they thinly spread fire over a large piece of ground, some of the men make a lane on each side, and others drive the sheep through it, as a kind of purification; * if the sheep are frightened and break through the ranks it is judged an ill omen, if they go quietly through it is deemed a good.

Thus the riches of the Hottentots consist wholly in cattle, their commerce is carried on entirely by barter; they therefore trade with the Europeans at the Cape with the produce of what they rear up, or what they hunt down; such as cattle, great and small, skins of wild beast, elephants teeth, ostriches eggs, &c. in return for which they receive brandy, wine, tobacco, tobaccopipes, daks, coral, beads, small looking-glasses, kaffina-root, bits of brass and copper, iron, knives, &c. A Hottentot will not sell a set of his arms, or even a single weapon, upon any consideration.

It is the general urbanity of these people, and their integrity when any confidence is placed in them, that an European in company with the Hottentot may travel through the whole country in the most perfect security. The bulshis or banditti are indeed sometimes dangerous, but the Hottentot nations in general hold them in abhorrence, and unanimously concur in seizing, and punishing them upon all occasions.

From the dexterity the Hottentots shew in some few handicraft trades, it is evident that did not their prevailing indolence prevent it, they would be very expert at others.

The Hottentot smith and brazier not only works in iron and copper, but melts the ore himself. This he effects thus: after making two holes in the ground, the one to melt the ore, and the other to receive the metal, which is to pass through a small communicating channel, he kindles a fire round the former, and when it is thoroughly heated, puts in the ore, and heaps the fire upon the whole. The ore soon melts, and the metal runs into the smaller hole. When cool it is taken out, broken to pieces, heated again, and heat into the form wanted. But the most surprising circumstance is, that the workman, in all these operations, has nothing but a little fuel, and a few stones to work with. His anvil is a stone, his hammer a stone, his file a stone, and his burnisher to polish his work a stone.

The butchers are skillful, but cruel in killing a beast, as they think the longer the creature is dying, the greater relish it gives to the flesh. To kill a sheep they rip its belly open, take out the entrails, broil some of them, and stew the rest in the warm blood of the animal. They skin very quick, dissect with dexterity, and boil the bones of all the cattle they kill, in order to extract

* Some affirm it is to make their fleeces smell of musk, and that while that scent remains wild beasts will not attack

the marrow to anoint their bodies therewith. Hides and skins they rub well with fat as soon as taken from the beasts, to render them tough, smooth, and secure the hair from falling off: this is the only operation if they are intended for sale; but if they design the skin for their own wear, it is afterwards covered over with cow-dung, and dried in the sun. When the skin is caked, and the skin sinks abominably, it is deemed fit for wear: for a Hottentot cannot endure a garment that does not fend forth a most horrid stench. The tanner, indeed, rubs the hair with wood ashes, sprinkles it with water, rolls up the hide, and lets it dry in the sun; which expedients effectually bring off the hair: the skin is then well greased, stretched out, and dried again, when it is deemed good leather.

A Hottentot taylor works with a needle made of the bone of a small bird: his thread is the sinews of beasts split, and dried in the sun; while shears, scissars, and knife are all comprised in a sharp shell. With these he is exceeding dextrous, and works with great expedition as well as exactness.

The ivory turner makes the ivory rings that are worn ornamentally about the arms; and considering that his only tool is a common clasp knife, which he procures from the Dutch, the workmanship has great merit.

The women are the mat-makers, and these they weave in so compact a manner, that rain cannot penetrate them, though they are only made of bulrushes, flags, or reeds. Of the same materials their ropes are made, yet they are very strong and durable.

All the Hottentots make their own arms, and their own earthen-ware; so that all the men at least are armours and potters. Their earthen ware is made entirely of ant-hills, in this manner, they cleanse the earth from stones and gravel, and then knead together the mould and the ant eggs which are found among it. This paste is then made into vessels with the hand, which, when dried, are very strong, and of a shining jet-black colour. It is remarkable that all the Hottentot vessels are of one form, which is exactly that of a Roman urn.

It is not an easy matter to come at a Hottentot's religious notions; he is sparing of his words, and laconic in his answers upon all occasions; but when religious topics are introduced, he generally conceals his sentiments in silence. Some on this account have doubted whether the Hottentots have any religion at all; but the most intelligent among the Dutch at the Cape positively affirm, that they believe in a supreme being, whom they stile *Gounya Tequoa*, or *God of gods*, and fancy that his place of residence is beyond the moon. They allow that *Gounya Tequoa* is a humane benevolent being, yet they have no mode of worshipping him; for which they give this reason, "That he curst their first parents for having greatly offended him, on which account their posterity have never paid him adoration since."

They, however, adorn the moon, and at the full and change sacrifice cattle, and make offerings of milk to that luminary. Their mode of adoration is by strange grimaces and distorted postures, singing, dancing, screaming, and prostration, which they continue the whole night.

The gold beetle is another of their deities, for whatever place this insect lights upon is deemed sacred. Whenever it happens to fly into a kraal, they pay it the greatest respect, a sheep is killed as a thanks offering, the people of the village are in the greatest raptures, and the women is supposed to insure them some future happiness. If it lights upon a Hottentot of either sex, that person is ever after deemed a saint; a fat ox is killed on account of this strange canonization, and the new-made saint is obliged to wear the caul twisted round his or her neck till it rots from thence; so that the stench from this, added to the usual fumes, renders the person so distinguished a favourite saint indeed, as to oblige an European to keep a most reverential distance. Deceased persons, if they have done any thing remarkable in their lives, are likewise venerated by the Hottentots, who consecrate mountains, woods, groves, rivers, trees, &c. &c. to their memory, and shew particular respect whenever they pass them.

them; which is very probable, for as these animals are terrified as fire, they may be alarmed by the scent of the musk. They

They say the evil deity, or, in other words, the devil, whom they call Tonquo, is a crooked, crabbed, malicious, mischievous being: that he is their peculiar enemy, and occasions all the misfortunes they suffer. They therefore worship him to put him in a good humour, and sacrifice to him, that he may pass by them without playing some unlucky trick. All misfortunes that come unexpectedly, diseases which they cannot cure, or accident whose cause is beyond their comprehension, they ascribe either to Tonquo, or witchcraft; for which reason they have many ridiculous charms, incantations, amulets, &c. to avert, mitigate, or drive away the evil. They have not any notion of future rewards and punishments, heaven or hell, but they entertain some faint glimmering ideas of the immortality of the soul.

The Dutch represent the Hottentots as exceeding obdurate of heart, and difficult to be convinced of the propriety of any opinion but their own; for, says an accurate writer, "If you attempt to reason with them, they hear you sullenly, or quit you abruptly. They avoid, if possible, entering on any religious topic. Some of them have dissembled a belief of Christianity; but when the motive was removed, they always returned to their native idolatry. In spite of all the endeavours of the Dutch missionaries at the Cape, they have not been able to make a single convert. M. Vanderfel, governor of the Cape, took a Hottentot child, and had him educated in the Christian religion, and in the manners and customs of the Europeans: he was clothed richly in the Dutch fashion, learned several languages, and discovered a very promising genius. The governor seeing him so qualified, sent him to the Indies with a commissary-general, where he was employed in the company's affairs till the commissary died, when he returned to the Cape; a few days after, at a visit among his Hottentot relations, he stripped off his European dress, and equipped himself in a sheepskin. In this wretched figure he bundled up his cloaths, and presenting them to the governor, said, 'Be pleased, Sir, to take notice, that I for ever renounce this apparel; I do likewise for ever renounce the Christian religion. It is my design to live and die in the religion, manners, and customs of my ancestors: I only beg you will grant me, as I am sure you will, the hanger and collar I wear, which I will keep for your sake.' Without waiting for a reply, he flew to the woods; where he mixed with his relations, studied their customs, degenerated into their manners, and could never after be drawn from that mode of life by the most persuasive eloquence of the greatest promises, though both were frequently used to recover him to civilized society."

SECTION VII.

Of the Dutch Possessions at the Cape of Good Hope, and the M^ode by which they are governed.

THE scheme of settling a colony at the Cape was not entered into by the Dutch till the year 1650, when M. Van Riebeck, a surgeon on his return from India, observed the conveniency of the place for a settlement, and laying before the Dutch East-India company a plan of its eligibility, the scheme was approved, and the proposer appointed governor. This gentleman sailing with four ships to the Cape, entered into a negotiation with the people, who, in consideration of various commodities to the value of 50,000 guilders, or 4375l. sterling, agreed to yield up a considerable tract of country about the Cape to the Dutch.

To secure his new purchase, Van Riebeck immediately erected a strong square fort; and, to render the place as commodious and agreeable as possible, he laid out a large garden, and planted it with a great variety of the productions of Europe.

The settlement being thus successfully begun, the Dutch company, in order effectually to establish it, proposed that every man who would settle three years at the Cape, should have an inheritance of 60 acres of land, provided that during that space he would so improve the estate, as to render it sufficient to maintain himself, and contribute something towards the maintenance of the garrison; and at the expiration of the time, he might either keep possession of it, or sell it, and return home. Induced by these proposals, many went to seek their fortunes at the Cape, and were furnished on

credit with cattle, grains, plants, utensils, &c. The planters at length grew weary of their habitations for want of conjugal society, and the governors of the company, to prevent their leaving the place, provided them with wives from the orphan houses, and other charitable foundations. In process of time they greatly increased, and spread themselves farther up the country, and along the coast, till they occupied all the lands from Saldanna Bay, round the southern point of Africa, to Noffel Bay on the east; and afterwards purchased Tierra de Natal, in order to spread their limits still farther. Hence the Dutch possessions may be considered under four different heads, viz.

1. Cape
2. Stellenbost
3. Drakenstein
4. Waveren

} Colony.

Of these we shall respectively treat, after having prefixed a few particulars concerning the Dutch government at the Cape.

The public administration of affairs in this celebrated African settlement consists of eight establishments, viz.

1. A grand council.
2. A court or college of justice for capital matters.
3. An inferior court for the discussion of petty affairs.
4. A matrimonial court.
5. An orphan court.
6. An ecclesiastical council.
7. A common council.
8. A board of militia.

The governor presides over the great council, has a double vote, and is assisted by eight of the company's principal officers resident at the Cape.

The second court, or college of justice, is composed of the members of the grand council, in conjunction with the three chief burghmasters of the Cape town.

The inferior court consists of a president, who must be a member of the great council; of three Cape burghers, one of whom acts as vice-president; of the company's clerk; and three other of their immediate servants.

The matrimonial court inspects different matters, but consists of the same members as the last-mentioned court.

The orphan court is composed of seven members, viz. the vice-president of the great council, three of the company's servants, and three Cape burghers.

The ecclesiastical council consists of the three pastors of the three reformed churches here, six elders, or churchwardens, and twelve overseers of the poor.

A court of common-council is established in every Cape colony; each of these is composed of burghers, chosen out of the lists prepared by the burghesses of each colony.

The boards of militia are two in number, viz. the Cape-town board, which consists of a member of the great council, and nine of the principal military officers of the Cape colony; and the board for Stellenbost and Drakenstein colonies, in which the land-drost of Stellenbost colony presides, and is assisted by nine military officers of both colonies.

With respect to the power of these several courts, The first takes cognizance of every thing which concerns commerce; institutes, and repeals laws, and likewise hath authority to declare war, or make peace with the nations in the vicinity of the settlement.

The second tries all capital cases in civil and criminal causes; but an appeal lies from this court to Batavia and Holland.

The third is instituted for the determination of actions for small debts, and for trespasses; so that no action can be entered here which exceeds 100 crowns.

The fourth inspects the validity of the marriages of Europeans at the Cape, or grants permission for their celebration.

The fifth takes care of orphans, and prevents those who have fortunes from marrying before the age of 25.

The sixth distributes money to, and takes care of the poor.

The seventh collects taxes, and punishes criminals, particularly slaves, within its own jurisdiction.

The

The eighth cloaths the militia once a year, and sends out horsemen in pursuit of runaway slaves.

A tithe of the produce of all lands is paid towards sustaining the government. The duties on brandy, wine, tobacco, and beer, are farmed at 5250*l.* per annum; and the profits of other merchandizes amount to 75 per cent. The expences of the government are estimated at 30,000*l.* annually, out of which 600 servants, and 600 slaves are maintained, and the governor's income is valued at 450*l.* a year.

The Dutch are very indulgent to those who settle here, and give great encouragement to the Cape Europeans upon all occasions; nor are they less solicitous to cultivate the friendship, and conciliate the affections of the different Hottentot nations. They generally live in amity with them, and are so much respected as to be chosen arbiters in most of their quarrels. Deputies from the principal of these nations frequently wait on the Dutch governor with presents of cattle, &c. when they are hospitably entertained, and sent back again laden with what is equally agreeable to themselves in return.

We however find, that on the first settlement of the Dutch at the Cape, all the Hottentot nations did not acquiesce in the sale of the country to foreigners; for the Gonyemains dissented from the agreement of the others, and in 1659 disputed the possession of the purchased territories with the Dutch. They always made their attack in stormy and boisterous weather, as thinking the fire-arms then of less use and efficacy; and upon these occasions they would murder indiscriminately all the Europeans they could meet, burn down their houses, and drive away their cattle. A Hottentot, named by the Dutch Donnan, who had resided for some time at Batavia, and afterwards lived at Cape Town, at length retired to his countrymen, persuaded them that it was the intent of the Europeans to enslave them, and stirred them up to this war. They accordingly took up arms, and being headed by this Donnan, and another chief called Garabinga, committed great depredations. The Hottentots themselves at last grew tired of the war, when 100 of them, belonging to one nation, came unarmed to the Dutch fort, with a present of 13 head of excellent fat cattle, in order to sue for peace. Thus, it may be imagined, was readily granted them by the Dutch, who were heartily sick of a contest, in which themselves were the greatest losers.

Soon after a chief of another nation, with a considerable number of attendants, came in a friendly manner to the Cape, when, according to the Dutch writers, "the governor, for their entertainment, ordered a tub full of brandy, with a woollen dill in it, to be set among them: when the men began to be intoxicated, about two or 300 little pieces of tobacco were thrown among them, in scrambling for which they made a horrible noise. The noise and hurly-burly over, they began to leap and dance with several strange gestures; the women in the mean while clapping their hands, and continually singing, or rather roaring out, *Ho, ho, ho, ho.*" Having slept till they were sober, they were dismissed with presents of coral, copper, brass, tobacco, &c.

I. CAPE COLONY.

THIS colony extends from the Cape itself to False Bay, and is separated from Stellenbosch colony by a desert of considerable extent, which reaches from the Cape to Saxeburgh, a plantation so called.

The hills of this district are, the Tyger-Hills, Cow-Hill, Lion-Hill, Table-Hill, Wind-Hill, Blue-Hill, or Blue-Mountain, the Norwegen-Hills, and Bush-Hill.

The Tyger-Hills receive their denomination from their singular appearance, as they seem spotted and coloured exactly like the skin of the animal after whom they are named. These hills have great fertility, are near 25 miles in circumference, and the farthest is about four miles distant from the Cape. Upon these eminences are 22 estates, the possitors of which have not only a good mansion-house to each, but great quantities of cattle; some having three or 400 hundred head of large cattle, and above 1000 sheep.

Cow-Hill is near 20 miles from the Cape, but the

land and water being very indifferent, it is not so well settled as the former.

Lion-Hill extends northward from Table-Valley to the ocean. Its name is deduced by some from the resemblance it bears to a lion, when viewed from the sea; but others affirm it was so called from having formerly abounded with lions. In a declivity between this and Table-Hill are two centinels continually upon duty, a cottage being erected there for their residence. Their business is daily to ascend to the summit of this hill, which they do alternately, by means of rope-ladders. The person at the top is able to descry a sail at the distance of 13 or 14 leagues at sea. As soon as he perceives a sail, he gives a signal to his comrade below, who goes to the forrests to give notice to the governor, while the remaining centinel hoists the Dutch flag, and discharges a two pounder. At the foot of this hill a little fort, mounted with four guns, was erected by the governor Simon Vander Stel, at the head of a small creek; it is, however, now gone to ruin.

The Table-Hill is the highest of any, being near 2000 feet in height. It is very fertile, being covered with vineyards, plantations, cattle, &c. The governor, among others, has a charming seat at this place, and two gardens, the one named Round-Bush-Garden, and the other Newland, are delightfully pleasant. The former receives its name from the fine lofty trees which agreeably shade it, and render it a cool retreat in the sultry months.

"Here waving groves a chequer'd scene display,

"And part admit, and part exclude the day;

"As some coy nymph her lover's warm address

"Nor quite indulges, nor can quite repress."

The latter hath its appellation from having been more recently made than the other. The scene is romantically charming, from its woody appearance; so that a stranger might fancy that the genius of the woods resided here, and imagine that he heard him thus exclaim in the words of Milton:

"Know that by lot from Jove, I have the power

"Of this fair wood, and live in oaken bowers

"To nurse the saplings tall, and curl the grove

"With ringlets quaint, and wanton winding wove;

"And all my plants I save from nightly ill

"Of noisome winds, and blasting vapours chill;

"And from the boughs brush off the evil dew,

"And heal the harms of thwarting thunder blue;

"Or what the cross dire-looking planet finites,

"Or hurtful worm with canker'd venom bites:

"When evening grey doth rise, I fetch my round

"Over the mount, and all this hallow'd ground;

"And early, ere the od'rous breath of morn

"Awakes the slumbering leaves, or tassel'd horn

"Shakes the high thicket, haste I all about,

"Number my flowers, and visit ev'ry spout."

This hill is finely watered, and, upon the whole, is very profitable to the company. In the center there is a prodigious chafin, where a number of trees grow in a very romantic manner; and, during the rainy season, the torrents gushing down here have a singular appearance.

Kolben informs us, that a short time previous to his arrival at the Cape, the people had observed, for near a month together upon this hill, something very shining and resplendent, which they fancied resembled a serpent with a crown upon his head, resembling a carbuncle. It frightened many, and none it seems had courage sufficient to attempt the discovery of what it was. But this absurd whim of imagining that a luminous vapour on the summit of a mountain resembles a serpent with a carbuncle on his head, is not peculiar to the conjurors at the Cape, for an ingenious writer informs us of a recent example of similar folly: "On the cape of Samos, says he, a very bright light is seen, which much resembles a star. The captain's mate said he had seen this light several times in his voyages by this island, and that it was said to be a large serpent, with a diamond on its head. Some of the Turk passengers said it was universally believed to be so, and that the Grand Signior had caused several attempts to be made in order to discover what it was; but that every one of them proved ineffectual, on account of the steepness of the cape; till in

the Holy Land,

* Hayne's Travels in several parts of Turkey, Egypt, and

the year 1763, some men contrived something like ropeladders, fixed iron hooks at the ends, and, by means of very long poles, hung them as high as they desired, then climbed up them, and discovered a monstrous serpent with young ones about it; but did not perceive any diamond on its head."

A silver mine was once discovered upon the top of this hill between two groves, known by the respective names of Hell and Paradise; but the Dutch have left off working it, as the profit was not found adequate to the expence.

The Wind-Hill, or Devil's-Hill, as it is termed by sailors, stands near the Lion-Hill, from which it is separated by a chafin or valley. It receives these appellations from the boisterous winds which break from the white cloud that often hovers over it; for when these hurricanes sweep down its sides, and issue through the cleft or chafin, they do great mischief to corn, fruit, houses, shipping, &c.

"The waving harvest bends beneath the blast;
"The forests shake, the groves their horrors cast;
"He flies aloft, and, with impetuous roar,
"Pursues the foaming surges to the shore."

This hill extends to the sea-side, and, together with Table Hill and Lion-Hill, encompasses a plain called Table-Valley, which, as well as the eminences, is tolerably fertile.

Blue-Hill, which is so called from the colour of its soil when seen at a distance, stands at about the distance of 25 miles from the Cape, and, by not being well provided with water, has only a few plantations about it, but it abounds in wild beasts.

The Norwegian-Hills are very craggy, and many in number; but as they are at a considerable distance from the Cape, four only are settled, and on these great quantities of cattle are reared; but on a fertile spot here the governor Vander Stel built a handsome country-house, a tith-house, a capacious stable, &c. &c.

Bush-Hill is so called from the trees and shrubs with which it abounds, and runs down to the coast to a place called Wood's Bay.

Of the rivers which water this colony, the Salt River is the principal: this is so called, because the waters towards its mouth, at Table-Bay, are brackish, but at its source in Table-Hill it is sweet, salubrious, and clear. Simon Vander Stel attempted to cut a canal of communication between this river and Falzo Bay, but soon desisted, on being convinced that it would neither answer the design, or reimburse the expence.

The Mussel or Mussel River is only a temporary one, which is formed in the rainy season, and falls from the mountains into the Salt River. Another stream, called Keyser's River, (from a German of that name drowned therein) is always stopped up in the dry season by the sand-banks which are raised by the violent south-east wind, and this, by throwing the water out of its channel, forms a considerable lake, till the wet season demolishes the sand-banks, and occasions it to flow again in a regular manner.

Besides these, many parts of the country abound with smaller streams, springs, fountains, cascades, natural and artificial canals, ponds, &c.

2. STELLENBOSH COLONY.

THIS colony was originally a wild country, overrun with shrubs, brambles, and brush-wood, and called at first by the Dutch Wild-Forest. At length the governor, Simon Vander Stel, cleared and settled it, when it received from him the name of Stel's-Bush colony, which was afterwards corrupted to its present name of Stellenbosh. This colony, which is separated from Cape Colony by a large sandy desert, is divided into four districts, viz.

1. Stellenbosh,
2. Hottentot Holland,
3. Mottegate,
4. Hottelary.

Of these we shall respectively treat in their proper order. 1. Stellenbosh district is surrounded by hills, has a wholesome air, fertile soil, and abounds with wood, pas-

ture, herbs, flowers, &c. The plantations are subdivided into vineyards, corn-fields, orchards, and gardens. The banks of Stellenbosh river, which falls from the mountains, are adorned with many commodious houses, and pleasant estates; the stream itself yields various kinds of small fish, and near Falzo Bay, into which it discharges itself, many of a larger sort are taken. A fine bridge passes over this river, which was erected by a public spirited gentleman at his own expence, in the room of one of a very narrow and inconvenient construction. Adrian Vander Stel erected another over a different part of this river, which has since been suffered to run to decay.

Stellenbosh village was accidentally burnt to the ground in 1710, but has since been rebuilt with redoubled lustre, and is now in a flourishing situation.

2. Hottentot-Holland is the most fertile part of Stellenbosh Colony, on which account great quantities of cattle are bred here for the company's use; besides the pastures there are many vineyards, gardens, and houses belonging to the several plantations.

This district, though formerly inhabited by scarce any thing but wild beasts, is now in general cultivated, and those voracious animals have been either destroyed, or driven to more remote and sequestered places.

Three rivets which rise in the hilly country and disembogue themselves into Falzo Bay, water this district; the one called Lawrence river, frequently overflowed, till a reservoir was made to receive its rapid waters, by which the mischief was prevented, and plenty of water retained against the dry season; a stream from this basin turns a corn mill, and a fort was formerly built upon the banks of the river, but the latter hath been suffered to run to decay. The other two rivers are less considerable, and have not as yet obtained any name; but it is singular, that fresh water fish will not live in either of the three, though the waters themselves are sweet.

From the Cape two roads lead to Hottentot-Holland, the one over the Sandy Downs in Tyger Valley, and the other over a mountain which has not yet been distinguished by any peculiar appellation; the former is the most commodious, and the latter the most pleasant, on account of the fine prospect it affords.

Falzo Bay is formed by the circumjacent mountains, viz. The Hottentot-Holland Mountains, the Norwegian Mountains, the Stone Hills, &c. It is about 30 miles in circumference, and has in the center a large rock rising considerably above the water, upon which a great number of sea birds breed, and have their habitations. The bay abounds with fish, and had once an established fishery here, which the company, for cogent reasons, thought proper afterwards to drop. Stellenbosh and Hottentot-Holland rivers empty themselves into this bay; and the rock which terminates it to the east, is called Hang-Lip Rock, from the affinity it bears to a lip hanging over a chin.

About the month of November, 1710, a most dreadful hurricane, which blew from the south-east, put the waters of this bay into a terrible commotion, and occasioned a flood which spread far into the country, where having done considerable damage, on its return to the bay incredible numbers of fish were left on dry land.

Sea-Cow-Valley, which is situated on one side of the bay, received its denomination from the number of sea-cows that formerly frequented it; so many however were continually killed here, that the rest grew shy of the place, and have found out much more secure retreats. In one part of this valley is a lake of about three miles in circuit, the waters of which in their natural state are sweet; but at certain times the waves of the bay overflow the valley, and mixing with the waters of the lake, impregnate them with salt, besides leaving a quantity of fish behind; these on the return of the sea water live while the saltness continues, but as soon as the lake water recovers its natural sweetness, they die for want of saline nourishment. This lake is prodigious reedy, and a great number of wild ducks, with various birds, breed among the flags.

3. Mottegate district lies to the north of Hottentot-Holland, and was so called on account of the mellowness of the soil, occasioned by the frequent floods which entirely overflow it, and render it muddy; for the word motter implies muddy. The waters, however, at the same time that they make the roads bad, give an uncon-

mon degree of fertility to the soil; so that this district is not inferior to any of the others with respect to houses, inhabitants, produce, &c. The advantages of these inundations are many, and the few inconveniences might be easily remedied, or at least palliated by the erecting of bridges, and cutting dykes; which improvements, as necessity must point out their utility, and the inhabitants have both timber and industry, we have reason to believe will take place.

4. Bottelary district, which is the most northern part of the colony, receives its name from the quantity of hay made in it, which exceeds all that is made at the Cape besides. On an elevated ground, called Joffen Hill, are several plantations, consisting of vineyards, orchards, pastures, farms, cattle, nurseries, &c. Fuel and water are very scarce here; of the latter they have little but what the rains afford them, and this in the hot weather turns brackish in the dykes where it is preserved. To remedy the inconveniences arising from the want of wood, the company hath planted several acres of this district with trees, and enacted a law, that if any person presumes to cut a single twig, he shall be publicly and severely whipped by the common hangman.

3. DRAKENSTEIN-COLONY.

THIS colony was settled in 1775, principally with French refugees, and is under the direction of the governor, Simon Vander Stel, who gave it its present name, in compliment to his great friend and patron the baron Van Rheeden, lord of Drakenstein, in Guelderland.

This is a very large colony, extending northward to Saldanna bay, southward to the Turn-again mountains, eastward to the Drakenstein-mountains, and westward to Horse-mountain. The Drakenstein-mountains are high, steep, and rugged; hence travelling over them is tedious, fatiguing, and dangerous; on which account some term them the Vexatious-mountains.

A church and a water-mill are the only public buildings in this very extensive country, which though it contains many scattered farms in the several settlements, has not a single village.

The principal river is one which has its source in the mountains, whence it is named the Mountain-river. On both its sides are many good plantations, but it has no bridge over to facilitate communication. The waters of this river, after meandering through several districts, empty themselves into the bay of St. Helena.

The soil here is fertile though mountainous, the air serene considering the situation, and the water remarkably salubrious.

The road from Turnagain-mountain to the church is deep, narrow, and dangerous, being full of precipices, and infested by wild beasts; so that many have leaped down the former to avoid the latter, and perished by one danger in plunging another. Near this road a silver mine hath been discovered, but no permission hath been yet given to work it; and a noble mansion hath been erected, which is supposed to be one of the finest seats in Africa.

Simon's Valley is a noble estate, containing a stately dwelling-house, commodious wine-house, mill, gardens, orchards, vineyards, corn-fields, &c. And near here is a mountain called, from its height, the Babylonian Tower, on which are many good plantations.

Drakenstein church is one of the meanest buildings imaginable; the walls are exceeding low, and the roof is only made of reeds; nor are the decorations within superior to the appearance without. Near this plain salubrick is a market for the sale of groceries, small wares, &c. In the vicinity is the Pearl-mountain, so called from the vulgar notion of its summit resembling a pearl; it produces excellent mill-stones. The mountain named Riebeeck's Castle in high, steep, and deficient in water; once barracks were built, and troops posted here, as an advanced check upon the Hottentots; but recent treaties, and the amiable behaviour of those people having rendered such precautions unnecessary, the latter have been withdrawn, and the former suffered to run to decay.

At about a day's journey north of Riebeeck's castle is a district, called *Twenty-four Rivers*, from the variety of streams which water it, and render the passage excellent. The land is not cultivated, but granted by licence,

ver it is well inhabited, fertile, and abounds in cattle; the people here not being accommodated with either wind or water mills, grind their corn in little hand mills.

At the distance of a day's journey from Twenty-four rivers, are the Honey mountains, so called from the great quantities of wax and honey found in the clefts, which the Hottentots obtain with imminent danger of their lives, and sell to the Europeans. The white people here are greatly infested with the Hottentots fraily, idlers; they seldom cultivate any land, depending chiefly on their cattle; and what is singular, instead of eating bread with meat, they eat meat with meat, that is, a piece of dried venison with a piece of fresh mutton or beef. Their drink is water, milk, or honey-beer, which are so salubrious that they are seldom visited by diseases. About a day's journey from hence a few cattle feeders inhabit some high hills, called the Piquet-mountains, from the first settlers having been immoderately given to gaming, and in particular to playing at Piquet. The Hottentots intermix with the inhabitants of these two last places, and the greatest harmony subsists among them.

4. WAVAREN-COLONY.

THIS colony, which was settled in 1701, by the governor, William Vander Stel, is named after the illustrious Waveren family, to which he claimed relationship, and is the most easterly colony from the Cape; being the youngest settlement, the boundaries are uncertain; the mountains, which surround the greatest part, are not named; the lands are only licensed, the habitations are but huts, and the people in general but servants, as they have no cattle of their own, but take care of the cattle of persons belonging to the other colonies.

Between this colony and the Cape is a high, steep mountain, called the Red Sand Mountain from the colour of the soil; there is such difficulty in travelling over it, that the waggons are taken to pieces on one side, packed up and carried on the backs of the teams, and put together on the other side: near this mountain is a fertile place, called Blackland.

Having neither church, or council house, the inhabitants of this colony go for worship to Drakenstein church, for marriages or christenings to the Cape; and on account of legislative matters to Stellenboth.

The waters of this colony in general are good; and here are two hot baths, but it is dangerous to go to either, on account of the wild beasts which swarm in these parts.

S E C T. VIII.

TIERRA DE NATAL.

THIS country, which was likewise purchased by the Dutch, is inhabited principally by the Caffres, who are very different in many respects from the Hottentots, not greasing their bodies, or flaming in utterance. They, unlike the Hottentots, sow corn, brew a kind of beer, and build square houses with a sort of plaster. These people trade with the Arabians and rovers of the Red Sea, for silk, elephants teeth, coffee, &c. which they barter with the Europeans for cordage, anchors, tar, and other maritime stores; and again exchange with the former for various articles. As this district hath been but little penetrated by intelligent travellers, and is not yet properly settled by the Dutch, only a very slender account of it can be given, yet the most copious and ample that we have been able to trace we shall here present to the reader:

That part of the country which lies towards the sea is plain, champaign and woody; but within land it appears more uneven, by reason of many hills which rise in unequal heights above each other. Yet it is intermixed with pleasant valleys and large plains, and is chequered with natural groves and savannahs or meadows. Neither is there any want of water; for every hill affords little brooks, that glide down several ways; some of which, after several turnings and windings, meet by degrees, and make up the river of Natal, which discharges itself into the eastern ocean, in the latitude of about 30 deg. south. There it opens pretty wide, and is deep enough for small vessels. But at the mouth of the river is a bar, which has not above ten or eleven feet

water

water on it in a spring-tide; though within there is water enough. This river is the principal of the country of Natal, and has been frequented by some of our English ships. There are also other streams and rivers, which bend their courses northerly; especially one of a considerable bigness about 100 miles within land, and which runs due north.

"The woods are composed of divers sorts of trees, many of which are of very good timber, and fit for any use, they being tall and large. The savannahs are clothed with kindly thick grass. The land animals of this country are lions, tigers, elephants, buffaloes, bullocks, deer, hogs, conies, &c. Here are also abundance of sea-horses; buffaloes and bullocks only are kept tame, but the rest are all wild. Elephants are so plenty here, that they feed together in prodigious herds. Mornings and evenings they are seen grazing in the savannahs; but in the heat of the day they retire into the woods; and they are very peaceable if not molested; deer are very numerous here also, they feed quietly in the savannahs among the tame cattle; for they are seldom disturbed by the natives.

"Here are fowls of divers sorts, some such as we have in England, viz. duck and teal, both tame and wild, and plenty of cocks and hens, besides abundance of wild birds, wholly unknown to us. Here are a sort of large wild fowl as big as a peacock, with many fine-coloured feathers; they are very rare and shy. There are others like curlews, but bigger; the flesh of these is black, yet sweet and wholesome meat.

"The sea and rivers abound in fish of divers sorts, yet the natives do but seldom endeavour to take any, except tortoisés or turtles, and that is chiefly when they come ashore in the night to lay their eggs; though they have also another very odd way to catch turtle: they take a living sucking-fish, or remora, and fastening a couple of strings to it (one at the head, and the other at the tail) they let the sucking-fish down into the water, on the turtle ground, among the half-grown, or young turtle; and when they find that the fish has fastened itself to the back of a turtle, as he will soon do, they then draw him and the turtle up together. This way of fishing, they say, is also used at Madagascar.

"The natives of this country are but of a middle stature, yet have very good limbs; the colour of their skins is black, and their hair crisped; they are oval-visaged; their noses neither flat nor high, but very well proportioned; their teeth are white, and their aspect altogether graceful; they are nimble people, but very lazy, which probably is for want of commerce; their chief employment is husbandry. They have a great many bulls and cows, which they carefully look after; for every man knows his own, though they run all promiscuously in the savannahs; yet they have pens near their own houses, where they make them gentle, and bring them to the pail. They also plant corn, and fence in the fields, to keep out all cattle, as well tame as wild. They have Guinea corn, which is their bread; and a small sort of grain, no bigger than mustard-seed, of which they make their drink. Here are no arts or trades professed among them, but every one makes for himself such necessaries as need or ornament require; the men keeping to their employment, and the women to theirs; the men build houses and huts; plant, and do what is to be done abroad; and the women milk the cows, dress the victuals, &c. and manage all matters within doors. Their houses are not great, nor richly furnished; but they are made close, and well thatched, so that neither wind nor weather can hurt them.

"They wear but few clothes, and those extraordinary mean; the men go in a manner naked, their common garb being only a square piece of cloth made with silk-grass, or moho-rind, and wrought in form of a short apron; at the upper corners it has two straps to tie round their waists; and the lower end being finely fringed with the same, hangs down to the knees. They have caps made with buff graised, of about nine or ten inches high; they are a great while in making these caps; for the grease must be made very pure before it is fit for this use; besides, they lay on but a little at a time, and mix it finely among the hair, and so it never afterwards comes off their heads. When they go a hunting, which is but seldom, they pare off three or four inches from the top of

their caps, so that it may fit the snigger; but the next day they begin to build it up again, and so they do every day till it is of a greater and fashionable height. It would be a most ridiculous thing for a man here to be seen without a greasy cap, but boys are not suffered to wear any till they come to maturity; and then they begin to build up their heads. The women have only short petticoats, which reach from the waist to the knee; when it rains they cover their bodies with a simple cow-hide, thrown over their shoulders like a blanket.

"The common subsistence of these people is made of Guinea corn, beef, fish milk, ducks, hens-egg, &c. They also drink milk often to quench their thirst, and this sometimes when it is sweet, but commonly they let it be four first. Besides milk, which is their common drink, they make a better, but of the same grain before-mentioned, purposely to be merry with, and when they meet on such occasions, the men make themselves extraordinary fine with feathers stuck in their caps very thick; they make use of the long feathers of cocks-tails, and none else. Besides these head-ornaments, they wear a piece of cow-hide made like a tail, and it is fastened behind them like a tail, reaching from their waist to the ground. This piece of hide is about six inches broad, and each side of it is adorned with little iron rings of their own making; when they are thus attired, their heads a little intoxicated, and the music playing, they all skip about merrily, and shake their tail briskly; but they are very innocent in their mirth.

"Every man may have as many wives as he can purchase and maintain; and, without buying, here are none to be had; neither is there any other commodity to be bought or sold but women. Young virgins are disposed of by their fathers, brothers, or nearest male relations; the price is according to the beauty of the damsel. They have no money in this country, but give cows in exchange for wives; and therefore he is the richest man who has most daughters or sisters; for to be sure he will get cattle enough. They make merry when they take their wives; but the bride cries all her wedding day.

"They live together in small villages, and the oldest man governs the rest: for all that live together in one village are a-kin, and therefore willingly submit to his government. They are very just, and extraordinary civil to strangers.

S E C T. IX.

TERRA DOS FUMOS.

THIS is but a small trifling country, bounded on the south by the river Dellagoa, which separates it from Terra de Natal; on the north by Zanguana; on the west by the country of Naomtas; and the eastern ocean on the east. It extends from the mouth of the river Dellagoa, to the mouth of the river De Ladroon, or Teude; the first appellation signifying the river of robbers, which is in 26 deg. 40 min. south lat. The only places worthy of notice here are, Cape Pedras, which is in about the 29th deg. of south lat. Putto de Pe Pequeria, or the Filling-place, which is a little beyond the former; and the bay of St. Lucia, which is between the latter and the Ladroon river. The Portuguese, who either named places from the saints day in which they discovered them, or from some trivial circumstance which they observed when they first saw them, gave this country the name of Terra dos Fumos, or the Land of Smoke, from perceiving some smoke on their first approaching this shore. The Europeans as yet have not made any settlement here, and the Caffres who inhabit the place live in a simple state of nature, without towns, villages, or settled habitations, and frequently indeed without even movable goods; so many are the artificial wants of men and so few the real necessities. In considering the lives of these people we may perceive the propriety of the words which Shakespeare puts into the mouth of Lord Timon.

"Why should you want? Behold the earth hath roots;

"Within this idle break forth an hundred springs;

"The oaks bear mast, the briars scarlet hips;

"The bounteous housewife Nature, on each bush

"Lays her full mess before you—Want? Why want?"

S E C T.

S E C T. X.

A Description of the CAPE TOWN.

WE shall now proceed to a description of Cape Town, which is situated in Cape-Colony, in 34 deg. 15 min. south lat. and 16 deg. 5 min. east long. This place is large, commodious, pleasant, and populous; the streets are spacious, and regularly laid out; the houses are built of stone, and tolerably handsome, but they are very low, and only thatched; both which circumstances are owing to the stormy weather, for were they built high they would be blown down, and if tiles were used instead of shach, the people would be knocked on the head with them as they walked the streets. The houses in general have pleasant gardens behind, and neat court-yards before them. Building, as well as tillage, is greatly encouraged at the Cape, and land given for either purpose to those who chuse to accept of it; but then the government claims an annual tenth of the value of the former and produce of the latter; and a tithe of all purchase-money when estates are sold. The town extends from the sea shore to the company's garden, spreading along the Table Bay. The fort is in a valley at a little distance, its form is pentagonal, it commands the landing-place, and is garrisoned by 200 soldiers; the government store-houses are within it; the governor and other officers have apartments here, as well as 600 servants; the same number of slaves are lodged in a commodious building in the town, which is divided into two wards, the one for the men, and the other for the women; and the dissolute of either sex are sent to a house of correction.

The hospital for sick seamen is of essential use to the Dutch fleets in going to or returning from India. The church is a large commodious edifice, elegantly plain, but the roof and steeple are thatched, for the reason already mentioned. Thatching indeed, from the nature of the hurricanes, seems absolutely necessary, but from the method in which it was formerly done it appears that it was frequently attended with danger, as we are informed that there were formerly shelving pent-houses erected on

both sides the streets, to shelter passengers in rainy weather; but these brought the inhabitants under such dangers and inconveniences, that they were quickly all pulled down by order of the government. Sailors and Hottentots were continually crowding and smoking their pipes under them, and sometimes through carelessness set them on fire. The government very dextrously laid hold of that occasion to rid the streets of those fellows that were continually pestering them, by publishing an order, which is still kept up, and from time to time republished, that no Hottentot or common sailor shall smoke in the streets: with a declaration, that the sailor or Hottentot who should presume to do so, should be tied to the whipping-post, and severely lashed. This cleared the streets at once, and keeps them clear to this day of all sailors and Hottentots who have no business there: for it is with great difficulty that either a Hottentot or a Dutch sailor, if they have tobacco, and they are seldom without it, can forbear smoking while they are awake.

“But (says an intelligent author) what is the most admired of any thing at the Cape is the company's garden, where they have introduced almost all the fruits and flowers that are to be found in Europe, Asia, or America; and most of them are improved, and flourish more than they did in their respective climates and countries from whence they were brought; and the garden is watered by springs that fall down from the Table-Mountain just above them. The apples and pears of Europe are planted here, with the grapes of Asia as well as those of Europe; all of a delicious flavour. Here are also lemons, oranges, citrons, figs, Japan apples, and an infinite variety of other fruits, all excellent in their kind.”

It has been surprising to many that a situation so singularly advantageous as the Cape, was not planted by the English, since they well knew the importance of the place before the Dutch began their settlement. Indeed several English navigators touched here; but St. Helena, though inferior in many respects, was deemed the most eligible, and is now the place where the English East India ships take in refreshments in going to, and returning from India.

C H A P. VII.

MONOMOTAPA.

THE Empire of Monomotapa is one of the largest in all Africa. It is bounded on the east by the kingdom of Sofala; on the west, by the mountains of Caffraria; on the north, by the river Cuama, which separates it from Monocumgi; and on the south, by the river del Spiritu Sancto. It is situated between the 14th and 25th deg. of south lat. and between the 41st and 56th of east long. being 670 miles in length from east to west, and 615 in breadth from north to south.

This country is divided into six provinces, or petty kingdoms, the governors of which are vassals to the king or emperor of Monomotapa. The names of these provinces are, Monomotapa Proper, Quiteve, Manica, Inhambana, Inhambor, and Sabia.

Monomotapa Proper is the most considerable of the whole, and particularly distinguished for containing the capital city of the empire. It is situated in 18 deg. 27 min. south lat. and 31 deg. 10 min. east long. from London. It is a large and populous city, and the streets very long and spacious. The houses are built with timber and earth, and are of different sizes, some being much more lofty than others, according to the quality of those that occupy them: the roofs are large, and formed in the shape of a bell; and all of them are neatly white-washed both within and without. But the greatest ornament of the city is the imperial palace, which is a large spacious fabric, well flanked with towers, and has four avenues, or stately gates,

constantly kept by a numerous guard. The inside consists of a great variety of sumptuous apartments, spacious and lofty halls, all adorned with a magnificent kind of cotton tapestry, the manufacture of the country. The floors, ceilings, beams and rafters are all either gilt or plated with gold curiously wrought, as are also the chain of state, tables, benches, &c. The candlesticks and branches are made of ivory inlaid with gold, and hang from the ceiling by chains of the same metal, or of silver gilt. The plates, dishes and bowls belonging to the emperor's table are made of a sort of porcelaine, curiously wrought on the edges with sprigs of gold resembling those of coral. In short, so rich and magnificent is the whole furniture of this palace, that it may be said to vie with that which distinguishes the grandeur of an eastern monarch.

There are several other towns in this province, but they are all very insignificant, except one called Tete, which is large and populous, and remarkable for being the residence of the Portuguese jesuits.

Quiteve lies to the south of Monomotapa Proper, and is bounded on the east by Sabia, on the west by Caffraria, and on the south by Manica. The capital city is called Lambave, and is situated about 120 miles from Monomotapa Proper. It is a large and populous city, and the place where the king or governor of the province usually resides.

The province of Manica is bounded on the east by

Sabia, on the west by Cafferia, on the north by Quin-teve, and on the south, by the river de Spiritu Sancto, or the Holy Ghost. The capital town is called after the name of the province, but it is a small place, and very poorly inhabited. The river of the Holy Ghost, by some called Manica, springs from the mountains of Lupata situated in 19 deg. south lat. and 26 deg. east long. It runs first from north to south, after which it bends its course to the south-east, then walks along the kingdom of Manica, and empties itself into a small gulph, which immediately communicates with the sea.

Inhabana lies southward from the above province under the tropic of Capricorn, so that the air here is exceeding sultry. The capital town is called Tongue, which, though small, is very populous, owing to the number of Portuguese that reside there.

The province of Inhamior is very extensive, but it doth not contain any thing that merits particular notice. Its chief town is of the same name, and is the constant residence of the king, or governor of the province.

Sabia is also very large, and is well watered by several excellent rivers, one of which is called Sabia, and the other Aroc. On the coast of this kingdom is the island of Boticca, and the capes of St. Sebastian and St. Catharine.

With respect to the climate of Monomotapa, it is much more wholesome than many other parts of Africa, and the soil is to fertile that it produces a great plenty of the principal necessaries of life. It abounds with pasture grounds, on which are bred prodigious quantities of cattle, especially oxen and cows. The chief grains are rice and millet, and they have plenty of various kinds of tropical fruits. In the woods and forests are great numbers of wild beasts, particularly elephants, the latter of which the natives kill not only for their flesh, but also for their teeth: the former furnishes them with food, and the latter they make considerable advantage of by selling them to the Portuguese.

The rivers of this country are very numerous, and on the banks of most of them grow many fine trees and sugar-canes without any culture. They abound with a variety of excellent fish, and in some of them is found gold that is swept away from the mines through which they run in the more inland parts of the country.

The natives here are in general tall, well-shaped, strong, and healthy: they are quite black, and have woolly hair, which they ornament with a variety of trinkets. They are of a very sprightly and docile disposition, notwithstanding which they are fond of being engaged in war, and prefer that employment to any other. The poorer sort are brought up to diving, and their chief business is to get the sand or mud from the bottom of the rivers, ponds and lakes, from which they separate the gold that is intermixed with it, and sell it to the Portuguese in exchange for cotton and various other articles of merchandise.

The dress of the common people consists of a piece of cotton cloth of various colours, which is fastened round the waist, from whence it reaches to the knees, but the upper part of the body is entirely naked. The garments of the better sort are of the same form, but much richer, being made of Indian silks, or of cotton embroidered with gold, over which they generally wear the skin of some wild beast.

Their common food is the flesh of oxen and elephants, with bread made of rice or millet, which is baked into thin cakes; and their drink is either four milk or water. The better sort use strong liquors made from honey, millet, rice, and several sorts of fruits; but they mostly esteem palm-wine, which is reckoned a royal liquor, and greatly used at court.

Polygamy is allowed here, as in most other parts of Africa, every man being permitted to take as many wives as he can maintain; but the first wife is the principal, and the children borne by her inherit the father's estate.

They pay a religious worship to the dead, every one preferring the bones of the most distinguished of his family. These they hang up in a court, and know to whom they belonged by fixing certain marks on them. Every seventh day the relations go and visit them, being all dressed in white, which is the mourning of the country. They spread a table before them with provisions, then pray to the deceased for the king's prosperity, and

afterwards sit down and regale themselves, which they look upon as the greatest honour that can be paid to the defunct.

Some of the inhabitants here profess the Roman Catholic religion, to which they have been converted by the Portuguese; but the principal part of them are idolaters, and practice the most superstitious maxims. They hold a festival on the first day of every new moon, as also on the anniversary of the emperor's birth. They shew a singular veneration for a certain virgin, whom they call Al Firoo, and have temples erected in honour of her: they have also many nunneries, in which some of them confine their daughters to perpetual celibacy.

The king, or emperor of Monomotapa, has a prodigious number of wives, the principal of whom are the daughters of some of his vassal princes; but the first only is called empress, or queen. He always wears the same kind of dress, which consists of a robe made of a silk stuff manufactured in the kingdom; it reaches from the waist to the knees, and is fastened with a girdle richly bedecked with diamonds and other precious stones. He has also a brocaded mantle over his shoulders, and on his legs he wears buskins, richly wrought and embroidered with gold, pearls, &c. His neck is decorated with a magnificent karkanet, or collar, enriched with diamonds, rubies, emeralds, and other precious stones; and on his head is a turban, the band of which is ornamented with the same valuable materials.

He is exceeding fond of palm-wine, great quantities of which he always keeps by him in vessels made of horn, curiously wrought; but he generally mixes with it manna, musk, or some other high-scented perfumes, of which also the courtiers and better sort of people are great admirers, and use them not only in their victuals and drink, but also in their apartments, walks, &c.

The princesses and ladies of the highest rank always dress the emperor's victuals, and bring and serve it at his table: they discharge this business in their turns, and think it the highest honour to be so employed. During his meal, he is accompanied by a band of musicians; but these, before they come into his presence, must be hood-winked, or have a veil before their faces, to prevent their seeing him either eat or drink. He is commonly attended also by a great number of officers, who keep a most profound silence, except when he drinks, or happens to sneeze or cough, at which times one of them cries aloud, "Pray for the health and prosperity of the emperor!" as soon as the words are repeated they all kneel, then rise, and testify their joy by the loudest acclamations.

When he goes abroad he is generally carried in a stately sedan or chair, over which is a magnificent canopy richly embroidered, and bespangled with pearl and precious stones; and if the weather happens to be cloudy or misty, four lighted torches are carried before him to clear and perfume the air. He is always attended by a prodigious retinue, besides his own guards, and a numerous band of musicians. On these occasions his subjects pay him the most profound homage and respect, wishing him all imaginable success and prosperity, and shewing their attachment to him by sacrificing, at proper distances on the road through which he passes, a deer, or some other victim.

As the emperor has many powerful vassals, far remote from his capital, he takes care to bring up their successors at his court as hostages of their fidelity. They have colleges and academies appropriated for their education at his expense, and he endeavours to win their affection by the greatest acts of munificence.

He also takes great pains to preserve the respect of his subjects: he exacts no taxes or tribute from them, instead of which he is satisfied with a trifling present when they apply to him for any particular favour. This is an universal custom from an inferior to a superior of every rank or denomination, and is esteemed the highest mark of respect that can be shewn. If at any time he orders his subjects to labour either at the gold mines, or any other service, as is sometimes the case, he always sends them cows and other provisions, so that instead of attending with reluctance, they obey his commands with the greatest cheerfulness.

His ministers and officers, both civil and military, as well as his soldiery, who subsist by his pay, are indeed obliged, instead of taxes, to pay him a kind of service of seven days in every month, either in cultivating his grounds,

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or any other work he thinks proper to employ them in; and the lords and nobles are also bound to the same service when required, unless exempted from it by some particular privilege granted to their family or office.

The emperor maintains a numerous army of foot, for he has no cavalry, there being but few horses, and those not fit for the purpose, throughout his dominions. The weapons used by the soldiery are, bows and arrows, the javelin, scymetar, cutlafs and dagger, and some of them carry a hatchet, all which they handle with great alertness, being trained up to it from their youth. Wherever the emperor encamps, they always erect a large wooden house, in which a fire must be kept constantly burning during his stay. Neither he nor any of his soldiers are permitted to wash their hands or face while the war continues; and when it is over, and they have gained a complete victory, the spoil is divided, the emperor reserving one part to himself and distributing the rest in proportionable shares to his officers and men. This equitable distribution has an excellent effect, as it animates the men, and makes them fight with distinguished intrepidity.

The laws of this country are very few, and so little occasion is there for the confinement of criminals, that there is not a single prison throughout the whole empire. Justice is administered in every part of it with the greatest expedition: the judges hear the reasons and depositions on both sides, and then pronounce sentence, which the emperor either confirms or annuls; and every criminal is executed in the open fields immediately after conviction. If the complaint or crime be of such a nature that it cannot be so quickly adjudged, and there be any danger of the person accused making his escape, he is ordered to be tied to a tree, and a guard is set over him till he is either acquitted or condemned. Those found guilty of murder are punished with death; but in trifling matters they only inflict corporal punishment, which is done by giving the party a certain number of strokes with a knotted cord, according to the nature of the crime.

Before we quit this empire it may not be improper to give some account of the gold mines in the inland parts, which have produced such considerable advantages to the Portuguese. The chief of these are in the province of Manica, near the capital of the same name. They extend themselves through a large spacious champaign, wild, sand and barren, about nine miles in circumference, and surrounded with high mountains. They are situated about 150 miles west of the mart, or place where the commerce for it is carried on. The natives that work at them find great difficulty in gathering the metal, which is here in dull for want of water to separate it from the earth, so that they are obliged to take the whole as they dig it out to other distant places, where they keep large cisterns and reservoirs for that purpose. They have one convenience, however, which is, that they need not dig deeper for the ore than six or seven feet, all the rest beneath being a hard solid rock.

Besides the above, there are other mines in different

parts of the empire that produce excellent metal, particularly those near Batua, a small place bordering on the province of Manica, and extending itself from the Mountains of the Moon to the river Magnico, whose governor is a vassal to the emperor. These mines are reckoned the most ancient in the whole empire, on account of some castles in their neighbourhood, which carry the greatest marks of antiquity, and are supposed to have been originally built as a safeguard to them. The most distinguished of these buildings is situated in the middle of a large spacious plain, and surrounded by the mines above-mentioned. Its walls are not high, but of the thickness of twenty-five feet; the stones are laid regularly one upon another, but without either cement, or any other materials to fasten them together. On the front, just over the great gate, is a larger stone than the rest, and upon it an inscription in characters, or rather hieroglyphics, which are so unintelligible that no person hath been yet able to decypher them.

At some distance from this building are several others, all situated on some eminence or rising ground, and amongst them is a tower about 70 feet high. The natives, being unable to conceive how such structures could be raised, imagine them to be the works of demons.

Between the mines and the sea-coast are several considerable places, where fairs and markets are held for the sale of gold, particularly at those towns which lie on the river Zezebe and Cuama, and where the Portuguese have built fortresses to keep the natives in awe, who come to those markets to exchange their gold for European and other commodities. In each of these markets they have an officer of their own, who decides all contests and differences that arise about their traffic; they have likewise, in most of these towns, churches and monasteries of the Dominican order.

The emperor of Monomotapa first permitted the Portuguese to build their forts here, in gratitude for the service they had done in contributing to reduce some revolted vassals to return to their obedience, as well as to enable them, on all such exigencies, to be near at hand to assist him. This was about the year 1640, since which time they have been on such good terms with the sovereigns of the empire, that they have made themselves masters of a track of land on both sides the river Cuama for above 160 miles; besides which they have obtained some of the most considerable mines in the empire, and engrossed the whole commerce to themselves, not only of the coasts, but also the inland parts.

The commodities which they bring the natives are chiefly cloths of various sorts, glass beads of different sizes and colours, and other trifling trinkets; in exchange for which, besides gold, they receive great quantities of ivory, furs of sundry wild and tame beasts, and other valuable articles, which makes their commerce here very advantageous.

C H A P VIII.

S O F A L A.

THE kingdom of Sofala is very extensive, and, like the empire of Monomotapa, is remarkable for containing many excellent mines of gold. It is bounded on the east by the Indian sea, on the west by the province of Manica, on the north by the empire of Monomotapa, and on the south by the kingdom of Sabia. It is, properly speaking, a continued coast, extending itself from the river Cuama on the north, to that of Magnico, or Del Spiritu Sancto, on the south. The inland parts are very trifling in extent, being confined on the

west by the empire of Monomotapa, notwithstanding which the whole kingdom is computed to be at least 2250 miles in compass.

This country is well watered by rivers, the most considerable of which are the Cuama and the Del Spiritu Sancto, both of which are supposed to take their rise from the lake Goyama. The former received its name from the Portuguese, but it is generally called by the natives Zambeze. It receives in its course, among others of less note, the Mangania, Mazeno, and Suabo; and after being divided

divided into two branches, discharges itself into the Indian sea at four channels, from north to south, distinguished by the names of Kilimano, Linda, Cuama, and Luava. It is navigable upwards of 150 leagues, and hath many large islands besides those formed by its several channels. This river wathes down great quantities of gold, which the negroes gather when the waters are low, by diving to the bottom of such parts of it as, from practice, they know contain the greatest abundance. They bring up the mud in buckets, which, being properly levigated, easily discovers the metal.

On the coast are several capes, the principal of which are called Corientes, St. Catharine and Sebastian. The former is situated under the 23d degree of south latitude: it is noted for the many rocks, sands and shelves that lie between it and the island of St. Laurence, or Madagascar, and which cause frequent shipwrecks along that channel.

The climate of this kingdom is exceeding unwholesome, occasioned by the vast number of marshes, which being in summer dried up by the scorching heat of the sun, infect the air with pestilential steams. The soil, from the mouth of the river Del Spiritu Sancto to Cape Corientes, is very uneven, barren, and desert; but from thence to the mouth of the river Cuama, it is very fertile, and produces great plenty of several sorts of grain, particularly rice and millet; in some parts of it there is also excellent pasturage, and the cattle bred here are larger than in any other part of Africa. The inland parts abound with various sorts of wild beasts, but particularly elephants, great numbers of which are annually killed by the natives, not only for the sake of their flesh, which is the chief part of their food, but also for their teeth, which they sell to great advantage to the Europeans. The number of these animals destroyed here by the natives is said, one year with another, to amount at least to 4000.

The inhabitants of this kingdom are in general well-shaped, and have short curled hair: they cover themselves only from the waist to the knees, with a garment made of silk or cotton; but they adorn their arms, wrists, legs and ankles, with rings of gold, amber, or coloured beads; and the better sort wear a turban on their heads, and have swords by their sides, the handles of which are made of ivory curiously inlaid with precious stones.

Their food consists of the flesh of elephants, large and small cattle, and fish, with which the rivers abound; and instead of bread, they use rice and millet. The drink of the common people is water, but the better sort have a kind of beer, which is made of rice and millet; they have also some strong liquors made from honey, palm and other fruits.

They mostly speak the language of the country, but they also understand the Portuguese and Arabic. The coasters in general speak the latter tongue, which is indeed their natural language, for they are not the original natives, but the descendants of the Arabs, who left their native country, and settled themselves more or less upon this whole western coast.

The king and his court, with a great number of the principal people, are also the descendants of the Arabs, and not only speak that language, but also strictly profess the Mahometan religion; but the original natives are permitted to retain their ancient customs, as also their religious maxims, the latter of which are much the same as those practised in the principal parts of Africa.

The metropolis of this kingdom, and the only place of any note in it, is called Soiala, pleasantly situated on a small island at the mouth of the river Cuama. Before the Portuguese visited this part of the coast, it was a very inconsiderable town, neither large nor walled, but fenced only with a thorny hedge; since their arrival, however, it has been greatly improved, and is now a very large and populous place. The Portuguese have also built a strong fortress here, which is of infinite service to them, as it secures their ships in the harbour when they stop here in their passage to and from India. The articles they purchase of the natives are, gold, ambergris, slaves, and elephants teeth; in exchange for which they supply the natives with silks, stuffs, cotton, glass beads, and other such trinkets. Both the fortresses and island are tributary to the king of Portugal.

Near the town of Soiala are two others on the coast, one of which is called Harlema, and the other Dardema; there are also several villages, but they are all insignificant places, and do not contain any thing that merits particular notice.

The king keeps a great number of soldiers, who are all paid in gold dust, each according to his rank. Their original weapons were bows and arrows, the scymetar, javelin, dagger, and hatchet; but since the arrival of the Portuguese they have been taught the use of fire-arms, of which they are very fond, and exercise them with great dexterity.

The inhabitants of Quiloa, Mombaza, and Melinda, come to this country in small boats called tambues, with stuffs of blue and white cottons, silk stuffs, yellow and red ambergris; which they exchange with the people here for gold and ivory; and these again sell them to the inhabitants of Monomotapa, who give them gold in return, without weighing it, so that the profit of the exchange is very considerable. This is the reason that when the Monomotapans come to purchase these articles, as soon as the Sozialans perceive their vessels at sea, they signify their joy, and bid them welcome, by lighting fires on the shore.

It is said that the gold mines of this kingdom yield above two millions of metgals per annum, each metgal amounting to fourteen livres; that the ships from Zidm and Mecca carry off above two millions a year in time of peace; and that the governor of Mosambique, whose office lasts but three years, has above 300,000 crowns revenue, without including the soldiers pay, and the tribute annually paid to the king of Portugal. From hence many learned men are of opinion that this is the Ophir, whither Solomon sent ships every three years from Esiogeler to fetch gold; Esiogeler being thought to be Suez, a sea-port on the Red Sea. This conjecture is supported by the remains of several stately edifices, which are found in the different parts where the gold mines are situated, and from their appearance are supposed to have been originally palaces or castles built by that opulent prince the king of Israel. It may also be confirmed by the authority of the Septuagint, who translate the word Ophir (1 Kings ix. 28.) into Sophira, which has some resemblance to its present name of Soiala. As a farther confirmation of these conjectures, Lopez, in his voyage to India, says, the inhabitants of this country boast that they have books which prove that in the time of Solomon the Israelites sailed every third year towards these parts to fetch gold.

C H A P. IX.

M O N O E M U G I.

THIS is also a considerable empire, but being an inland country, is very little frequented by the Europeans. It is bounded on the east by part of Zaangubar, on the west by Matamba and Makoko, on the north by Abyssinia, and on the south by the empire of Monomotapa.

What particulars we have relative to this empire are chiefly founded on the authority of the Negroes, who carry on a commerce with it, European travellers not daring to venture themselves in it, not only by reason of the unwholesomeness of the climate, but also for fear of the inhuman Jaggas, who infect the more interior parts

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of it, and massacre all that happen to fall in their way.

The extent of this empire cannot be ascertained, but that it is very great appears from the distance of its confines. The emperor is a powerful and rich prince, and hath subdued most of the petty kingdoms about him to obedience; but some of them, especially on the north side, frequently revolt, and put themselves under the protection of the Abyssinian or Monomotapan emperors. He is said to have many rich gold, silver, and copper mines in his dominions, by means of which he carries on a kind of commerce with those two empires, as also with some of the eastern coasts, with whom he is forced to exchange gold for Indian and European commodities, for want of having some sort of his own on either the eastern or western sea. This obliges him to preserve a constant friendship with the maritime kingdoms of Quiloa, Mombasa, and Melinda, whose merchants furnish him with a variety of silks, cotton cloth, and other such merchandises. He also lives in friendship with the grand makoko, another prince on the north of him, on account of the Negro merchants who trade with the Portuguese, and by passing through his dominions carry on a considerable traffic with him and his subjects.

The empire of Monoemugi is divided into five kingdoms or provinces, all of which are governed by petty princes subject to the emperor. The names of these are as follow, viz. Mujaco, Gingiro, Cambate, Alaba, and Monoemugi Proper.

Mujaco is bounded on the east by Abyssinia, on the west by Congo, on the north by Nubia, and on the south by Makoko. It is a large kingdom, but very poorly inhabited, neither does it contain any thing that deserves particular notice.

Gingiro, which is also a very large kingdom, lies between Narea, the most southern kingdom of Abyssinia, and Makoko and Cambate. Father Anthony Fernandez, who travelled through this kingdom, says, the king preserves an extraordinary dignity, and that he contends with the sun; for which reason he never goes abroad, or gives audience, but before the sun rises, alledging that two suns cannot appear at once. His palace, says he, is no better than a cottage, which, when he dies, is always burnt, and the successor has a new one built for him, which is dedicated with the blood of two or three men of a certain family killed at the door, and on that account the said family is free from all other duties, which are so heavy, that they render this cruel composition acceptable; for when the king buys any thing of foreign merchants, he pays them in slaves, and these are the sons and daughters of any family, which he takes at pleasure without any contradiction.

Cambate, the third division of this empire, joins to the above kingdom on the west, and is bounded on the east by Alaba, on the north by Abyssinia, and on the south by Makoko. This country pays a voluntary acknowledgment to the emperor of Abyssinia. The principal town in the kingdom is called Sangara, but it is a very poor place, and wretchedly inhabited.

Alaba is a very large kingdom, and situated to the east of Cambate: it reaches to the coast of Zanguebar, and is inhabited by a cruel people called Gallas. The prince is a Mahometan, but many of his subjects are idolaters, and of the worst sort, for they offer human sacrifices.

Monoemugi Proper, the last province of the empire, is

bounded on the east by Congo, on the west by Tranquebar, on the north by Monomotapa, and on the south by Makoko. This is the largest division of the whole, but is not otherwise remarkable, except from its being the residence of the emperor.

The chief production of this country, exclusive of the respective mines of gold, silver, and copper, are, palm-wine and oil; and honey is here so plentiful, that the Negroes cannot consume one third of it, so that they suffer the rest to be lost. The great misfortune is, that the air and climate is so unwholesome, that no missionaries, or other Europeans, dare venture so far into the inland parts, more especially, as we before observed, on account of those desperate cannibals the Jaggas, who infect them.

The natives here dress themselves in silks and cottons, which they buy of strangers, and wear collars of transparent beads brought them from Camboya: these beads serve also instead of money, gold and silver being so common that it is considered by them as of no value.

With respect to the laws, customs, ceremonies, and other particulars relative to the people, we have not any account; all we farther know is, that they are most of them idolaters, and in their dispositions are refractory and cruel.

The Portuguese inform us, that on the east side of this empire there is a great lake full of small islands, from whence issue several rivers. They say that these islands are inhabited by Negroes, and that they abound in all sorts of fowl and cattle.

The authors of the Universal History, in their observations on the little knowledge attained of this empire, and the parts that border on it to the southward, say thus: "The farther we move southwards towards the Cape of Good Hope, the farther we may be said to travel in the dark; though all our maps unite to embellish both coast and inland with such prospects, and pompous names of empires, kingdoms, and countries, crowded close to each other, as might induce an unwary reader to imagine those countries to be as fully known as those of Europe; and were he to compare the vast shew in those maps with the little he finds in the relations and accounts of the African writers, he might be apt to conclude from the former, that the far greater and most considerable part of the latter, like those of the ancients, have been unaccountably lost or destroyed. And this we think ourselves bound to apprise our readers of, lest they should be induced to ascribe our leaving over such a vast tract of land, overlooking so many seeming-considerable kingdoms and states, to our neglect, rather than to what it is really owing, the want of proper intelligence, and to lose their time in a fruitless search after them, amongst that variety of authors that have written on this part of the world. The truth is, the Arabs, as well as the natives who inhabit this whole eastern coast, are too jealous of, not to say incensed against, all Europeans, to give them any intelligence of the inland parts; much less to let any of their missionaries penetrate into them, as they have more luckily done in the western. So that all the knowledge we have been able to get of them is chiefly founded on the precarious report of those trading coasters, and extends little farther than the names and situations of those kingdoms, which make so fine an appearance in our maps; and might probably be represented by them in such a light as rather to deter than encourage strangers to attempt any farther discoveries about them."

C H A P. X.

Z A N G U E B A R.

THIS country is called by some Zangibar, but by the Arabs Zanguebar, from the word Zangue, which, in their language signifies black, all the inhabitants being of that colour. It is bounded on the east by the Indian Ocean, on the west by Monoemugi, on the

north by Anian, and on the south by the river Cuama, which separates it from Monomotapa. It is very disproportionate in its extent, being 1200 miles in length, and not more than 350 in the broadest part.

The coast of Zanguebar is very extensive, and in the

course of it has many rivers and islands. This part of the country is best known to the Europeans, owing to the conquests made here by the Portuguese. The inland parts consist of a large, barren, and unhealthy track, the lands lying low, and intersected by rivers, lakes, thick woods, forests and marshy grounds. Most of the inhabitants are Arabs, they being the descendants of those who were banished here from their own country, on account of their adherence to the sect of Ali, of which they are still zealous professors.

Among the rivers that water this country is that called Kilmanzi, or Quilmanca, the latter of which name was given to it by the Portuguese, from a fort and town so called, built by them at the mouth of it. This river hath its source near the mountain of Gravo, in the kingdom of Narca, subject to the Abyssinian empire, and near a village called Bochia, or Boxia; it is one of the most considerable in all this part of Africa, especially on account of the length and vast winding of its course, making a kind of circle toward the north and east, as it were to inclose into a kind of peninsula the kingdom of Gingiro, and divides the settlement of the wild Jaggas from Abyssinia; and thus far it is called by the name of Zebea. After this it winds its course through the country of the Makorites, which it leaves on the east side, then crosses the equinoxial line, continues its course along the coast of Zanguebar, and discharges itself into the ocean in the kingdom of Melinda. This river is by most authors supposed to be the Rapte, mentioned by Ptolemy in his description of the coast of Africa.

The continental part of Zanguebar is divided into two kingdoms, namely, Mofambique and Melinda.

The former of these kingdoms is divided into several provinces and lordships, each of which has a peculiar dialect to itself. The climate here is exceeding sultry and unwholesome, but the soil is very fertile, producing plenty of millet, rice, and several sorts of pulse; as also abundance of orange and lemon trees. It abounds likewise with wild beasts, particularly boars and elephants, the latter of which are so numerous that the inhabitants are obliged to kindle fires round the fields to prevent them from devouring the corn; nor dare they go abroad at night without carrying lighted torches in their hands to frighten them away. They have likewise here great plenty of black cattle, and in some parts of the country are gold and silver mines.

The inhabitants of Mofambique are of a low stature, very black, and have short curled hair; they are naturally cruel, deceitful, and great enemies to strangers; but as they are very fearful, the Portuguese keep them under tolerable subjection. The men go quite naked, except only a small piece of cloth fastened round the waist; but the women have a kind of petticoat of coarse cotton cloth, which reaches from the waist to the knees. Their ornaments consist in three or four necklaces of coral beads of several colours, with brass rings in their ears, and bracelets of the same metal on their arms. They ornament their bodies by making incisions in different parts, in which are represented the figures of birds and animals.

Their towns are very small, and the buildings low and despicable. Their common food is the flesh of elephants, with bread made of millet and rice; from the latter of which they also make a kind of beer.

The chief wealth of these people consists in gold, ebony, ivory, and slaves, all which they sell to the Portuguese; only, for they will not suffer any other foreigners to enter their country.

With respect to the religion of these people, some of them are Christians, and others Mahometans; but the principal part of them are idolaters, and use all those superstitious and ridiculous maxims practised in other idolatrous countries.

Adjoining to the kingdom of Mofambique are two small districts, called Mongalo and Angos: the former is situated near the mouth of the river Cuama, and is chiefly inhabited by Arabs; the other is also situated on a bank of the same river, about 160 miles from the former. Both these places are fruitful, producing abundance of rice and millet, as also great quantities of cattle. The inhabitants are chiefly Mahometans, but intermixed with Negroes, who are idolaters, and remarkable for the lowliness of their stature. They have no covering to the

upper part of their bodies, but round their waists they wrap pieces of cotton or silk; and some of the better sort wear a turban on their heads.

The people of both these places carry on a commerce with the inhabitants of Monomotapa in gold, elephants teeth, gums, &c.

The kingdom of Melinda is situated partly under the equinoxial line, and partly on both sides of it; for its southern boundaries lie under the 2d deg. and 30 min. south latitude, and its northern extremity extends to the river Quilmanzi, the mouth of which lies some minutes to the north of the equator. Its extent westward is not certainly known, but it is supposed to be bounded on that side by the country of the Mollegayas, a barbarous race of the Caffres, and on the east by the western ocean.

As this kingdom is well watered by rivers, the soil is in general very fertile, and produces great abundance of the principal necessaries of life. It abounds also with a variety of fruit trees, particularly orange, palm and citron trees, the latter of which constantly perfume the air with an odoriferous scent. They have likewise several sorts of cattle, with plenty of game and poultry. Some of their sheep are remarkable for having large tails, which, upon an average, weigh from 20 to 30 pounds. They have but little wheat or rice, so that instead of bread the poorer sort use potatoes, which are here exceeding large, fine, and in great plenty.

The inhabitants of this kingdom greatly differ in their complexions, some of them being quite black, some of an olive-colour, and others almost white, particularly the women. The common people wear only a loose piece of cloth about their waists, but the better sort have a garment made of cotton or silk, which reaches from the waist to the knees, and on their heads they wear a turban. The ladies of quality always appear in silk, and ornament their necks and arms, the former with strings of gold, and the latter with bracelets made of the same metal.

The city of Melinda, the capital of the kingdom, is situated in a very agreeable plain, and contains a great number of houses, most of which are well built with freestone. It is the residence of the king, and in it are a great number of rich merchants, who trade with the Indians of Cambaya in gold, ivory, copper, quicksilver, and all sorts of stuffs. The Portuguese are so numerous in this city, that they have built no less than seventeen churches and chapels in it; and before one of the churches they have also erected a stately cross of gilt marble.

The king's palace is a very spacious edifice, built of stone, and neatly ornamented; the apartments within are large, and decorated with very rich furniture. The king is an arbitrary monarch, notwithstanding which he is greatly revered by his subjects, whose affection he obtains by being always ready to listen to, and redress their complaints.

Whenever he goes abroad he is carried in a sedan, on the shoulders of four of the greatest men in his kingdom, and incense and other perfumes are burned before him as he passes along the streets. When he goes on any particular expedition, he rides on a horse richly caparisoned, amidst the universal acclamations of his people. On these occasions the priests sacrifice a hind before him, and whilst the king's horse is passing over it, they observe very narrowly the motions of the victim's entrails, and from these observations they pretend to foretel whether his expedition will be attended with success. They also offer a sacrifice of the same kind, and with the same views, whenever an ambassador arrives from a foreign prince, to treat with the king on any important business. At every town the king enters, he is always met by a number of beautiful women, some of whom present him with flowers, and others go before him scattering various kinds of perfumes; some of them make a kind of music by beating sticks upon brass basons, while others join the melody of their voices with the sound of other instruments, singing the praises of the king; in short, they all endeavour, to the utmost of their abilities, to please and divert him as he passes.

The laws of this country are but few, and those wholly vested in the power of the king. If any one is found guilty of murder, he is immediately punished with death; but thefts and trifling offences are punished only by fine. If any of the king's grantees are detected in having im-

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posed falsties on him, they are either sentenced to pay a fine, or to receive a number of blows from the king's own hand, more or less, according to the greatness of the offence; in the latter case, the method of inflicting the punishment is thus; they strip the criminal naked, and lay him on the ground, in the apartment of the palace assigned for that purpose; the king then gives him a number of blows on his back and breech with a kind of whip made with two long pieces of leather fastened to the end of a stick: as soon as the king thinks he has sufficiently scourged him, he desists, when the criminal rises, puts on his cloaths, kisses the king's feet, and thanks him in the most respectful and submissive manner. After this the king orders him into his presence chamber, when he grants him a pardon in the presence of his whole council, and forbids every one from reflecting on him for what has passed: the criminal is then conducted out of the palace with great pomp, perfumed torches being carried before him by the rest of the nobles. Those who calumniate their neighbours are also chastised in the same manner; but when this happens among the lower rank of people, the punishment is inflicted by the king's officers.

The weapons used by the people of this kingdom are bows and arrows, darts and spears. They are said to be the best soldiers on the whole coast of Zangubar; notwithstanding which they would certainly have been overpowered by their neighbours, who have made several attempts on them, had it not been for the protection they have constantly received from the Portuguese.

Some of these people are Mahometans, but the principal part are idolaters. The Portuguese have made but few proselytes in this kingdom, the people being obstinate in preserving their own religious principles. The former have used many efforts to bring them to a sense of Christianity, but as these have proved ineffectual, they have long since desisted from any farther attempts, and now satisfy themselves with the enjoyment of exercising their own religion without controul.

On the coast of Zangubar are many islands, but as a description of these would here be inconsistent with our plan, we shall postpone taking any farther notice of them till we have inspected the remaining part of the African continent, when they will naturally follow in the course of the large catalogue of islands with which the greatest part of this quarter of the Globe is surrounded.

C H A P. XI.

The Republic of B R A V A.

THIS is the only republican state on the whole coast of Africa. It is pleasantly situated on the coast of the same name, being bounded on each side by a river, supposed to be two branches of the great river Quilmanca. Its extent inland is very trifling, and the chief thing that renders it remarkable is, its capital, which is called Brava, and situated in the 11th degree of north lat. between the two rivers abovementioned, where it has a tolerable good harbour. It is a large city, and, with the whole republic, was founded by seven Arabian brethren, who fled hither to avoid the impending danger that threatened them from the tyranny of their king, one of the petty monarchs of Arabia Felix.

The city is surrounded by strong walls, and is otherwise well fortified. The houses are very spacious, and built after the more easy style: they are chiefly inhabited by rich merchants, whose principal traffick consists in gold, silver, cotton, and other cloths, elephants teeth, gums and other drugs, particularly ambergris, with which this coast abounds.

The government of this republic is aristocratical, the inhabitants having a right to chuse twelve Chiefs from among the most ancient families, whom they trust with the management of all affairs, and the administration of justice.

The inhabitants are chiefly Mahometans, but subject to the king of Portugal, to whom they pay an annual acknowledgment.

The manner in which this republic became tributary to the Portuguese is thus related: Tristram de Cugna admiral of the Portuguese fleet, having set on shore at Melinda three embassadors, sent by king Emanuel to the emperor of Abyssinia, and recommended them to the care and protection of the king of it, continued his course northward along the coast, till he came to the city of Brava, where he cast anchor at the port. Here he dispatched, according to the Portuguese custom, one of his officers, named Lionel Codigos, to wait on the heads of the republic, and offer them peace, and the friendship and alliance of the king his master. To this the Chiefs answered, that they had no objection to enter into such a treaty; but this answer was only a piece of dissimulation, and calculated to detain the fleet to its destruction, the season being then near at hand when such boisterous winds usually blew in these parts

as would dash in pieces all their ships, even in the very harbour.

Cugna, having discovered this artifice, resolved immediately to assault the city. Accordingly, before day-break, he drew up his men on the shore, and formed them into two lines, the first whereof consisted of 600 men, the command of which he gave to Alphonso Albuquerque, whilst he reserved to himself the command of the others, which consisted of about 600 soldiers.

Brava was at this time garrisoned by 4000 men, half of whom immediately sallied out against them. The conflict was severe on both sides; but the Portuguese charged them with such fury, that they found themselves obliged to give ground, and made a very regular retreat into the city; after which they shut all the gates to prevent the enemy from following them.

The Portuguese immediately surrounded the place, examining, with the utmost diligence, where they could best force an entrance; but were all that time terribly annoyed from within by burning torches, and other missile weapons.

In the mean time Albuquerque having discovered a weak part in the wall, began his attack there, but was quickly opposed by the besieged, who stocked thither with all speed, and defended it with surprising intrepidity. The contest was kept up with great fury on both sides, when, luckily for Albuquerque, the admiral came up, at whose approach the Moors were struck with such a panic, that they fled with the greatest precipitation; whilst the Portuguese soldiers, eager for their prey, would have pursued them into the city, but were restrained by their commanders.

The city, however, was soon after entered, and plundered of a very large and valuable booty, which the Portuguese immediately carried on board their ships. Great numbers of the besieged were slain and wounded, and many of them taken prisoners; but most of these were soon after released. The Portuguese had about fifty of their men killed, and many dangerously wounded, besides eighteen others who perished in the long boat, which, through their insatiable avarice, they had loaded so immoderately as to occasion it to overset. Such, indeed, was the inhumanity of the Portuguese soldiers and sailors, and such their thirst after spoil, that they cut off the arms of seven women to come the more readily at their rings

rings and bracelets; but Cugna, having severely punished the perpetrators of this cruelty, thereby deterred the rest from the like barbarity.

After the city was plundered, Cugna ordered it to be set on fire; and it was soon reduced to ashes in sight of the inhabitants, who stood at a small distance, beholding the dismal spectacle. From this catastrophe they

were forced to become tributary to their conquerors; for the Portuguese would not permit them to rebuild their city, or enjoy their ancient privileges, on any other condition than that of paying the king of Portugal an annual acknowledgment, which they have continued to do from that time to the present.

C H A P. XII.

The Kingdom of MAGADOXA, or MAGADOSKA.

THIS kingdom is situated on the coast of Ajan, and is of considerable extent; reaching from 5 deg. 40 min. of north latitude quite to the equinox, where the river or gulph of Jubo separates the coast of Ajan from that of Zanguebar. It is bounded on the east by the ocean; on the west, by the kingdom of Alaba; on the north by the kingdom of Adel; and on the south, by the territories of Brava. It receives its name from its capital, situated at the mouth of a river of the same name, and which river is called by the Arabs, the Nile of Magadoxa, by reason of its annually overflowing like that of Egypt.

Besides this river, the country is well watered by a number of canals that are cut from it; so that the soil is exceeding fertile, and produces great quantities of several kinds of grain, as also a variety of excellent fruits: it likewise affords good pasturage, for which reason the natives breed great quantities of cattle, particularly oxen and sheep: they have also numbers of horses, and in the inland parts are various kinds of wild animals, particularly monkeys, baboons and apes. The rivers also produce several sorts of fish, which the inhabitants catch without any fear, they not being, as in most other parts of Africa, infested with crocodiles, or any other dangerous animals.

The inhabitants greatly differ in their complexion, some of them being quite black, others of a tawny colour, and some almost white. They are very robust, and of a courageous and warlike disposition. Their weapons are darts and lances, as also bows and arrows, the latter of which are infested with a poisonous quality.

The city of Magadoxa is tolerably large and well inhabited. It is resorted to by great numbers of merchants from the kingdoms of Adel, Camboya, and other parts, who bring hither stuffs of various sorts, as also drugs and spices, in exchange for which they receive of the inhabitants gold, ivory, wax, and other commodities.

The king and his court are all Mahometans, as are also the chief of the inhabitants of the city; but those in the interior parts of the country are all idolaters, and strictly adhere to their heathenish superstitions.

These are the principal particulars we have relative to the kingdom of Magadoxa. With respect to the historical part of it, we have only to observe, that an hostile at-

tempt was made on its capital by the Portuguese fleet, under the command of Admiral Trifiran de Cugna, who, as mentioned in the preceding chapter, reduced the city of Brava to ashes; the circumstances attending which were as follow:

After the reduction of that place, Cugna proceeded as far as the city of Magadoxa, which he caused to be summoned, as usual, to accept of peace and friendship, or, in plainer terms, of subjection and tribute to Portugal. But here he found the inhabitants ready prepared to give him a suitable reception; great numbers of foot were patrolling along the shore, the walls were covered with armed men, and a considerable body of troops were drawn up before the town, which made Codingo, the officer sent with the summons, afraid of going on shore; instead of which he dispatched one of the Bravan captives to assure the Magadoxans that the Portuguese came not to denounce war, but to offer peace to them. They, however, knowing what dreadful execution had been made at the city of Brava, fell furiously upon the messenger, and tore him in pieces: they also threatened to serve Codingo in the same manner, if he offered to land, which obliged him to return to his admiral, and acquaint him with the ill success he had met with, and the insolent menaces of the enemy.

Cugna, upon this information, was so enraged, that he determined to bombard and storm the place, but was happily diverted from his design by the persuasion of his officers and pilots. The former represented to him the natural strength of the place, the number of the garrison, the great plenty of ammunition, and the valour and resolution of the inhabitants: the latter pointed out the extreme danger that must unavoidably arise to the ships, both from the fire of the town, and the violence of the sea, especially as winter was then coming on, and the season for sailing nearly expired; so that if his troops should miscarry in their attempt against the place, their fleet and army must inevitably perish. From these reasonable observations Cugna immediately relinquished all thoughts of attempting the design he had so precipitately formed, and immediately gave orders for sailing to the island of Socotora, where he soon after arrived with all his ships, leaving the brave Magadoxans in the peaceable enjoyment of their own possessions.

C H A P. XIII.

The Kingdom of ADEL, otherwise called ZEILA.

THIS kingdom is bounded on the east by part of the eastern ocean; on the west, by the kingdoms of Dancall and Balli; on the north, by the straits of Babel-mandel; and on the south, by the kingdom of Magadoxa. Its full extent on either side is not certainly known; but along the coast, from east to

west, it is supposed to reach about 160 leagues, and about 72 from north to south.

It receives its second name from its capital called Zeila, which is situated to the south-east of the mouth of the straits of Babel-mandel, near a very spacious and convenient bay. The city is tolerably large, and the streets regularly

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regularly formed: the houses are built of stone and mortar, and are in general very spacious, and divided into convenient apartments. The soil round the city is very barren, and so distressed are they for water, that they are obliged to go many miles to fetch that useful article. At some distance, however, from the city, the country is very fertile, and produces most of the necessaries of life, particularly corn and fruit, which are so plentiful, that the natives have not only a sufficiency for their own consumption, but also export great quantities to the neighbouring countries. They have likewise abundance of excellent cattle, especially oxen, sheep and hogs; and in the woods are plenty of various sorts of game. Besides these, the country also produces gold, ivory, frankincense, and pepper, which the natives sell to the merchants of Arabia and Cambaya, who come hither with cloths, amber, necklaces, glass beads, raisins, dates, &c.

Along the northern coast of this kingdom the inhabitants are of a tawny complexion; but farther to the south they are quite black. Both sexes are strong and well made, and have naturally good constitutions. They go almost naked, having only a loose piece of cloth hanging from the waist to the knees; but they are very fond of ornaments, especially the women, who decorate their arms, necks and ankles with bracelets made of glass and amber beads. The king and nobility are distinguished in their dress from the commonalty by wearing caps on their heads, and having a kind of loose garment, which covers the whole body from the shoulders to the ankles.

The inhabitants of this kingdom are naturally of a warlike disposition, and are frequently at enmity with those who inhabit the remote parts of Abyssinia, as well out of zeal for religion, as in hopes of plunder; the former being all staunch Mahometans, and the latter a pusillanimous sort of Christians, no ways equal to them either in valour, discipline, or warlike weapons. The arms of these people consist chiefly of bows and arrows, lances and javelins, all wretchedly fabricated, and the ordinary sort amongst them have hardly any thing better than long staves sharp pointed at one end; whereas the Adelites are furnished, by the Turks and Arabs, with variety of fire-arms and other offensive weapons, in exchange for which they give them slaves, gold dust, and such other articles as they obtain by plundering their neighbours.

Besides Zeila, there are several other large towns in this kingdom; but the only one that merits any notice is called Barbara, situated at the bottom of a convenient bay, on an island of the same name. It hath been continually a kind of rival in commerce with Zeila, and is no less resorted to by foreign merchants, who carry on the same kind of traffic. It is situate opposite the city of Aden, and was once much more considerable than it is at present, being plundered and a great part of it destroyed by the Portuguese fleet under admiral Tristram de Cugna, mentioned in the two former chapters, who expected to have found a considerable spoil in it, but were greatly disappointed, the inhabitants having had time enough not only to make their escape, but also to carry with them their most valuable effects.

The island on which this town is situated is very fer-

tile, and produces abundance of different kinds of grain, as also plenty of fruits and cattle, great quantities of which are exported by the merchants to foreign countries.

The more interior parts of the kingdom of Adel are chiefly flat, so that they have seldom any rains; but this defect is supplied by the number of rivers that water the whole country. Among these the most considerable is called Hawash, which is very broad and deep, and hardly inferior to the Nile, except in the length of its course; for it does not extend above six miles from its mouth, before it is divided into such a number of canals as to be in some measure exhausted before it reaches the sea. This renders the soil so exceeding fertile, that it produces great plenty of wheat, barley, and miller, as also prodigious numbers of sheep, cows, and other beasts.

The principal traffic of the natives in these parts of the kingdom consists in gold-dust, elephants teeth, frankincense, and slaves, all which they get chiefly from the inhabitants on the borders of Abyssinia, with whom they are continually at war, and miss no opportunities of making inroads into some of their provinces, from whence they seldom return without great quantities of different kinds of plunder. These they convey to the port of Zeila, where they seldom fail of meeting with merchants from Arabia, Cambaya, and other parts, who readily take them off their hands, and in exchange furnish them with cloths of cotton, silk, linen, bracelets, amber, chrysal, fire-arms, and other commodities.

Before we conclude this chapter, it may not be improper to observe, that most geographers have, by mistake, included the republic of Brava, with the kingdoms of Magadoxa and Auel, under the general name of Ajan, though that is but a term accidentally given by the Portuguese to the whole tract of coast called by that name, which extends itself from the heights of Habes-mandel quite to the utmost verge of Africa on that side, or to the cape called Guardafui; and on the eastern side from the said cape, in the 12th degree of north latitude, quite to the equinoctial line, which divides it from the coast of Zanguebar.

All the eastern part of this coast is a mere sandy and barren tract, producing neither corn, grain, fruit, or any animals, except wild ones; for which reason it is generally called the Desert Coast. The northern part of it, however, makes amends, the soil being very fertile, and producing most kinds of provisions, in which the inhabitants carry on a great commerce. It is particularly remarkable for producing an excellent breed of horses, which are chiefly purchased by foreign merchants, in exchange for which the natives take silks, cottons, and other commodities.

On the coast are great numbers of Negroes, who live and intermarry with the Bedowin Arabs (an idolatrous and superstitious sect among those people) and, like them, are inveterate enemies to the Abyssinians, on whom they are continually making inroads. They are brutish, and errant thieves, but more particularly those who live nearest to the trading coasts. They carry on a considerable traffic in gold, slaves, horses, ivory, &c.

C H A P. XIV.

A B Y S S I N I A.

THIS extensive empire is situated under the torrid zone, and lies between the 8th and 17th degrees of north latitude, and between the 31st and 40th of west longitude from London. It is bounded on the east by the Red Sea and the coasts of Abex, or Habesh, which have been dismembered from it, and now make a province of the Turkish empire; on the west by the

river Maley, which divides it from Sharkala, or the country of wandering Ethiopians, and falls into the Nile, after it hath run a considerable way into the Nubian dominions; on the north by the kingdom of Nubia, and on the south by Alaba.

This country has been known by the different names of Abyssinia, Abbedinia, Abassia, and Habessinia, the

latter of which it obtained from the Arabic word Habesh, signifying a mixture, or confusion, it being inhabited by people of various nations. The inhabitants, however, reject these names, and call themselves Itjopians, and their country Manghesta Itjopia, or kingdom of Ethiopia. They are likewise fond of the name of Geer, or the land of Ag-Azi, that is, Freemen, either from the freedom they enjoy under their government, or that which they formerly took of transporting themselves from place to place, for the word carries with it both meanings; and it is beyond a doubt that they originally came hither from Arabia Felix. Some of the antients called this country *Æthiopia Africana*, or *Ocidentalis*, or *Æthiopia sub Ægypto*, in opposition to the eastern or *Asiatic Æthiopia*. The name of *Æthiopia*, however, is rather an epithet than a proper name, and was given by the Greeks to all countries inhabited by blacks. The diversity of names hath heretofore made great confusion, till at length that of *Abyssinia* prevailed, and by which it hath been universally known for ages past.

Before we quit our observations on the etymology of the name of this country, it may not be improper to say something concerning the title that hath been absurdly given to its monarchs, namely, that of *Preflor John*, and which seems to have thus originated. In the kingdom of *Tenduc*, in *Tartaria Proper*, was an antient race of Christian princes, who bore the title of *Preflor*, or *Prebyter John*, as it was corruptly called by the Europeans, though chiefly owing to an epithet, which *Ung-Chiang*, one of the first of those monarchs, either took of *Prebigan*, or was complimented with by his subjects; that word signifying apostolical or orthodox; but which had, by the Europeans, been corrupted into *Preflor John*, on a supposition that he was a priest as well as king. The fame of this monarch was become so great, in the time of *John II.* king of *Portugal*, when the discovery of *India* was made, that he sent *Peter Covillan* by land to make enquiry after him in *India*; but as he could hear nothing of such a prince there, he (being informed that there was a potent Christian emperor in *Africa*) took that country in his way home, and was so kindly treated by the reigning monarch, that he took it for granted this was the kingdom so much sought after, though he could find nothing like the title of *Preflor John*. This point, however, hath produced much controversy among the learned abroad; some affirming the empire of *Abyssinia* to be the real *Preflor John's* country; while others, with much more reason, have treated that notion as absurd and chimerical. As the dispute is more a matter of curiosity than moment, and as it is impossible properly to adjust it, we shall here quit the subject, and proceed to

S E C T. I.

Natural History of Abyssinia.

FROM the situation of this country, it may reasonably be supposed that the climate, in general, is exceeding sultry; but the extreme heat is only felt in the valleys or low lands, for the hills, or ridges of mountains, most of which are of a prodigious height, enjoy an agreeable coolness; inasmuch that there are some parts where the summers are less sultry than in *Portugal*, and others, where the inhabitants are more afraid of cold than heat. This difference of climate, is, however, frequently productive of violent storms of thunder and lightning, which are sometimes so terrible as to be very destructive both to man and beast. These storms are also generally attended with excessive rains, which are frequently so violent, that their streams carry away with them trees, houses, and even hills, whilst all the rivers overflow, and lay the country under water; and after the water retires, the lands and roads are so covered with a thick slimy mud, that they become for some time entirely impassable. But the greatest inconvenience that attends these rains is, that they infect the air with a dangerous malignancy; for, falling on a ground that hath lain dry and almost parched up for a considerable time, they naturally raise such vast quantities of unwholesome vapours, as seldom fail producing some violent distempers, from which, even those that keep themselves altogether at home, are seldom exempted.

The seasons here are, properly speaking, three, viz.

the spring, which begins at the latter end of *September*; the summer, which commences on the 25th of *December*; and the winter, which begins on the 25th of *June*. The summer they divide into two parts, of three months each; the first of which they call *Tzadai*, and is the most sultry and disagreeable; and the other they call *Hagai*, which is much more moderate and pleasant.

As the climates and seasons of this empire differ, so do the winds: some, especially on the high lands and lofty mountains, are very refreshing and pleasant; while others on the low lands, where the air is less agitated, are hot and very unhealthy. They are subject to one in particular, which is rather a hurricane, and is called in their language *Sengo*, or *Serpent*. This is sometimes so violent, that it overturns houses, tears up trees by the roots, and is frequently very prejudicial to the shipping. Notwithstanding these inconveniences, yet this wind has some good tendency, as it clears the air of the lower grounds, which would otherwise stagnate, and prove infectious both to man and beast.

The whole country is intersected with prodigious high mountains, between which are such dreadful precipices as mult naturally strike terror in the beholder. Some of them have very large plains on the top covered with trees and other verdure, and afford springs of excellent water; and some of them are so well cultivated as to produce most of the principal necessaries of life. These mountains are exceeding numerous, and in general so very lofty, that we may justly say with the poet,

“Ridges of high contiguous hills arise,
“Divide the clouds, and penetrate the skies.”

Or, as *Pope* has so less beautifully expressed it,

“Behold the mountains, less’ning as they rise,
“Loft the low vale, and steal into the skies.”

What is very remarkable, these stupendous hills, which the natives call *Dambas*, appear at a distance with a delightful variety of shapes. Some of them resemble pyramids, and others look like towers of various shapes: some are of an exact square, others as perfectly round as if they had been turned or wrought with the chisel. Some again so deceive the eye, that when you arrive at what you supposed to be the top, you discover it to be only the foot of another, equally high, craggy, and difficult to ascend.

In order to form a proper idea of one of these strange natural productions, and the great danger and difficulty there is in ascending them, we shall present the reader with an account of that called *Guza*, situated in the kingdom of *Tigra*, which travellers who come from the *Red Sea* are obliged to cross in going to *Dambara*. This remarkable mountain is thus described by the authors of the *Universal History*: “When you have gained the top, say they, it presents to you a handsome spacious plain, in the midst of which stands another mountain of equal height, which you must also go over, after you have sufficiently refreshed yourself on the fertile and delightful top of the *Guza*. The ascent takes up about half a day’s journey, and goes winding all the way up; the paths are very narrow, and cut into the side of the solid rock; and all the way you go presents you with a most deep and dreadful precipice, the bottom of which cannot be reached by the naked eye, but only offers a gulph, which at once makes the head quite giddy, and fills the heart with a continual dread. Should any of the caravans that keep going up and down these steep and narrow roads chance to meet another in its way, they are in the greatest danger, both man and beast, of being thrown down the precipice, and broken into a thousand pieces before they reach the bottom, unless they take the utmost care in passing by one another. The mules are by far the best for those that ride, because they are the surest footed; but they have an ill faculty with them, that they will always go close to the edge of the precipice, and cannot without great risque be turned to the other side of the road, or be kept to it when they are. What adds still more to the horror of the journey, whether it be up or down the steep declivity, is, that at the bottom of the valley below, there commonly runs a swift torrent of water, with a most hideous roar, which being echoed by the adjacent rocks, and often heightened by loud winds, as well as by the continual trampling of the men and

and beasts upon the rock, increases the horrid din to such a degree, that one cannot possibly hear one's self, much less one another, speak, though ever so loud, or ever so near.

“ But the wished-for summit once attained, (which is reckoned above 300 fathoms perpendicular above the plain top of Guza, and the most difficult part of all the way, being only provided by nature with a sort of steps like winding stairs, two or three cubits high, and uncouth, on both sides of the rock) one is made ample amends by the beautiful prospect it at once presents to the view, which is not that of rugged and intersected peaks above, and deep gaping valleys beneath, as might be expected, but of a small, though delightful, plain, about two miles in compass, and a musket-shot in breadth, and terminated at one end by a new, flat, and upright rock, like the back of a chair, of which this little plain is the seat; so that take the whole mountain together, that of Guza seems to be a kind of pedestal to this; and the latter, which the natives call Lalalmon, represents, in some measure, a chair without arms, the back of which is the upright rock at the end of the plain, which is as perpendicular as if it had been hewn out with a chisel. Along what we may call the feet of this wonderful and supererogatory chair, is pleasantly situated a town of the same name, whose inhabitants make a decent livelihood by helping the caravans to load and unload the beasts of burthen a good part of the way of the craggy ascent before-mentioned, in order to help them to leap from one step to another; so that one would be surprized to see with what facility they make the beasts climb and keep their feet, while they themselves convey their burthens from one stair to another through every difficult part of this extensive ascent.”

There are other mountains in this country of much the same nature with the above, particularly one situated between the kingdoms of Amhara and Oleca. But the most considerable amongst them all is that called by the natives Thabat Mariam, or more properly Taabaha Mar-jam, whose summit greatly exceeds all the rest, and is at the same time very spacious. This remarkable mountain, whose bottom is watered by two large rivers descending from it, hath on its summit seven handsome churches, one of which, dedicated to St. John, is exceeding beautiful, having been formerly the burial place of the Abyssinian emperors: withinside are at this time five monuments erected to the memory of those monarchs; they are covered with tapestry, on which are represented the arms of Portugal.

We cannot quit these singular productions of nature, without taking notice of a remarkable hollow and high rock situated in the kingdom of Gojam, directly opposite to which, at a small distance, is another much of the same height and bulk, so exactly placed by nature, that it echoes back a word barely whispered in the former with amazing force; and the joint voices of three or four persons speaking together, produce a sound not inferior to that arising from the shouts of a numerous army.

- “ Echo in others words her silence breaks,
- “ Speechless herself, but when another speaks.
- “ She can't begin, but waits for the rebound,
- “ To catch his voice, and to return the sound.
- “ Hence 'tis the prattles in a fainter tone,
- “ With mimic sounds, and speeches not her own.”

This country is well watered, having a great number of excellent rivers; the most considerable of these, exclusive of the Nile, which takes its rise here, are as follow:

1. The Tacazee, supposed to be the Astabores of Ptolemy; it rises in the kingdom of Angot, and after many considerable windings, first east, then north, then west, and then north again, discharges itself at length into the Nile. This river, though not so large as that it runs into, is in many places very deep, and abounds with crocodiles and sea-horses, as also that remarkable fish called the torpedo, a description of which has been given in our account of the Cape of Good Hope.

2. The Mareb, or Moraba, which comes down from the coasts of Habash, or Abex, and runs mostly north-west through the kingdom of Tigra, and other provinces, and at last falls into the Tacazee.

3. The Maley, which rises in Damut, and after a course of some score leagues to the westward, turns northward towards Narea, waters Bifamo and Fafela, westward of the Nile, and then disembogues itself into the White River.

4. The Howash, or Ilawache, which runs through the kingdoms of Gan, Fatagar, Bally, &c. and loses itself at last in the sandy desert in the kingdom of Adeli. This river makes ample amends to the inhabitants for the want of rains, as they seldom fall in this part of the country; and being, like the Nile, drawn into numerous channels, enriches all that tract, by watering their fields, and fertilizing their vallies, so that they produce not only plenty of corn and cattle, but also most other articles necessary for the preservation and enjoyment of the inhabitants.

5. The Zebec, which arises in the kingdom of Narra, and is little inferior to the Nile: it takes its course first westward, then eastward, and after that southward; when it surrounds in some measure the kingdom of Gingiro into a peninsula, as the Nile doth that of Gogam; after which it continues its course southward, and at last empties itself into the Indian Ocean.

6. The Bahr el Abiad, or White River, which springs in Bifamo, receives the Maley, and surrounds the kingdom of Changara on the west, dividing it from those of Gorham and Gagoa, and falls into the Nile about 60 leagues below Nubia.

Besides the above, there are great numbers of smaller rivers, the chief of which fall at length into the Nile, and the rest into the Indian sea. From these rivers the people cut canals to water their lands, which in some parts are made so rich and fertile, that they yield two or three crops in one year.

Here are also several large lakes, the most considerable of which is that called by the Europeans Dambea, and by the natives Bahr Tzana, or sea of Tzana, from the chief island in it of that name. This lake is situated in the kingdom of Dambea, and is computed to be about 30 leagues in length, 12 in breadth, and 150 in compass, exclusive of its deep bar, creeks, and other windings. The country round about it is plain, fertile, and pleasant; and the inside of the lake abounds with a multitude of islands of different sizes, the largest of which are inhabited by Abyssinian monks. About seven or eight of these islands contain the remains of large monasteries, which appear to have been formerly stately edifices; and among the natural productions of them are such fine citron and orange trees, as are not to be equalled in any other part of the empire. One of those islands, and the most barren of them all, is called by the natives Dek, and is the place adapted for the confinement of state prisoners.

The natives sail on this lake in flat-bottomed boats, which they call tanceos; they are not made of wood, but of a kind of rushes that grow on its banks, each of which is about the thickness of a man's arm, and about two yards in length. These rushes they call tanhua, the like of which grow also on the banks of the Nile, and are used for the same purposes. These last are those which the antients called papyrus, and were serviceable to them not only in making their paper, but also their boats, sails, and other tackle.

The only inconvenience belonging to this lake is, that it breeds great numbers of sea-horses, which not only endanger the navigation, but destroy the fish, and sometimes make considerable ravages on the land. However, the people that live on its banks, make it their business to destroy these animals, not only to secure their corn and other grain from being destroyed by them, but also for the sake of their flesh, of which they are very fond; they also cut their skins into long straps, called allengas, which they use instead of whips to scourge their horses.

The soil of this country is various, according as the ground is higher or lower, stoney, sandy, or flat; in general, however, it is tolerably good, and those parts in particular that are well watered, produce large crops of wheat, barley, millet, and other grain. But the most remarkable grain here, and which is in some measure natural to the country, is a small one called tell, which in taste and flour greatly resembles rye. It is very thin and slender, and the grain much smaller than those

those of the mustard. The natives make it into bread, and prefer it to that made with any other grain, for which reason they are more careful in the cultivation of it.

They have a great variety of fruits, but those most cultivated are, the black grape, peaches, pomegranates, almonds, citrons, and oranges. They have also a great plenty of roots and herbs, which, notwithstanding the heat of the country, grow naturally. Sugar-canes are likewise very plentiful, and they have prodigious quantities of honey, which is here very excellent, and of many different sorts.

Most of the medicinal plants found in Europe grow naturally here, besides which they have several others peculiar only to this country. Among the latter the most distinguished are those called the amadmagda, and the asaf. The former of these hath the specific virtue of healing dislocated or broken limbs, and of drawing out splinters of broken bones left in the flesh. The latter is a most singular antidote not only against all poisons, but likewise all venomous creatures, inasmuch that the very touching them with it stupifies and deprives them of all their powers; and what is still more surprizing, it is said the very shadow or scent of it affects the most poisonous serpents, that their limbs are immediately benumbed, their venom is no longer poisonous, and they may be handled without the least danger. This extraordinary plant is of infinite service in those parts, as there are prodigious numbers of serpents, one sort of which is so singularly prejudicial, that even its breath only, at several yards distance, generally proves destructive: they are short, but remarkable thick, especially about the middle; their mouths are very wide, at which they suck in a great quantity of air at once, and then breathe it out with such prodigious force against man or beast who fall in their way, that it generally proves fatal to them.

Exclusive of the plants already mentioned, this country produces great quantities of fenna, as also abundance of cotton, which grows on shrubs the same as in India. Here are likewise various sorts of flowers, that grow in such abundance that the banks of the rivers are ornamented with them the principal part of the year. Many of these are peculiar to the country, but the generality are those natural to Europe, particularly jessamines, lilies, jonquils, and roses: among the latter is one sort that grows on trees, and are much more odoriferous than those produced from shrubs. These flowers not only contribute to the beauties of the country, but also to the enjoyment of the inhabitants. Here

- “ Within the chambers of the globe they spy
- “ The beds where sleeping vegetables lie;
- “ Till the glad summons of a genial ray
- “ Unbind the globe, and call them out to day.
- “ Hence pancies trick themselves in various hue,
- “ And hence jonquils derive their fragrant dew:
- “ Hence the carnation and the balsful rose,
- “ Their virgin blushes to the morn disclose:
- “ Hence the chaste lily rises to the light,
- “ Unveils her snowy breast, and charms the sight.”

The animals of this country are both various and numerous: those of the tame kind are, horses, mules, camels, dromedaries, oxen, cows, sheep and goats. The oxen in particular are of such a prodigious size, that at a distance they have been taken for elephants; and their horns are so large, that the inhabitants make them into pitchers, and other necessary utensils.

The horses here are of various colours, but the black ones are most esteemed; they are in general exceeding fleet, and very docile, but are seldom used except in times of war. The beasts of carriage are, the mules, camels, and dromedaries, all which they train up to an easy yet quick pace. They use the mules when they travel over the craggy mountains, those beasts being not only very gentle but also sure-footed: and the camels and dromedaries they use when they travel through hot and sandy deserts.

The Abyssinians prefer riding on mules to horses, not only on account of that beast being more gentle and sure-footed, but also out of respect to their own pedigree; for as they boast themselves to be descended from the Jews, whose princes and great ones are recorded to have

chiefly rode upon mules, so they esteem it an honour to do the same here, and to have their horses led by the bridle, till some martial engagement obliges them to mount.

The wild animals of this country are, lions, tigers, leopards, wolves, foxes, various kinds of apes, and other beasts of prey; all which are very numerous, fierce, and mischievous, but they have not any thing particular in them from those of other hot countries.

The lions here are exceeding numerous, and of several sorts and sizes, but the most remarkable are those styled of the kingly or royal breed. As these do a considerable deal of mischief among the larger cattle, the inhabitants are very assiduous in endeavouring to destroy them, and will even encounter them with no other weapons than their lances and daggers. They are in general so large, that some of them killed by the inhabitants have measured 14 feet in length from the neck to the tail. One of this prodigious size was some years ago destroyed by a shepherd in the open field with his dart, the circumstances attending which are thus related: This fierce creature was coming down from the mountains, all covered with the blood of animals it had torn in pieces, when the shepherd seeing him at a great distance making towards him, retreated to a large hole that had been made in the ground, and upon his approaching within reach of his weapon, he threw it at him with such force, that it pierced him through the shoulder: the monster, after many dreadful roars and leaps, fell luckily into the pit, where he was dispatched by the victorious countryman, though not without receiving many wounds, as well as being in the most imminent danger of his life.

Elephants are also very numerous, and may properly be ranked among the wild animals, as none of them were ever known to be brought to that docility common to those in other countries. They generally go in large droves, and frequently make dreadful havoc among the corn and other grain. They also make great destruction among the forests, by rooting up large trees, and breaking down small ones to feed on their leaves.

Rhinoceroses are also very plentiful here, and are great enemies to the elephants; the zebra, or wild ass, is likewise a native of this empire, but as both these have been already described in our account of the Cape of Good Hope, we have little to say about either, except that the latter is so much admired for its beautiful shape, colour, and stripes, that kings and emperors look upon them as very valuable presents. It is said that 2000 zebras was given for one of these animals by an Indian Moor, in order to make a present of it to the Great Mogul.

We shall conclude our account of the wild animals of this country with the mention of a very singular one, which does not appear to have any name, but is thus described by Mont. Ponce, in his voyage to Ethiopia: “ This extraordinary animal, says he, is no bigger than one of our cats, and hath the face of a man, with a white beard, and its voice mournful; it always keeps upon a tree, and the people assure us, that it is there brought forth, and there it dies. It is so very wild, that there is no possibility of taming it. When they have caught one of them, with a design to bring it up, all the care they could take of it could not prevent its pining itself to death: they shot one of them in my presence, which hung fast to the branch of the tree, twining its legs about; and though it was taken alive, yet it died a few days after.”

They have great plenty of poultry, particularly geese, ducks, turkies and hens; they have also abundance of wild fowl and game, with a variety of uncommon birds peculiar only to this country. Among these we shall select the following:

The pipi, so called from the sound of its voice resembling those two syllables: this bird hath a remarkable instinct in directing huntsmen to their game, and will not leave them till they have arrived at the spot where it lies. It is a small bird, but very beautiful, its feathers being variegated with several colours.

The abagon, or flatly abbot, is remarkable for its beauty, as also for a kind of horn that grows on its head instead of a crest; this horn is short and round, and is divided at the upper end in the shape of a mitre.

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The feitan, favez, or devil's horse, resembles a man armed with feathers, and commonly walks with a majestic gravity, or runs with surprising swiftness; but when too closely pursued, it expands its wings and flies away. It is about as high as a stork, but its shape is much more genteel and beautiful.

The cardinal is a very handsome bird, all its feathers being of a beautiful crimson, except those on its breast, which appear of the colour, and have the smooth gloss of the finest black velvet.

The white nightingale is also a very curious bird; the tail, which is very long, is of the same colour with the body, and when the bird flies it appears like a large piece of paper fastened to its rump.

The last distinguished bird we have to mention in this country is that called the maroc, or honey-bird; it receives its name from having a particular instinct in discovering the hidden treasure of the industrious bees, of which they have prodigious numbers, and of various sorts; some of them are domestic and kept in hives; others are wild, and lay up their honey in hollow trees; and a third sort hide it in small holes and caverns in the ground, which they take surprising care to cleanse for their use, and afterwards to stop them so close and artfully, that it is almost impossible to find them out, though they chiefly lie along the most public highways. This last is the sort that the maroc discovers to the inhabitants, by an unusual noise and fluttering of its wings, which, when perceived by the palkinger, he has nothing to do but to follow him to the place, where the feathered guide begins a more delicious note, which he continues till the man hath taken possession of the hidden store; in the plundering of which he takes care to leave a small quantity behind for his follower, it being the chief food on which he exists.

The sort of bees that deposit their honey in this manner are the most numerous; and it is said that the reason of their thus laying it under-ground arises from their not having any sting; the wax is whiter than that produced from the other bees, and is more fit for chyrurgical applications; the honey is also far superior, and much more useful for physical compositions.

Besides the sort of serpents before mentioned, they have many others, some of which are exceeding large; as also prodigious numbers of insects and other vermin. But the most destructive creatures here are the locusts, which sometimes fly in such swarms that they destroy all before them, and leave whole kingdoms and provinces desolate. They are bred in the rocky and mountainous parts of the country, and go in such multitudes, that they appear like thick clouds, and cover so large a space of the earth, as even to eclipse the light of the sun at noon-day. They commonly range the whole summer, shifting from place to place, till about their Michaelmas, which is in the month of November, when a strong westerly wind begins to blow, which drives them into the Red Sea.

Before we conclude our account of the natural productions of this country, it is necessary to observe, that in the mountainous parts there are several mines of salt; as also others that produce gold, silver, lead and iron. The natives, however, do not work either the gold or silver mine, on account of the fear they are in of tempting their neighbours to seize on them, should they be once apprized of their having such valuable possessions; so that though this country might produce plenty of these metals, yet they prudently chuse to have so tempting a treasure concealed from strangers, and content themselves chiefly with what is brought to them from Caffreria, Nigritia, and other parts, rather than to hazard the enslaving of their country, by acknowledging they have any of their own. What little they otherwise get is brought by the torrents from the mountains, which is often found in grains as large as peas, and of a very fine and pure nature.

The salt mines are very numerous in many parts of the country, but especially on the confines of the kingdoms of Tigra and Angot. This salt is not made either from sea-water or salt springs, but is ready prepared in their hands, and in such prodigious quantities, that the mines, which are no other than huge rocks or mountains of solid salt, are in some measure inexhaustible. These rocks are hewn in pieces somewhat in the shape of our bricks, but of different sizes and weights; the salt,

though very solid and hard on the surface of the rock, is much softer within the mine, till consolidated by the sun, and is no way inferior in taste and quality to the best in Europe. These pieces are dispersed through the whole empire, and are bought, especially at their fairs, not only as a necessary commodity, but as the most current money, by which they can furnish themselves with all other goods they want, and where they bear a greater or less value according to the distance of the place from whence they are brought.

In some parts of this empire are also large spacious plains, whose surfaces are incrueted with another kind of salt, in the fetching of which many hundreds of camels, mules, and asses are constantly employed. This salt is made in the same shape as the former, and is very white and hard.

There is also a third sort of salt, which is of a reddish colour, and hewn from an entire rock: this is generally used in physic; and the mountain must be worked by night, the heat being so violent in the day that it is impossible for either man or beast to bear it.

S E C T. II.

Of the Inhabitants of Abyssinia, their Manners, Drss, Customs, Religion, &c.

THE empire of Abyssinia is inhabited by various people, whom, for the sake of distinction, we shall general divide into Christians, Jews, Mahometans, and Gentiles. By the first are meant not only those of the Abyssinian church, who are the principal natives of the country, but those whom the Roman missionaries brought over to their own communion, and still continue in their adherence to it.

The Jews have been settled in this empire from time immemorial, though various revolutions have happened amongst them, from the natural disgust taken to them by the respective emperors. Many of the ancient Jews embraced Christianity from the earliest period of its being propagated in this empire, which considerably lessened their number; and many others were slain in the respective wars that have at different times happened for a series of years between the emperors of Abyssinia and a neighbouring, but barbarous nation, called the Gallas. From these and other causes, they have gradually decreased in number, being much less considerable now than they were even in the last century; and the few that remain are looked upon with such contempt, that they are obliged to detach themselves from the rest, living chiefly in some of the most mountainous and craggy parts of the country.

The Mahometans are dispersed all over the empire, and are so numerous as to form at least one third part of the whole inhabitants; they live in great friendship with the Christians, and the chief employment of most of them is agriculture and farming.

The Gentiles, who inhabit several considerable parts of this empire, are chiefly the descendants of the Gallas, some tribes of whom the emperors have suffered to settle in their dominions, on condition of their assisting him to oppose that nation at such times as they offered to make incursions, as they frequently have done in different parts of this empire.

The Abyssinians in general are a well made people, and of a lively and tractable disposition: some of them are black, but the principal part are of a brown, or olive complexion; they are very tall, and their features well proportioned; their eyes are large, and of a sparkling black, their noses rather high than flat, and their teeth white and uniform.

In their dispositions they are a sober temperate people, and less addicted to vires than the inhabitants of Europe. They seldom quarrel with each other; but when such circumstances do happen, they first proceed to blows, and as soon as their heat is allayed, either by those means or the intervention of cooler reason, to which they are very ready to listen, they immediately submit to an arbitration, or lay the whole cause of their quarrel before the ruler of the place, and he who is declared to have been in the wrong, faithfully stands by the judgement of the ruler, without grudge, murmuring, or appeal.

The dress of the common people consists of a kind of scarf, which hangs loose from the shoulder to the waist, from whence they have a pair of cotton drawers that reach

to the ankles. The better sort wear a long vest made either of silk or cotton, and tied about the waist with a rich girdle. The ladies dress in the best silks and broadsides, and ornament their heads various ways; their necks are decorated with chains, jewels, and other embellishments, and in their ears they wear the richest pendants. Both sexes take particular pains with their hair, which is the only ornament they have to their heads, none but the emperors being permitted to wear either cap or any other covering.

The women in general are very subservient to their husbands, especially those of the meaner sort, who execute the most laborious offices of the family; particularly that of grinding all the corn used in it, which even the male slaves will refuse to do. This work is exceeding hard, for as they have no mills they are forced to grind all by the hand, whether it be for bread or drink; and this must be repeated every day, for what is made one day will not serve the next.

They mostly live in tents or camps, and remove from one place to another as best suits their convenience; so that, exclusive of a few royal palaces and ancient churches, there are few public structures or private buildings to be met with. The houses, or rather huts, that form their camps are wretched mean buildings, being made only of bask and clay, and covered with straw. Their furniture is equally mean with their houses, consisting only of a large table to sit round at their meals, and a few trifling utensils. The more wealthy lie upon couches, and cover themselves with their upper garments, but the poorer sort lie on mats on the ground, and wrap themselves up in the skins of some beast.

They are all very temperate in their eating, but are far from being nice in the choice of their food, for none can be well carter, or more disgusting than theirs, even among the better sort; it generally consists of a piece of flesh, which is sometimes parboiled, but for the most part quite raw: this is served up on an *apas*, or cake of bread, ground and made by the women, of wheat, pease, millet, rye, and other sorts of grain, according to their circumstances, so that this *apas* serves them not only instead of a dish or plate, but likewise instead of a napkin or table-cloth, neither of which they ever use at their tables. When they boil mutton or chickens to make broth, they serve it up in black earthen porringers, covered with what they call *escambias*, which are like caps made of fine straw. Those of the greatest quality have no better than these at their tables, and the older they are the more they value them. The sauces they use to their meat are no less disagreeable than the flesh itself, being chiefly butter turned into oil, with which are mixed some ingredients, whose taste and smell are so disgusting, that no stranger can eat with them, not even a Spaniard or a Portuguese.

Their greatest regale is a piece of raw beef brought in recking warm from the bask; and if they invite company to eat with them, the whole quarter is served up at once, with plenty of salt and pepper. The gall serves instead of oil and vinegar. Some add an ingredient called *malta*, which is made of what they draw out of the paunch of the ox or cow. This they stew some time on the fire, with pepper, salt, and sliced onion, before they bring it to table, which, when covered with such a large piece of warm raw beef, is esteemed by them a most delicious repast. This dish, however, can only be purchased by the rich, on account of the pepper, which in this country is very scarce and dear.

They are exceeding filthy in their manner of eating their victuals; it is esteemed amongst them a piece of high breeding to gobble large pieces, and to make as much noise as they can in chewing their meat; it being a common saying amongst them, "That none but beggarly wretches chew their meat only on one side; and none but thieves and robbers eat without making a noise."

However, it must be observed that they have one cleanly custom at their meals, which is always to wash their hands before they sit down, because they take up their victuals with their fingers; and those of high rank are still more nice in this particular having their meat cut into pieces, and conveyed to their mouths by their most favourite attendants.

They never drink till they have finished their meals,

holding it as a proverbial maxim, that it is most proper "first to plant, and then to water;" but after their meals they give a loose to dissipation, and sometimes, especially at feasts, drink to the greatest excess. Their general liquor is *mead*, the manner of making which is thus: they take five or six quarts of water, and one of honey; these they mix together in a jar, and throw into it a handful of parched barley meal, to make it ferment: after this they put into it some chips of a wood called *fardo*, which in two or three days takes off the cloying taste of the honey, and makes it very wholesome and palatable. They have also a kind of beer made of barley meal, with which, instead of hops, they mix some intoxicating drugs.

The laws of this country allow of polygamy, but the canons of the church forbid it; so that those who indulge themselves in it, are only punished by being excluded from the holy communion. All their marriages must be celebrated before a priest, his benediction being esteemed essentially necessary. The previous ceremonies are very trifling, the parties only engaging to cohabit and join their flocks together, as long as they like each other; but, if any differences afterwards arise, they shall be at liberty to part. This, added to the consent of the parents, and the interchange of a few presents, concludes the contract, and the parties proceed to the door of the church, where they are joined by the priest, who performs the ceremony, and bestows on them his blessing. His custom of the priest meeting and marrying the candidates at the church doors, is certainly of great antiquity, and has been used in various nations and by persons of very opposite religious persuasions. In particular, something of this kind was formerly practised in England, as appears by the following distich, written by old Chaucer, in his "Wife of Bath:"

She was a worthy woman all her life,
Husbands at the church door had she had five.

From the conditional engagements made by the parties before marriage, it is little to be wondered at that either one or the other should be frequently desirous of obtaining a divorce, which, though reckoned unlawful, except in case of breach of conjugal fidelity, is yet very readily granted, even where no such plea is so much as pretended. The reasons they chiefly urge for soliciting a divorce, are the want of children, a mutual dislike, or bodily infirmities; in all which cases each hath the privilege of abrogating the marriage contract. When either party has obtained permission from the priest to be divorced (which is seldom denied) they next petition for a licence to contract a new marriage, and this is as readily obtained as the divorce; and in such case the party is liable to be excluded for some time from the communion, according to the discretion of the priest.

When either party has been guilty of infidelity, they generally adjust the matter by making such presents to the person injured as the latter thinks a sufficient compensation for the offence committed: but where such a composition cannot be agreed on between the injured and injured, if the man be the offender he is punished by paying a fine, which is appropriated to the use of the wife: if the woman offends she is condemned to lose all her goods, and to go out of her husband's house in a ragged dress, with an express prohibition never to come into it again; and all that she is permitted to take with her is a sewing-needle, by which she may be enabled to get her livelihood.

The paramour of an adulteress, if convicted, is only punished by a fine; and if he is unable to pay it, he becomes a slave to the husband till he can either obtain the money, or has compensated for it by servitude.

They have but few ceremonies in the interment of their dead: as soon as the person has expired he is immediately washed, sprinkled with holy water, then wrapped up in a sheet, and laid on a bier. When this is done, the relations order a grave to be made, into which, as soon as finished, the body is hastily carried and thrown, when the priest reads the service, and the grave is immediately filled up. The relations bewail their loss by the most hideous lamentations, and by laying themselves flat on the ground, and beating themselves with great violence against it. The funerals of the competitors and grandees are performed

formed with great pomp and magnificence*, and are accompanied with all the insignia of their dignity, and with the most solemn and doleful music, which is in a manner drowned by the loud cries and lamentations of the retinue. But they use neither torches nor any other lights, either in the procession, or in the church.

The common people chiefly employ themselves in tilling the ground, keeping of oxen, cows, goats, horses, mules and camels; and the better sort in merchandize and the use of arms. They have few manufactures amongst them, the principal being only weavers and smiths; and though their country is well calculated for the produce of several advantageous articles, particularly linen and cotton, yet such is their natural indolence, that they manufacture no more of it than will just serve their present wants. Their silks, brocades, velvets, carpets and other costly stuffs, are brought to them by the Turks, in exchange for which they give them gold dust, emeralds, and fine horses.

The sovereigns of this empire have ever been sensible of the great advantages a variety of trades would be of to their dominions; but it seems they dare not force their subjects to what they would deem an insupportable slavery. This appears evident from the letter which David, one of their monarchs, sent to John III. of Portugal, wherein he desired him to send over to him some armourers, cutlers, architects, carpenters, masons, goldsmiths, miners, bricklayers, and jewellers. By the churches and other ruined buildings, they seem, indeed, as if they had heretofore encouraged architecture; but the workmen that did them were sent for from other countries, and were forced to do all themselves; so that when those fabrics were rare, the people flocked from all parts of the empire to view them, and admired them as new wonders of the world. We have only to observe, on this subject, that the few trades they have amongst them are always conveyed from the father to the sons.

The Turks, besides silks, brocades, &c. mentioned above, bring the Abyssinians several sorts of spices, and amongst them pepper. The last article is the most coveted by them, for which reason the Turks take the advantage by fixing to high a price on it, that it can be only purchased by them that are very rich. In exchange for these articles, the Turks receive skins, furs, leather, honey, wax and ivory.

As this empire contains a number of kingdoms and provinces, so a proportionate variety of languages may reasonably be expected, most of which are only known to themselves. The Jews that still remain here speak a kind of Hebrew, but exceeding corrupt; and the Moors use their own, Arabic, but no less short of the purity of their ancient tongue. Every province, and almost dis-

* To give the reader a proper idea of the solemn magnificence used at the funerals of the Abyssinian monarchs, we shall preserve the following description of the interment of the emperor Segued, as given by Father Emanuel de Almeida, who was a principal assistant at the ceremony: "The body, says he, was placed on a square bier, or bed, with steps to ascend to it, which had been made by an Egyptian. He was clothed in his royal robes, and covered with a pall of rich stuff of several colours, and conveyed from Dancanz, where the imperial camp then was, to the great church called Caneta Jesu, in a town in the kingdom of Gojam. The corpse was preceded by all the imperial standards, not inverted as with us in Europe, but upright, and displaying their various colours in the air, but without any arms or devices. On each side of them marched several people with kettle-drums, beating in a solemn manner. These were followed by some few of the finest horses which he used to ride upon, with their richest furniture, and attended by the imperial grooms. Next to these came the pages and other servants, carrying the imperial robes, and other ornaments: one carried his veil, another his sword, and a third his crown; others his faith-beads, javelin, target, &c. These were frequently taken from them by turn by proper officers, who showed them to the people, in order to excite their tears; among whom even the empress herself marched a considerable space, wearing his crown upon her head. Both she and her daughters, and other princesses of the blood, with their attendant ladies, rode on mules, with their heads shaved, and a ribband, or slip of white cloth, about two inches broad, tied about them, the ends hanging behind. The remainder of the retinue affected to appear in the most ragged and dirty attire, as the most

trick, hath its own dialect: that which is used at court, and amongst the polite, is the same as spoken in the kingdom of Amhara, and more or less corruptly in other provinces. That, however, spoken in the kingdom of Tigra, comes nearest to the old Ethiopic. This last almost retains its pristine dignity, and is still in use not only in all their religious and learned books, in the emperor's letters patent, and all their records, but in their liturgies and religious worship.

The religion of the Abyssinians is a mixture of Christianity, Judaism, Mahometanism and Paganism; but the former is by far the most prevalent, and, as it were, the established one of the country. They pretend that it was introduced by the famous eunuch of Candace, who, as they affirm, was queen of this vast empire; as Judaism had formerly been by another eunuch called Makeda, who, they said, received it from king Solomon. This, however, they have only by tradition; and though indeed we read, in Acts viii. 27, &c. of such an eunuch being baptized by Philip, yet whether he converted only some part of the nation, or whether it afterwards apostatized in part from it, certain it is, that in the 4th century the great St. Athanasius, then patriarch of Alexandria, was obliged to send thither Frumentius, whom he consecrated bishop of it, and who soon after, converted the greatest part of the nation: from which time there hath always been, and still is, a great number of monks and religious men all over the empire.

About a century ago the Romish missionaries got such footing in this country, that they were very near establishing their religion in it, having so far ingratiated themselves with the emperor and his court, as to obtain a proclamation from that monarch in their favour, allowing, if not enjoining, the Abyssinians to embrace the doctrine of the Roman church. The people, however, proved so tenacious of their old religion, that a dreadful insurrection ensued, which was not quelled without much bloodshed. Finding, therefore, their first attempt so strenuously opposed, and the shocking consequences that had attended it, they forbore making a second; and the people were more than ever confirmed in their ancient rites. Even the emperor, who had shewed himself so zealous a proselyte of the church of Rome, found himself obliged to return to his former belief, and to give free liberty to all his subjects to do the same, and to regain the almost lost affection of the people, ordered all the Roman missionaries to depart out of his dominions; since which no farther attempt has been made to convert them to the Roman Catholic persuasion.

The Abyssinians now own themselves subject to the Metropolitan of Alexandria, though they do not admit of any order amongst them superior to that of a presby-

ter, expressive marks of real grief and mourning, especially black, and followed in the rear, with their hair likewise cut close.

"There were no candles carried in the procession, nor lighted in the church, as is done in that of the Remish, but much weeping and howling heard in both: at the church door the corpse was met by six or seven monks, who sang their psalms and hallelujahs till the body was interred. On the next morning the whole cavalcade returned to Dancanz; and, as soon as they came within sight of the imperial camp, began to marshal themselves in the same order they had gone in the day before, bringing the empty bier with them; by the side of which rode an officer on a mule, clad in the imperial robes, and wearing the imperial crown, an umbrella held over his head, and in all other respects representing the deceased emperor. Before him marched another, with that monarch's helmet and javelin, mounted on his best horse and his richest accoutrements. On their approaching near Dancanz, they were met by four or five bodies of armed troops, and other persons of rank belonging to the court, who received them with the most distinguished tokens of grief, and proceeded with them to the new emperor's pavilion. Here again they renewed their lamentations for the deceased all the time they were alighting, when some of the first ministers of state, and other noblemen, attended by Diego de Mattos and myself, entered the large tent where Facildas the new emperor was, and continued the same mournful lamentations near the space of two hours; which being ended, the whole ceremony was turned into loud acclamations and congratulatory prayers for the new monarch, who was crowned soon after with the accustomed ceremonies."

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ter, excepting their Abuna, or suffragan to the Alexandrian patriarch. They retain many of the Jewish ceremonies, as well as some other very absurd and superstitious maxims. They circumcise their male children, and have several ways of baptizing them. They keep the Saturday, or seventh, as well as the Sunday, or first, and abstain from swine's flesh, blood, and things strangled: they also observe other ceremonies, which though they pretend to be only ancient customs, and to be performed on no religious account, yet greatly favour of the old Jewish leaven. In other things they hold the scripture to be the only rule of faith, and the canon of it to consist of 85 books, whereof 46 belong to the old, and the rest to the New Testament. They are but imperfectly versed in the apostles creed, and in lieu of it use the Nicene, or rather Constantinopolitan. They acknowledge the emperor to be supreme in all matters as well ecclesiastical as civil. They reject the doctrine of transubstantiation, purgatory, divine service in an unknown tongue, auricular confession, the use of images in the church, celibacy of priests, extreme unction, &c.

Their religious worship consists chiefly in reading the holy scriptures, with some sorts of homilies, and singing of psalms; all which they perform with great decency and devotion, and without any thing of that pomp and ceremony which is used in the church of Rome. The vestments they use in divine service are suited to the dignity of the person that officiates, but are greatly inferior to those worn by the Romish priests. Instead of the alba, or white linen garment, used by the latter, they have a tunic, which they purchase of the Turks, and is generally of gold and threadbare. They use neither girdle, stole, maniple, &c. as those of the Romish church do; and as to their chafuble, or upper garment, it is much narrower than theirs, and trails about half a yard on the ground.

They go to their churches betimes, and never enter them without taking off their shoes, neither do they sit down, except on the bare ground. They carefully observe the hour of prayer, and even the very peasants will leave their work and attend that duty before they have broke their fasts. In a word, the generality of them express, in many respects, a deep sense of religion, and are much inclined to the giving of alms, visiting the sick, and other religious duties.

Before we quit this subject, it may not be improper to take notice of the different orders of the Abyssinian clergy. The most dignified of these is the abuna, or patriarch, who is wholly subject to that of Alexandria, as all the rest of the clergy are to him. His office is very lucrative, for having no bishops under him, nor any other person to controul him, he disposes of all dispensations, which bring him very pecuniary emoluments. He has likewise the sole privilege of ordaining, which also produces a considerable income, few being received into holy orders without a previous offering to obtain their admittance. Besides these advantages he has also certain lands assigned him in the kingdoms of Tigra, Gossan, and Dambea. The first of these is computed to bring him in 40 or 50 ounces of gold per annum: those of Gossan and Dambea afford him a more than sufficient quantity of provisions for his table, the remainder of which he disposes of to his own profit. To these may be also added, a kind of public gathering of salt and cloth, which is annually made for him throughout the empire, and amounts to considerable value; all which put together make up a very large revenue, and the more so as the lands are free from all taxes to the emperor.

The next order of ecclesiastics, and who are held in great esteem, are those called Debaras. These are neither priests nor deacons, but a kind of Jewish levites, or chanters, who assist at all public offices of the church, and whose head, or superior, called Barca Guyta, hath the care and direction of the sacred pavilions in the imperial camp. As they boast themselves of Jewish extraction, they pretend, by the songs, dances, and beating of their drums, to imitate the service of the Jewish tabernacle, and temple of Jerusalem, and the dancing of king David before the ark. These debaras always attend on grand festivals, when they begin their music and dancing long before day, and continue it till noon, without appearing to be in the least fatigued.

The komos are the next in order, and in point of dignity follow the abshira. Every parochial church hath one of these, who is a kind of hagumanus, or archpriest-byter, and hath all the inferior priests and deacons, as well as the secular affairs of the parish, under his care and government: and as they have no bishops over them, they preside in chief at divine service, distribute the several offices of the inferior clergy, and reconcile their disputes. The office of the inferior priests is to supply the place of the komos when absent, and if present, to assist him in the divine service, to baptize, marry, visit the sick, inter the dead, and perform other religious duties.

The deacons are the last order of the priesthood, and likewise assist at divine service, though in a lower sphere than the priests; and both have their proper offices and vestments when they officiate. This order is conferred by the abuna on the emperor, princes, grandees, and even on their children; not that they may have the privilege of officiating as such, but only to assist at the divine service, and receive the communion in the chancel with the clergy, and be separate from the laity, who always stand in the body of the church.

All these orders are allowed to marry, and may even so after they have been ordained priests. Their sons also are allowed to succeed them in their church benefices. In general, however, they are all, except the abuna, exceeding poor, inasmuch that they are obliged to apply themselves to labour and industry, but chiefly to farming and pasturage; all which renders them less respected than the clergy in other countries, especially as they wear no particular dress, or other mark of the priestly office, except a small cross, which they carry in their hand and bless the people with, and a small round cap of any colour, which they wear on their heads. Neither have they the privileges enjoyed by priests of many other countries, being subject to be punished by the lay magistracy in the same manner as secular persons, should they commit any thing derogatory to the laws of their country.

Most of their churches appear to have been formerly large and elegant structures, but they are now so decayed that it is impossible to form a proper idea of their original magnificence. The most distinguished, and which claim the attention of all the curious, are the following ones, viz. St. Emanuel, St. Saviour, St. Mary, the Holy Cross, St. George, Golgotha, Bethlehem, the Martyrs, Marcocoos, and Lalibela. However incredible it may appear, yet certain it is, that these ten churches were all cut out of a solid rock, by dint of the hammer and chisel. The last of them bears the name of their founder, who being desirous of having them executed, sent for a number of workmen from Egypt, and so expeditiously was the undertaking carried on, that it is said the whole were completed in 24 years. A short time, considering the number of them, and the stately manner in which they are constructed, being proportionable in all their parts, as gates, windows, pillars, arches, channels, &c.

Besides the churches, they are many monasteries in Abyssinia, most of which contain two chapels, one for the men and the other for the women; but how they came to be introduced, and of what order the first founders of them were, is not known. At present there are only two different orders, who are called by the names of their founders, viz. those of Tekla Haymanout, an of Abba Eustatius; the former a native of Ethiopia, and the other of Egypt. All the monks belonging to these monasteries live in a very reclus and austere manner; their cells are very mean, being built only of clay and covered with straw, and their furniture within is equally despicable: they lie only upon mats on the floor, and follow every thing that is answerable to a monastic life. In their work of mortification they are peculiar to themselves, for instead of those practised by the monks of other countries, which perhaps rather stimulate than damp the fleshly appetites, they plunge themselves into the coldest rivers, and continue in them, with the water up to their chin, for several hours together; and this kind of mortification they practise even in the coldest weather. They have all of them the privilege of carrying a cross in their hands, and blessing the people; the first of the abbots or superior orders of convents are distinguished from the rest by being much larger and better shaped; and when they go abroad are usually carried before them by some inferior

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inferior monk, as a token of their dignity. Such as preserve a life of celibacy are much more esteemed than those who marry; and are often, especially their abbots, consulted by the emperor in matters relating to the welfare of the state.

S E C T. III.

Of the Government of Abyssinia with the power and grandeur of the Emperor; their laws, punishments, &c.

THE government of Abyssinia hath ever been monarchical and despotic, under an emperor, who hath always claimed an absolute right over the lives and properties of his subjects, and hath preserved an uncontrollable authority in all matters as well ecclesiastical as civil. There never were any written laws formed for the government of this empire, much less any to restrain the absolute power of the monarchs; so that their will hath ever been the universal law.

The emperor of Abyssinia prides himself, on a like supposition preserved by his ancestors, of being descended by lineal succession from Merrilebeck, or David, the son of the great Solomon king of Israel, by the queen of Sheba. In consequence of this he assumes several vain and pompous titles, such as, the Beloved of God; the Offspring of Judah; the Son of David; of Solomon; of the Pillar of Zion; the Seed of Jacob; of the line of Mary; of Nahu after the sect; of St. Peter and Paul after the spirit, &c. &c. He likewise bears in his arms the lion of the tribe of Judah holding a cross, with this inscription in Ethiopic: *The lion of the tribe of Judah is conqueror.*

The respect paid to him by his subjects is answerable to the titles and dignity he preserves, none of them daring to approach him without the deepest marks of submission, and such as are little inferior to those shewn to Indian monarchs. He does not, indeed, affect, like them, that majestic piece of grandeur of being seldom seen by his subjects, for he will often shew himself to them in public, and even admit them into his presence; but this is always done with the greatest solemnity, and those who are thus far honoured are obliged to fall prostrate on the ground before him, and kiss it as they approach his person. They also pay adoration to him even in his absence, for they never hear his name mentioned without bowing their bodies very low, and touching the ground with their hands.

The emperor, like his subjects, lives altogether in tents, and removes from place to place. He is always followed with a numerous retinue, and his camp takes up a great tract of ground, as his court is very numerous, and attended by a considerable guard, besides common soldiers and the vast numbers of sutlers who supply them with all necessaries. This spacious camp is so well laid out that it looks like a large city composed of many handsome streets. In the center of it, or on some convenient eminence, is the imperial pavilion, and about it those of the empress, the royal family, lords and ladies of the court, &c. In some parts of the camp are stately tents adapted, instead of churches, for the performance of divine service: these are very large, and elegantly adorned both within and without. In other parts of the camp are market places for the sale of provisions, as also courts of judicature, and other tribunals of justice.

When the emperor removes his camp from one place to another, whether in time of peace or war, he is always attended by his azaques and chief ministers. He wears a kind of cap or hat, made after the Indian manner, on the top of which is a crown formed of gold and silver, and embellished with pearls. In times of war great order is observed in marching: the army is ordered to keep close, the van-guard and rear drawing up close to the main body; the wings spread themselves out, and the emperor keeps in the center with his guards, great officers, ladies, &c. At other times little order is observed, excepting that there is always a number of warlike instruments, and a proper guard marching before and after the emperor.

The succession to the crown of Abyssinia is hereditary, but it is not absolutely tied to the primogeniture, for the emperor, if he pleases may set aside his eldest son, or any other, and leave it to such one as he thinks most deserving of it.

This privilege has heretofore proved the cause of much jealousy and misunderstanding among the young princes; and sometimes produced long and cruel wars between them. And it is supposed that this gave rise to a custom that was long preserved in this empire, of confining all the princes of the blood to the fortrefs or rock called Amba Geuxen, where they were kept under such a very strict guard, that no creature belonging to the court was permitted to come near them; nor could any message or letter be conveyed to them till it had undergone the examination of their jailors, whose business it was to keep them under the strictest and severest discipline; neither were they permitted to have any other clothes than those worn by the common people, lest a more distinguished dress should inspire them with ambitious thoughts.

Father Tellez has furnished us with the following anecdote relative to the behaviour of one of these jailors in the above particular, and the conduct of the prince to him after his advancement to the throne: "One of these guards, or jailors, says he, who was naturally very rigid, observing that one of those young princes was better clothed than the rest, and was more nice and careful in his dress, not only severely reprimanded him for it, but tore it off his back; and threatened him, that if ever he caught him again in such finery, he would provide him a dress that would not please him. Some years after, this prince was raised to the imperial throne, and ordered that guard to be brought before him; who, coming with a heart full of the deepest apprehension, cast himself at his feet, and begged pardon for what he had formerly done to him. His fears, however, were soon turned into joy and gratitude, for the prince, bidding him rise, presented him with a rich suit, and a gold bracelet of great value, and dismissed him with words to this effect: "You did your duty as became you, and I am highly pleased with it; and as you have served my father so faithfully, so I doubt not you will do the same by me: return to your former charge." This behaviour, which afterwards made those guards more rigid and severe, plainly evinces, that though the prince might think his condition hard whilst under that cruel restraint, yet he did not deem it politic or safe, now he was on the throne, to mitigate any part of that severity and harsh confinement to which these princes had been so long subject.

As the circumstances that gave rise to this unnatural custom are no less singular than those which occasioned it to be abrogated, we shall, as a matter of curiosity, lay them before the reader.

This rigorous custom was introduced about the year 1260, and took its rise as follows: the emperor dying a short time before, bequeathed his dominions among his sons, of whom he had nine in number, with a restriction that they should reign alternately, every one his year, according to seniority. The youngest of them, being of an ambitious disposition, could not have patience to wait till it came to his turn to govern; he could not brook the distinction made between those of his brothers who had governed, and those who were to govern, the former being always seated at an upper table, whilst he and the others were obliged to put up with a lower one, and to wash their hands in another tocm because it was thought unseemly so to do before their betters; all these circumstances joined together inspired the agitated prince with a design to abolish the thisting annual government, and to grasp it all into his own hands. He found, however, that it was difficult to carry on such a project without imparting it to some friend; and that friend found it no less dangerous to keep his secret; so that, instead of succeeding, he found himself at last catrapped in his own snare. When it came near his turn to mount the throne, as he was studying proper measures to secure all his brothers in some such strong place as that of Amba-Geuxen, his confidant revealed the whole secret to the then reigning brother, who liked the project so well, that he sent both the projector, and all his other brethren, under a strong guard, to that place, as the fittest for his purpose: soon after which, growing jealous of his own sons, he sent them also to the same dismal confinement. These were the circumstances that gave rise to this unnatural custom, which continued to be practised for more than two centuries.

The occasion of this custom being afterwards abrogated

gated was as follows: Nahod the prince then on the throne, and the father of Onak Segued, the last prince of this country, who came out of that dreadful confinement, had a son about eight or nine years old, of whom he was exceedingly fond. A counsellor, who came to court one day, seeing him stand by his father's side, could not forbear taking notice to the emperor, how big his son was grown; whereupon the young prince, who had a ready apprehension above his years, was struck with terror at the expression, and fixing his weeping eyes upon his father, said in a moving tone, "What am I then grown up for Amba-Gieuzen?" These words, and the manner in which they were spoke, made so deep an impression on the father, that he immediately resolved to abolish that inhuman custom; and not only swore himself, but obliged his counsellors, and officers of the court to do the same, viz. that no son of his, nor of any other emperor, should thenceforth be ever confined to that place; which oath was afterwards so faithfully observed, that no prince of the blood hath ever been sent thither from that time to the present. It is much to be doubted whether any thing less than the extreme grief and tears of so tender and young a prince could have prevailed upon the emperor Nahod his father to have abolished a custom of such long standing, and which had been, till then, considered as one of the greatest securities to the reigning monarch. Thus we see the happy consequences that sometimes arise from the most unexpected causes. Had it not been for tender (or more properly speaking, the sympathetic) feelings that were displayed by this mere infant, the princes of this vast empire had still lived in a state of bondage; but certainly Providence here interposed, and by the lips of the child, converted the slave into the prince.

Quickness of thought hath made and unmade kings,
And great effects arise from trivial things;
A sudden turn may revolution cause,
And small events reform a nation's laws:
Truth from the mouth of innocence prevail,
And babes succeed where mighty warriors fail:
It does to Providence alone belong
To make the weakest overcome the strong;
Against the pride of man to aim the blow,
And in the race give conquest to the slow.

The Abyssinian monarchs indulge themselves in having a plurality of wives, the generality of whom are the daughters of the most distinguished families in the empire. The ceremonies previous to the nuptials, as also the celebration of them, are as follow: As soon as the emperor has intimated his desire of having the daughter of such a one in marriage, he is immediately removed from her parents to an apartment in the house of one of his most distinguished courtiers, where she continues some time, the emperor visiting her occasionally to form a judgment of her mental as well as personal accomplishments. If he is satisfied in these particulars, a day is appointed for the celebration of the marriage, when he takes her with him to church, from whence, after assisting in the divine service, he leads her to the imperial pavilion, where the marriage ceremony is performed by the abuna or chief priest, in the presence of the whole court. The emperor, as at other times, dines by himself in his own apartment, and the in hers; but the guests are sumptuously entertained at tables provided for them in tents, and the remainder of the day is spent in festivity and mirth.

The bride does not receive the title of empress till some time after marriage, according to the pleasure of the emperor; neither is she permitted to dwell with him in the royal pavilion, but has one assigned her near at

* Father Tellez says, "As harsh as the word *slave* may sound in our ears, it is in such common use among them, that even the emperor's own kindred and brethren have it given to them; so that when he raises any of them to any dignity, such as that of viceroy, which is the highest under him, their commission always runs, We have constituted—our slave, viceroy, or governor, &c. without giving them the title of brother or kinsman: and well may he style them slaves, seeing they are all such to him, from the highest to the lowest; and their lands, lives, &c. are wholly at his disposal."

hand, from whence she comes to the emperor at such times as he thinks proper to enjoy her company. On the day she is to be installed litque, or empress, she appears in his tent seated on a couch near the imperial throne, on which the emperor sits likewise, but higher by one step: they are both dressed in the richest apparel, as are also the nobles and officers of his court, who assist at the ceremony. On a signal made, one of his dignified chaplains goes out of the tent, and standing on a chair, proclaims her empress, in these words, *Anagasma danguetera hem, that is, We have ordained our slave to reign; or The king hath raised his servant queen.* This is immediately answered by the loudest acclamations of the people; after which she receives her dignified title of litque, or empress, and this she retains during the remainder of her life. The empress never receives the ceremony of coronation, unless it happens that the emperor dies without issue, and in that case it falls to them, when they receive not only that honour, but are solely invested with the imperial dignity.

No person whatsoever is permitted to see the emperor ear, except the pages that attend him, who cut his vic-tuals into bits, and convey them to his mouth, for he considers himself of too much importance to be at the trouble of feeding himself: even the empress is denied that privilege; and when he gives audience to foreign ambassadors, he is concealed behind a curtain, so that they may hear, but cannot see him.

The chief officer belonging to the emperor is called Rath, who is generalissimo of all his forces: he hath under him two officers, one of whom is stiled Bellatinoche Goyta, that is, lord of the servants, and is a kind of high steward: his power extends not only over all the viceroys, governors, and generals of the army, but also over the azagues and umbares, who are the civil judges of the empire. The other officer is stiled Tahah, that is lord of the lesser servants: he is only a kind of under steward to the king's household, which is commonly composed of men of lesser rank.

The viceroys and governors of the kingdoms and provinces are, as before observed, under the Bellatinoche, as are also the military commanders and civil magistrates, or judges. All these hold their several courts of judicature, in which causes, whether of a civil or criminal nature, are brought and decided. Those of a martial kind have martial officers to preside over them; but the others are tried before the civil judges, who are called umbares, or chairs, because they alone are allowed to sit, the plaintiff, defendant, &c. being obliged to stand. Both plaintiff and defendant plead their own cause; the former first states his complaint to the court, and when the latter has answered to the allegation laid against him, the judge, after commanding silence, addresses himself to the court, and asks their opinion, when the majority of voices determines the cause, and sentence is immediately pronounced. In some cases the sentence is without appeal, but in others it may be removed to a superior court; as first, to the viceroy or governor; thence to the Bellatinoche, or lord high steward; and lastly, from him to the emperor.

In capital offences they have three sorts of punishments; the first of which is burying the criminal alive, which they do by digging a large hole, putting him into it upright, and then filling it with earth up to his mouth; after which they cover the head with thorns and briars, and over the whole lay a heavy stone. The second is, by beating the criminal to death with thick clubs: and the last and most common is, by piercing them through the bodies with their assagayes or lances.

When a man is accused of murder, and it cannot be sufficiently proved against him, all the inhabitants of the

The same writer says, "But as little undervaluing as they think the title of slave is among them, it was not so accounted by the Portuguese when they were here: one of whom having obtained some great post from the emperor, and, as a subject of the king of Portugal, who calls them all his children, disdainful to be stiled a slave to that of Ethiopia, offered a large sum of money to the herald, or crier, who was to proclaim his promotion, to leave out that odious title, and call him only by his name; but that was more than the officer dared to do."

place

place are severely fined, or put to some corporal punishment; so that a murderer here seldom escapes.

The common standing army kept by the emperor of Abyssinia to guard the remainder of the empire (for a great part of it hath been dismembered, especially towards the south, where the Gallas, which lie between it and the line, have laid waste a number of kingdoms and provinces) is computed to amount to no more than 35000 foot and 9000 horse, which is but a small number considering the still vast extent of this empire. But it is said that he can raise upon occasion a million of men, in as little time as his orders can reach the provinces under his obedience; for, upon the receipt of them, they are obliged to appear in arms under their respective generals or governors, and be ready to march to whatever part they are allotted, none being exempted from bearing arms at such times but religious persons, mechanics, and husbandmen.

Some of the horse wear coats of mail and head pieces, but the rest are very indifferently accoutred, having no other arms, offensive or defensive, than a spear and buckler. They are very little acquainted with fire arms, and as indifferently furnished with powder and ball. Their spears are of two sorts, the one like our halberd, or short pikes, the other like a halbert or partisan. The staves of the former are very thin and the iron narrow, like our pike; the iron of the other is broad and thin: the first is to be thrown by dint of strength, and the last to be used in close fight with one hand whilst the other holds the buckler, which is usually made of the hide of some beast.

The foot soldiers have likewise two of those spears, one of which they dart with such strength and fury that they will often pierce a coat of mail or buckler; and the other they keep to continue the fight, as some do the sword and buckler.

Those of higher rank wear swords, but they seldom make use of them in battle, having them chiefly as a mark of distinction. They likewise wear a kind of dagger under their girdle, with the hilt towards the right and the point towards the left hand. Some also carry a large club of hard wood with a dagger in it: this weapon they call *balota*, and commonly use it when they come to close engagement with the enemy, and sometimes throw it at them with all their strength.

Those of the horse that wear the coat of mail lay aside the buckler as an incumbrance. They are said to be all very good horsemen, and mount and fit their horses to admiration; but in other respects they are very indifferently disciplined.

The martial music here consists of kettle drums, which are exceeding large, trumpets, hautboys, flutes, and other instruments. In times of war the emperor, as before observed, is always in the center of the camp, surrounded by his nobles and chief officers. He is likewise attended by a vast number of troops, who not only perform the divine service in pavilions assigned for that purpose, but also escort and attend the sacred utensils that are used in it with great pomp and ceremony, and with vocal and instrumental music: among which those belonging to the imperial court are carried about with the greatest solemnity.

The emperor of Abyssinia's revenues chiefly arise from four branches; the first of which is the tribute paid him by the governors of such provinces and kingdoms as contain gold mines, particularly those of Narea and Gojam, from which he receives a certain weight yearly of that metal.

The second branch of the revenue arises from the sale of all the great places in the empire; such as the viceroys, governments of kingdoms and provinces, and other offices and posts of trust; the yearly tribute they pay to him for being continued in them, as likewise for the product of those lands which are in their respective governments; for as all the lands in general appertain to him in chief, these governors do, in some sense, farm them from him, and pay him a yearly proportion of their product.

The third branch consists in a tenth levied every third year upon all the cattle in the empire. By this last, which it appears was unknown till about the middle of the last century, every man that hath cows is obliged to pay him one out of ten every third year; and the coun-

try breeding vast quantities of them, makes it perhaps by far the most considerable branch of the three. It is called the burning or branding tax, because the emperor's officers brand those with a particular mark which they set aside for his use.

The fourth and last branch of the emperor's revenues arises from a duty laid on every loom of cotton cloth. If it belongs to a Christian, he pays one piece of cloth; and if to a Mahometan, a piece of eight per annum. By this duty are gathered, in the kingdom of Dambea, and parts adjacent, about 1000 of these pieces, and in that of Gojam 3000; besides about 200 *billetes*, which are a thicker and stronger cloth, and all flagged on one side. The like tax is gathered in all the other kingdoms and provinces throughout the empire; and though it does not produce so much as either of the other branches, yet the annual amount of it is very considerable, and would be more so, were it not for the depredations made by those appointed to collect it.

S E C T. IV.

Of the different Kingdoms and Provinces that now form the Abyssinian Empire.

THE empire of Abyssinia was formerly much more extensive than at present, several of its kingdoms and provinces having been dismembered from it by the incursions of the Gallas, a barbarous people, of whom we shall take a proper notice hereafter. These kingdoms and provinces that at present belong to it are as follow, viz.

1. Tigris, or Tigre.
2. Bagameder, or Bagamedri.
3. Amara, or Amhara.
4. Oleca and Choa.
5. Damota, or Damut.
6. Goyam, or Gojamit.
7. Dainha.
8. Narea, or Enarea.

1. *The Kingdom of Tigris.*

This is the most considerable kingdom in the whole empire, and is remarkable for having in it the remains of the city of Axum, which was formerly the residence of the emperors, and though now abandoned by those monarchs, and reduced to a mere village, is still the place where they repair to be crowned. It is bounded on the east by the Red Sea, on the west by Dambea and part of Nubia, on the north by Barnagaf, and on the south by the kingdoms of Angot and Bagameder.

The most extensive part of this kingdom is that which lies towards the Red Sea, and is thence called *Medra Bahr*, or *Maratime Land*; besides which it hath 27 prefectures, exclusive of seven others belonging to Barnagaf. These prefectures are not to be considered as so many districts, each under a particular prefect or governor, because some of these prefects have two and others three of those districts under them; however, we have little to say about them, being all insignificant places, and not containing any thing sufficiently remarkable to attract the notice of a traveller.

The chief place of note in this kingdom is the city of Axum, which was formerly an opulent place, and the metropolis of the whole empire. When in its prosperity it was a large and well-built city, as appears by its few remains; and situated on a spacious and delightful plain, watered by several rivulets, and was adorned with stately palaces, churches, obelisks, arches, &c. There are particularly the ruins of a spacious and magnificent structure, some of the stones of which are of a prodigious size: one of them, which is still to be seen in the form of a pyramid, is 104 cubits high, on a basis of ten cubits, and raised on a plinth about two feet high. Besides this there were many other superb buildings, all of which were reduced to a mere heap of ruins during the wars between the Gallas and the Abyssinians; after which, the imperial court being removed, it still farther declined, and at present it does not contain above 200 mean houses very poorly inhabited.

This city is situated about 40 English miles from the Red-Sea; and though the way to it was so rocky and mountainous that it took up seven days journey, yet it was

was well supplied from thence with various necessary articles. The Abyssinians say, that it was anciently the residence of queen Candace, and even of the famed queen of Sheba.

About ten miles south-west of Axum stands the town of Madgoga, so called originally from the murmuring noise of a neighbouring rivulet. It afterwards received the name of Fremona, from the Jesuit missionaries who had their residence in it, on account of one father Fromentius, the first of their order that came into these parts. This place became more celebrated by the long residence and death of father Andrea de Oviedo, sent thither patriarch of Abyssinia by the pope; after whose death it still continues the residence and seminary of all the missionaries of that order that came into the country, (the greatest part of whom lost their lives for the cause they came to preach there, the supremacy of the church and pope of Rome) until their final expulsion out of the whole empire. The town is situated on a hill, and in it are the remains of a large monastery that formerly belonged to the Jesuits.

About a day's journey from Madgoga is a town called Ambacant; and a little farther to the southern frontiers is another called Mandela; but they are both insignificant places, and very indifferently inhabited. To the northward of the latter, however, are two of the finest monasteries in the whole empire: the largest of them is called Hallelujah, and the other Abugarina, both of which were formerly occupied by the Jesuit missionaries.

Barnagats is the utmost extent of this kingdom, and reaches to the coast of the Red Sea, where it had formerly a famous sea-port called Arquico, which rendered its commerce very considerable. This port, however, was some years ago seized by the Turks, since which Barnagats has progressively dwindled, and is now become so insignificant as not to merit any further notice.

To the north east of Tigra is the kingdom of Angot, which was one of those wrested from the Abyssinian empire by the Gallas, who broke into it from the southern parts, where they mostly spread themselves up to, or even beyond, the line, and made themselves compleat masters of it. It hath some few towns in it, viz. Angot, the capital; Dofarzo, said to contain near 1000 houses; Abugana, once famed for having in it a handsome church called Inbre Christus, and for being the capital of a considerable territory of its name. Besides these, there are many others of less note, but they all contain wretched building equally detestable as the people that inhabit them.

2. The Kingdom of Bagameder.

THIS kingdom is bounded on the south and south-west by Tigra; on the east by Angot; and on the west by Gojama and Dambea. Its extent from east to west is about 90 miles, and its breadth, from north to south, about 60. Some parts of it are very rocky and mountainous, but others are exceeding fertile, being well watered with rivers. The inhabitants of the mountainous parts consist of wild and wandering people, some of whom are Gallas, and others Caffres, whose principal employment consists in the breeding of cattle.

Bagameder, the capital of this kingdom, is pleasantly situated on a delightful plain on the banks of the river Baehilo, and bears the title of a royal town, from the viceroy being obliged to go and receive a fresh crown, besides that with which he is crowned at the emperor's court on being appointed to his office. The buildings in this town are tolerably good, but there are not any that merit particular notice.

The other towns in this kingdom are, Alata and Al-fana, the former of which is remarkable for having in its neighbourhood a bridge over the Nile; but the latter hath not any thing to render it particularly conspicuous.

3. The Province of Amara, or Amhara.

THIS province is bounded on the west by Gojama, from which it is separated by the Nile; on the north by Bagameder; and on the south by Oleca. It is a very mountainous country, and is divided into 36 districts. In this province the inhabitants speak a distinct dialect that differs from all the rest, but which by a new line of monarchs brought up in it (for it has long been the residence of the Abyssinian emperors) is now become that of

the court, and the most in vogue not only among the nobility, but also the politer part of the people.

Though this province is the smallest of the whole divisions of the empire, yet it is rendered the most considerable on account of its being the residence of the emperor and his court. It contains, however, but few towns, none of which have any thing remarkable in them; and the chief matter that otherwise renders it singular is, that it contains the famous rocks of Amba-Gucxen, where the princes of the blood were formerly confined previous to their accession to the throne.

4. The Provinces of Oleca and Choa.

THE first of these lies to the south of Amhara, and is bounded on the east by Angot, and on the west by Gujama, from which it is separated by the Nile. It is a very small province; and has not a single town in it that contains any thing remarkable.

The province of Choa lies to the south of Oleca, and is indifferently called Choa, Xoa, and Sheva. It hath part of the country of Marabot on the north, Ist on the east, and Gojama on the west. It is divided into Upper and Lower Choa, and is the last province on the south-side that now acknowledges subjection to the emperor of Abyssinia. The river Sambo, which runs into the Nile, parts it on the north, the Rema on the south-west, and the Yema on the south-east; all which rivers spring from those mountains that stand on the eastern confines of the province.

Here are several towns, but scarce any worth notice, except Korkora, the capital, once the imperial residence, at which time this province flourished superior to any other in the empire. Some remains of the imperial palace are still to be seen, as also those of a church, and a large monastery called Nazareth.

There are also some other towns here that have monasteries in them, particularly those called Debia Lebanos, or Mount Lebanos; Menghestra Samajat, or Kingdom of Heaven, and some others of less note. The monastery at Lebanos was that where the general of the Monks usually resided.

5. The Kingdom of Damota, or Damut.

THIS kingdom hath neither cities nor towns, the principal part of it being covered with high mountains; notwithstanding which it is so well peopled and cultivated, that the inhabitants of it were the first that made an insurrection against the emperor, on account of the Portuguese missionaries, which could not be quelled till that monarch had totally extirpated them.

Among the lofty hills in this kingdom is one called the Dead Mountain; this is the highest and coldest in all Abyssinia, and the place to which prisoners of state, and such others as the emperor determines to rid himself of, are sent; for here they are soon starved with cold and famine. The river Maleg hath its spring-head under one of the mountains in this kingdom, and runs across it in its course towards the Nile.

The Jesuits had formerly two places of residence in Damota, from whence, in the insurrection above-mentioned, they were driven by the inhabitants.

6. The Kingdom of Goyam, or Gojama.

THIS country is tolerably large, and almost of an oval figure; and so surrounded by the Nile that it looks like a peninsula made by that river. It is parted by it on the east from the kingdoms of Bagameder, Amhara, Oleca, and Upper Choa; on the south from those of Cafates and Bizamo; on the west from those of Goaga and Agaus; and on the north from that of Dambea.

The extreme parts of this kingdom are mostly level, but the middle of it is exceeding mountainous, and inhabited by a people said to be descended from Hagar, Abraham's Egyptian bond-maid; especially near the springs of the Nile, which are situated on the western part of the kingdom.

About the neck, or isthmus, made by the Nile, is a very steep and almost inaccessible mountain, on the top of which is an oval plain 250 fathom in length, and 130 in breadth; to which there are two paths as ascents across the rocks, and on one side a spring of excellent water, farther towards the Nile is another plain separated from

this mountain by a natural trench, where the viceroy resides in a kind of camp.

The northern parts are also very mountainous and rocky, and principally inhabited by Jews, who retain their ancient rites and customs without interruption.

The kingdom of Gojam has but few towns of note. The chief, and only one worthy notice, is that called Nebessa, in which the empress Helena, governess to the emperor David, erected a magnificent church, which was afterwards destroyed by the Gallas, but rebuilt by the Jesuits, who resided in several parts of the kingdom. Some remains of this church are still to be seen, but they are too trifling to convey any idea of its original grandeur.

7. The Kingdom of Dambea.

THIS kingdom is bounded on the south by Gojam, from whence it is separated by the Nile, and the lake of its own name; on the north by Nubia; on the east by Tigra; and on the west by Changalia. It is one of the flattest territories in all Abyssinia, so that it is frequently overflowed, not only by the lake of Dambea, but also the rivers that run through it from the higher lands; and on this account it is intersected almost every where with deep ditches and canals. Its length from east to west is about 90 miles, and from north to south about 36, exclusive of the lake, or 70 including it.

On the eastern confines of this kingdom is a remarkable mountain called Dancas, or Dancaton: it is very high, and on the top of it is a spacious and fertile plain, where the emperors formerly resided, with their court and retinue. Here were also an elegant building erected after the European manner, for the residence of the Portuguese patriarch Mendez; a monastery for the Jesuits; a church called Gambianet; and about 900 stone huts, or barracks, covered with straw, for the soldiers attending on the emperor. But they have all, for many years past, been totally destroyed.

Opposite to this mountain is another of extraordinary height, and so steep that the natives used to flee hither for security when attacked by their enemies. On the east side of it is the monastery of St. Eustatius, so called from that person being originally abbot of it.

Most geographers have informed us that there are many cities and towns in this part of the Abyssinian empire; but these relations appear absolutely fabulous, there not having been a single town in any part of it ever yet discovered by an European. As a farther confirmation that these assertions are erroneous, Ludolph assures us, that the people here not only prefer the living in scattered villages and hamlets to towns where houts are contiguous, but likewise own themselves at a loss to conceive how it is possible to live in large or walled towns, and be there supplied with all the necessaries of life; such utter strangers are they to those conveniences used in other countries for the carrying on of commerce.

The kingdom of Dambea is divided into 14 districts, and governed by a viceroy, who has the title of Dambea Cantiba. The things most worthy of notice here are the following. In the eastern part of the kingdom is a famous monastery called Ganeta Jesu, situated on a low ground, but very pleasant, and being well watered is exceeding fertile. In the church belonging to this monastery are the monuments of the Abyssinian emperors for ages past. Father Pais, a Portuguese Jesuit, was so pleased with this spot, that he built here a church, as also a palace for the emperor, after the European manner; but they have both been long since destroyed.

Between Ganeta Jesu and the frontiers of Hagemeeder, is a small but pleasant territory, and remarkable for having kept in it a kind of market or fair for cattle, to which the inhabitants of most parts of the kingdom resort. It is about nine miles in length from east to west, and about six from north to south. It was heretofore granted to the patriarch Mendez for his subsistence, and that of his fraternity.

Adjoining to the kingdom of Dambea is a small barren province called Fatigar. It was formerly a part of the Abyssinian empire, but was dismembered from it by the Gallas, who so ravaged it that it hath not any thing now worth mentioning, except two high hills, one of which is called the Mountain of the Fravers; it is situated near a plain, to which the Europeans have given the name of

Market, because most of the merchants of the neighbouring kingdoms resort hither. The other is called the Mountain of the Lake, because at the foot of it is a lake about nine miles in compass, and about it are several monasteries.

To the west of Fatigar are several other small kingdoms, all of which belong to the Gallas; and on the east and north-east are the rivers Haowach and Machi, which join their streams in the kingdom of Fatigar, and thence take their course eastward through the vast territories of the eastern Gallas, and the kingdom of Adel.

8. The Kingdom of Narea, or Enarea.

THIS is the last kingdom that merits any particular notice in the Abyssinian empire, and is situated the farthest of them all, being under the 9th and part of the 8th degree of north latitude, and under the 30th and 31st of west latitude. It is surrounded by the countries of the Gallas, notwithstanding which, it hath continued faithful to its ancient monarchs, though often attacked, not only by the Gallas, but also other invaders. What renders their fidelity to their princes still more conspicuous and praise-worthy is, their being situated so far from the Imperial residence, and not receiving any assistance from the emperor, to protect them against the attacks of the Gallas. To this may likewise be added, that they had formerly a king of their own, and were not the natural subjects of the Abyssinian monarchs, but were subdued by one of them named Melech Sagled, at the time when their own prince had embraced Christianity, and when they were rich, populous, and sufficiently strong to have shook off the yoke. In short, the true character given of them is, that they are not only loyal subjects, but also the wisest, and bravest people in all Abyssinia; sincere and strictly true to their word; and in their dealings faithful and honest.

The kingdom of Narea is in general very rich and fertile, producing not only abundance of cattle, but also most of the principal necessaries of life. The inhabitants carry on a considerable commerce with the Caffres, who supply them with gold, in exchange for which the Nareans sell them cloths of various sorts, salt, and other commodities of the country.

The most considerable town in the Abyssinian dominions is called Gondar. It is about ten miles in circumference; but the houses consist only of one story, and are built in the form of a funnel, with the narrow end upwards. They have no shops, but carry on their trade in a large square, where they expose their merchandise to sale on large mats. They have several churches here, and their patriarch is subject to that of Alexandria.

S E C T. V.

History of Abyssinia.

WHAT we know of the Abyssinian history is from the materials collected by the Jesuits missionaries while in this empire. It is less copious and more vague than the histories of many other countries; we shall, however, give our readers all the satisfaction that the detached fragments which they have preserved will permit.

According to the ancient records from whence they obtained these fragments, and which to this day are kept in the great church at Axum, the most material transactions relative to their sovereigns, as well as the chronology of them from the earliest time, are as follow:

The first who ruled the Abyssinian empire was the queen of Sheba, who went from thence into Judea in or about the year before Christ 902, and of the world 3012. She reigned 25 years after her return, and was succeeded by her son.

Menitecheh, who reigned in conjunction with his father 29 years, and 18 more with his son Rhehobann, after which he died.

Saglar, the son of Menitecheh, succeeded him, from whom proceeded, in a lineal descent, 24 princes; but the length of their reigns is not recorded, nor any particulars relative to either of them, except that in the 8th year of the last, whom the chronicle calls Phceen, our Saviour was born, A. M. 4004.

From this period to the year 327 were 13 emperors,

whose names, and the length of time each reigned, are omitted; but it was in the above year that St. Athanasius sent Frumentius into Ethiopia to convert the Abyssinians to the Christian faith.

After the above circumstance the records furnish us with a remarkable account of three brothers who agreed to reign jointly. Their names are, Atzfa, Atzfed, and Amay; that it is said, that in order to prevent discord between them, they projected a very strange expedient, which was, to divide the day into three parts, and to hold the reins alternately, each his third part, or eight hours.—This was certainly a most uncommon mode of government, notwithstanding which, if we give credit to the Abyssinian legends, it proved very successful; for if at any time one of the brothers differed or fell out with another, the third was ready to interpose, and act as umpire between them.

These monarchs were succeeded by several others, but we have not any account of their lives or reigns, only that in the three last of them, whose names were Arado, Alaloba, and Alamid, great numbers of monks and anchorites came hither from Egypt, with a view of propagating Christianity and the monastic life.

Alamid was succeeded by Tacna, and he by Cateh, in the latter of whose time new tribes of monks came from Ruma, and settled in the kingdom of Tigra. This was about the year after Christ 521, and the time that Justinian was emperor of Rome. Cateh was some time at war with the Sabean or Homerite kingdom; but at length totally subdued it by the defeat and death of the Jewish king Dunavas, whose crown he is said to have sent to Jerusalem, to be there suspended in the great church of St. Sepulchre, in memory of his signal success over that distinguished persecutor of those who professed the Christian religion.

Cateh was succeeded by Galba Nefket, a very peaceable prince, who, it is said, formed an alliance with the emperor Justinian. His two next successors were, Constantine and Fritzena; and after them sixteen more, all the descendants of Solomon. The last of these was named Del-Noad, who reigned till about the year 960, when the succession passed into the Zagean family, and the usurpation began, which continued for 340 years.

This usurpation was commenced by the infamy of a woman named Tredda Cabex, who, for her impiety, cruelty, lewdness, and other enormous vices, was otherwise called Ellas, or Fire-brand. This woman formed a plan not only to destroy Del-Noad, the then emperor, but also the whole imperial family; and this she concerted in order to raise a son of hers, whom she had by the governor of Bagna, to the Ethiopian throne. So effectually did she succeed in this diabolical plot, that only one of the whole family escaped, who fled for security into the kingdom of Xava, where his posterity were preserved with the utmost privacy by the viceroys of that kingdom, who were strongly attached to the line of Solomon during the whole time of the Zagean usurpation.

The only princes of whom any notice is taken while the imperial throne was in the hands of the Zagean family, are the following, viz. Lalibela, Degna Michael, Newaja Christos, and Naacu Luabo. The first of these terminated his name by many glorious actions, and particularly distinguished his piety in causing ten churches to be hewn out of a solid rock for the performance of divine service.—See before, p. 404. The last of the above monarchs was also of a very pious disposition, and greatly extolled by his subjects as a peaceable, magnanimous, and beneficent prince.

Who the rest were that filled the throne during the Zagean usurpation, we are not informed; neither do we know by what means the crown returned to the descendants of Solomon; but only that, about the year 1300, the Zagean family being driven from the throne, Ieon Aquac, whose predecessors had been preserved in the kingdom of Xava, during the whole time of the usurpation, recovered the Abyssinian throne; from which period it hath ever since continued in the Solomonic line.

Ieon Aquac reigned about 15 years, and was succeeded, according to the chronicles, by 16 other princes; but there are not any particulars mentioned of either of them, till we come to the last, whose name was Zaara Jacob. This prince began his reign in the year 1437,

and was greatly esteemed as a man of learning and deep penetration. He died in 1465, and was succeeded by

Boeda Marian, who, after reigning only ten years, died, and was succeeded by

Alexander, or Elexander, who reigned 15 years and six months, that is, from 1475 to 1491. It was in his reign that Peter Covilian arrived in the empire of Abyssinia, and was the first Portuguese that ever penetrated so far into the inland parts of the country.

The next emperor to Alexander was named Amda Jeygon, who reigned only six months, and then dying without male issue, left the crown to his uncle

Nahol, the son of Boeda Teriam, who, at the time of his accession, was confined on the rocks of Amba-Guexen, where he had been placed by the emperor Alexander. He reigned 13 years and nine months, and died about 1507; he was succeeded by

Ezana-Denghel, or Leha-Denghel, but more generally known by the names of Onag-Segued and David; which last he took on his accession to the crown. This prince lived in a tranquil state for some years after his accession, but was at length so oppressed by the cruel depredations made on his dominions by his Moorish neighbours, that he had recourse to the Portuguese for assistance, which gave them an opportunity of enlarging the

endeavours they had already made of propagating the Romish religion in the Abyssinian empire. The zeal this prince showed for the church of Rome, and the pope's supremacy, had not only occasioned his subjects in general to hate him, but in particular rendered the whole

Abyssinian clergy his most inveterate enemies, and at last brought on those complicated troubles which occasioned his death. Notwithstanding the assistance the Portuguese gave him, yet so powerful were his enemies, such depredations had they made on his territories, and so closely did they follow him, that he was reduced to the necessity of seeking for shelter among some of the desert mountains, where he continued for some time, but was routed, and obliged to retire to the top of the Damo. Here, having

some of his bravest men with him, he endeavoured to defend himself for some time, hardly able to bear the name, much less to support the dignity of a monarch. In this fortress, however, all his troubles ceased, for here he yielded up his crown and life in the 42d year of his age, and the 33d of his reign; the first 20 of which had been as happy and prosperous, as the last 13 had proved distressed and unfortunate. He began his reign in 1507, and died in the year 1540.

The emperor David was succeeded by his son Claudius Sagood, or Atgnat-Segued, whose reign was little less unfortunate than the latter part of that of his father's. He was harried on all sides by the Gallas and Mahometans, and his whole empire must have been totally destroyed, had it not been for the interposition of the Portuguese. Segued, however, lost his life in an engagement with the Gallas, in the month of March 1559, after a tiresome reign of little more than 18 years. As he left no male issue, he was succeeded by his brother's son, called

Minas, but who, at his coronation, took upon himself the name of Adama Segued. This prince reigned only three years, when he was murdered by his own soldiers in an engagement against one of the revolted governors of the maritime provinces, in the month of April 1562. He was succeeded by Melech Segued, a wife and valiant prince, who was blessed with a long, and, for the most part, successful reign, tho' hardly ever free from wars, either against some of his revolted subjects, or against his powerful and inveterate enemies the Gallas, and Mahometan Moors. He died in 1595, after reigning a little more than 33 years; and having no sons by his wife, had designed a natural one, named Jaacob, for his successor; but altering his mind a short time before his death, he left the crown to a son of his brother, named

Zedenghel, who proved the fatal cause of a most bloody and civil war, many of the grandees taking Jaacob's part against him, on account of his too great propensity to the Roman church, though, in other respects, a brave and noble prince. Peter, the then abuna, was the principal leader of his rebellion; and having absolved the Abyssinians from their oath of allegiance, they took up arms against him, whilst he, with the few forces he had left, and a small number of Portuguese, venturing

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to give them battle, was defeated and killed in the month of October 1604, after a short and troublesome reign of nine years.

On the death of Zedenghel his competitor Jaacob was invited to, and accepted, the imperial dignity; but had not enjoyed it long before he found himself strenuously opposed by the great grandson of Etana Denghel, whose name was Sufneus, or Socinius, a young prince, no less artful than brave. The contest lasted some what longer than two years, when it was decided by an obstinate fight on the 10th of March 1607; in which Jaacob, and the abuna Peter, were killed on the spot.

Sufneus having obtained the crown, immediately displayed his strong attachment to the Roman Catholic religion, notwithstanding it had been very prejudicial to several of his predecessors. He gave such encouragement to the Popish missionaries, that great numbers flocked thither during his reign, who, in all probability, would have universally established the pope's authority in this empire, had not a stop been put to their progress by the unexpected death of that monarch, who took leave of the empire and the world, in the month of November 1632.

Basilides, the son of Sufneus, succeeded to the crown, at which time he took upon himself the name of Adzain Segued. Soon after his accession he issued out a decree against the Roman Catholics; and through the whole course of his reign proved as great an enemy to the missionaries as his father had been a friend and patron to them; inasmuch that before his death he totally extirpated them from the empire. He died about the year 1644, and was succeeded by his son

John, who, on his accession, took the name of Adaf Segued. This prince, after reigning peaceably for 16 years, died suddenly, and was succeeded by his son

Jawfo, or Adyan Segued, who ascended to the throne in the year 1660, and after reigning upwards of 25 years, was dethroned by his son

Taklimenoth, who took possession of the crown in the year 1706; but he enjoyed it but a short time, for the people entertaining an universal disgust against him for his perfidy, caused him to be massacred by his own troops about two years after.

On the death of Taklimenoth, his brother Tefilis usurped the throne. His reign, however, was little less permanent than that of his predecessor; his prime minister, named Oufas, the son of a sister of Jawfo Adyan Segued, having dethroned them in the third year of his reign, and seized upon the crown. The Abyssinians, however, would not suffer him to hold the imperial dignity longer than till they could raise another prince, named David, to the throne; but this was not effected till great slaughter had been made by both parties, as appears by letters received from Moka, dated in the month of June 1718. After David had got entire possession of the throne, he enjoyed it without interruption during the remainder of his life; and the revolutions occasioned by his accession, were the last of any consequence that have happened in this empire, his successors having regularly taken the imperial dignity, and quietly enjoyed their honours, from that time to the present.

Such are the particulars we have been able to obtain relative to the history of the Abyssinian empire; to which, as a matter that materially connects with it, we shall add a concise detail of the strenuous attempts made by the Portuguese to establish their religion here, the destruction it occasioned, and their final extirpation.

The Portuguese first resorted to Abyssinia about the latter end of the 15th century, when they brought over a great many of the natives to their religion, and persuaded the then emperor not only to acknowledge the pope's supremacy, but to admit a patriarch among them, sent thither from Rome. The government also consented to abolish their ancient rites and ceremonies, and conform entirely to the ritual of the Latin church; but many of the nobility and governors of the provinces, with the greater part of the common people, having the greatest abhorrence of those innovations, rose in arms against their emperor, which occasioned civil wars in Abyssinia that lasted upwards of a century, during which many thousands fell on both sides. Though the court, with the assistance of the Jesuits, European engineers, and some Portuguese troops, was generally victorious, yet

the principal part of the people still adhered to their ancient religion; and several provinces revolted entirely from the emperor.

The Abyssinian monarchs, however, continued still to profess the tenets of the Latin church, and to submit to the dictates of Rome; till at length the Jesuits, under pretence of maintaining the pope's ecclesiastical jurisdiction, took upon them to direct most secular affairs, treating the prince rather as a viceroy to the pope, than sovereign of the country; and having erected and garrisoned several forts, were striving for European forces to maintain their usurped power, when the emperor, as well as the nobility, taking the alarm, agreed at once to abolish popery, and restore their ancient religion.

After this determination the Romish priests were generally sacrificed to the fury of the people, and their patriarch very narrowly escaped out of the country with his life. Three capuchins some time after came to Squaquena on the Red Sea, from whence they sent letters to the emperor of Abyssinia, to obtain leave to come into his territories again; when that prince requested the Turkish bassá, who commanded on the coast, not to suffer any Franks to come that way into his territories, and to send him the heads of the capuchins. The bassá not only complied in every particular with the emperor's request, but also sent him their skins tanned and stuffed, that he might know them to be Franks by their colour, and priests by their shaved crowns. Thus, by these, and such like severities, the Romish missionaries were totally extirpated from the Abyssinian empire.

SECT. VI.

Of the Gallas, a barbarous and neighbouring people, who have made great devastations in the Abyssinian empire.

HAVING had frequent occasion to mention these people in a former section, it may not be improper to give the reader some account of them, especially as they have got possession of so considerable a part of this country, and are still a terror to the Abyssinian monarchs.

They are divided into eastern, western, and southern, according to their situations. Those who inhabit the eastern parts are seated along the frontiers of the kingdom of Tigra and Danicali, and have seized the greatest part of the left, together with those of Angot, Dowaro, Xoa, &c. The southern extend themselves along the river Howas, from the frontiers of the kingdom of Adel westward, and have made themselves masters of the greatest part of the kingdoms of Gomer, Bergum, Camlate, Ganzá, &c. The western spread themselves along the river Maleg, where they possess the kingdoms of Bizamo, Gassá, Gongá, and some part of that of Gojan; but how far they have penetrated northwards is not known.

The origin of these people is variously conjectured; the generality of the learned supposed them descendants of the Jews; but whether from those whose Saluamezer king of Aegyria, or Nebuchadnezzar king of Babylon, transplanted from Palestine, or from those whom Titus Vespasian, Adrian, or Severus, expelled from thence, they are not agreed. These suppositions, however, do not appear admissible, when we consider that there is not any thing in their manners, language, &c. (except circumstances, which is common to most of the African nations) that bears any affinity to those of the Jews.

Others conjecture, and, indeed, from circumstances, with great probability, that they are of the Celtic or Gallic race. One principal reason in support of this supposition is the name of them, which, in the Gallic language, signifies stout or warlike; this epithet the ancient Celtes, or Galli, took much pride in, and made themselves famous by, not only in Europe but in Africa, where they erected a powerful kingdom, which they held for some centuries with a distinguished bravery, till being at length driven from it by the Romans, they might go in search of new habitations farther towards these mountainous parts, as was customary for them to do rather than submit to a foreign yoke. What confirms this opinion is, the conformities of the manner and customs, &c. of these modern Gallas with those of the ancient Gauls and Celtes, which will appear from the following general description of them.

The Gallas are a very robust, hardy, and resolute people,

people, and are naturally of a very ferocious disposition; all which arises from the little care taken of them by their parents when children, they being left to wander about at random like to many little savages. The natural hardness and ferocity thus acquired in their infancy, is afterwards improved by their being so early initiated into the martial trade, from whence they become not only stout and intrepid, but in a great measure savage and cruel.

They are taught the use of the sword, and that it is an honour and happiness to live by it, as giving the best title to every thing they possess, and being the most effectual means of preserving it: they are brought up to a desire of glory and conquest, and are taught to look with contempt on slavery and death.

As, by their maxims, the cutting off their hair constitutes them men, the young males are not permitted to receive that honour till they have deserved it, either by killing an enemy, or some wild beast, such as a lion, tiger, leopard, &c. after which they are allowed to cut their hair, leaving only a single lock on the top; and this inspires them with an unobscured ambition to signalize themselves by their bravery, as the most effectual means of acquiring esteem, and obtaining the more honourable seats at their councils, festivals, &c. for the greater number of heroic actions they perform, the more are they respected. For this reason they take care to save all the heads of those enemies they have killed, as trophies of the greatest value; and when any contest or doubt arises about them (which is sometimes the case) as when there is no heard upon them, and may be supposed to have belonged to a female, they have a law which obliges the person to produce a more decisive part along with it, otherwise they are not admitted. To prevent, therefore, all disputes, they are obliged to lay those trophies that are gained in battle before their proper officers, at the head of their tribes, as soon as the engagement is over; there they are publicly viewed and examined, and, if approved, are entered into the common register; after which the owner hath liberty to carry them to his own tent, together with his share of the spoil or plunder, which is allotted to him in proportion to the degree in which he has distinguished himself in the engagement. By this method all collusion and deceit is prevented, or else discovered and punished; it being considered as every man's duty to detect all false pretences to merit, as well as that of their commanding officers, who inflict a punishment on the delinquent adequate to the falsities they may have endeavoured to impose.

Those who show the least signs of cowardice are punished in the most exemplary manner. It is death to give way after an engagement is begun; so that they all fight with the most undaunted courage and resolution, and are so furious in the attack, not giving or taking any quarter, that it is hardly possible to make head against them; and this is the reason why they have obtained so many signal victories over the Abyssinians, though the latter are much superior in number, and better provided both with horses and arms.

The emperor Segued, who had often experienced their intrepidity with considerable loss, at length projected measures whereby he became more successful than any of his predecessors. He knew it was impossible to stand the first shock of the Gallas; "for which reason," says Ludolph, he always suffered them to penetrate a good way into the country, that they might have time to plunder and cool; and at their return, when they had loaded themselves with booty, and were thinking only how to convey it home and enjoy the prizes, and their first fury much abated, he then lay in wait for them in the way, and called them to account for what they had got; by which means he not only recovered the booty, but often sacrificed their lives to his resentment."

The Gallas had formerly no horse, but since they have made such conquests in Abyssinia, they have as well cavalry as foot, and though their horses are very inferior to those of the Abyssinians, yet they keep their ranks so close, and engage in such good order, that they are seldom overpowered by their antagonists. When they fight at a distance, they use bows and arrows, and darts, in the discharge of which they are very expert; and when they come to close engagement, they have a club, which is remarkable heavy at one end; they have

also shields made of the hides of buffalos, and instead of a club, those of higher rank use a sword.

Their government, as well as martial discipline, appears also of Gallic extract. They have no kings, but are divided into a great variety of tribes, each of which chuses a chief, or general commander, whom they call *Lova*, and him they obey as a sovereign. These chiefs are chosen every eight years, and if any of them die in the time, others are immediately elected to supply their place. Their authority reaches only to military affairs; that is, to convene the great council at proper seasons to determine on peace or war: when the latter is the result of their meeting, each *Lova* heads his own army, and distributes to the respective officers under him their several posts and commands. In like manner, when the war or expedition is over, he assigns to each man his proper honours and rewards, according to his merit, but if any dispute, or matter of complaint arises, it is adjudged by the national council, who alone have a power to confirm, alter or abrogate the sentence or decree of the *Lova*.

To give the reader an idea of the mock dignity preserved by these ostentatious chiefs, as well as the singular method in which they treat those who request audience of them, we shall relate the following particulars, as given by father Lolo, who had an opportunity of seeing the whole. "Being, says he, obliged to pay my respects to the *Lova*, or chief, in order to discover a new way into Abyssinia, I found him with all his wives and hocks about him; the place where he received me being a hut thatched with straw, but somewhat larger than those of his subjects. He appeared with all the seeming consequence of an eastern monarch, and his attendants paid him the most reverential respect. His manner of giving audience to strangers is somewhat singular: he appears seated in the middle of the apartment, with all his courtiers about him, sitting against the wall, each with a goad or staff, or club in his hand, longer or shorter according to his rank; the longer are the more dignified. As soon as the stranger enters the place, all these courtiers fall foul of him, and bastinadoe him, till he has regained the door, and got hold of it with his hand; upon which they return to their seats, and he is complimented as if nothing like it had been done to him. I myself, says he, did not fare one jot better, notwithstanding the peaceable and friendly offices that had passed between us; and when I asked the meaning of so strange a ceremony, I was answered, that it was to make those that came among them sensible of the valour and bravery of their nation above all others, and how reasonable it is for them to behave submissively to it."

The Gallas are naturally very proud, but at the same time they are exceeding indolent: they neither till, sow, plant, or gather any thing that the land produces; so that all their spacious plains and vales only serve to afford their cattle such food as the earth naturally brings forth. They look after their cattle for the sake of their flesh, which they eat raw, and is their principal food. They have neither bread nor any thing else to supply the want of that necessary article. When they meet with any in their warlike excursions, they eat it with great ravenousity; and tho' they admire it, yet they will not trouble themselves to cultivate the grain to make it.

They give a political reason for this piece of indolence, which is, that if their lands produced plenty of corn, the Abyssinians, and other enemies, might be tempted to invade them, and reap the benefit of their labour. If any neighbouring states make incursions on their territories, they immediately retire to some remote parts, taking with them their families and cattle, in the latter of which consists their principal wealth; so that the enemy finding the country thus barren are obliged either to return, or perish for want.

Although the Gallas are a cruel and barbarous people, yet they are not without some good qualities: they are honest and true to their promise, and are never known to violate an oath. They consider this as the most solemn of all engagements, the ceremony of which is thus performed: they bring a sheep to a proper place appointed, where they take an oath with butter; after which the persons, or if it be taken in the name of a tribe, or family, the heads of it lay their hands upon the head of the sheep and solemnly protest, that they will religiously observe

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every part of their engagement. The explanation they give of this ceremony is, that the sheep is, in some sense, the mother of all that swear, and the butter is an emblem of the mutual love of the mother and her children; and, consequently, that a man ought never to violate an oath, which he hath taken upon the head of his mother.

With respect to religion, they only acknowledge one supreme being, but have not any mode of worship. When the Roman missionaries were here, many of them were converted to Christianity, to which, for some time, they strictly adhered; but after the expulsion of the Jesuits, that religion was laid aside, and they have ever since followed their original maxims.

Such are the particulars we have been able to get relative to the people called Gallas, who have greatly weakened the Abyssinian empire, and stripped it of so many large and considerable provinces, exclusive of a great number of small ones, which, being intermixed with them, have shared the same fate. The principal of these have been already mentioned; all, therefore, we have to add is, that the Gallas might, in all probability, have carried their conquests much farther, had not some misunderstandings happened between their tribes, and weakened their power by dividing their interests. To this may be added, that the dreadful devastations and slaughter which they (more particularly the southern ones) committed in their former incursions, in which they destroyed all that came in their way, without distinction of age or sex, hath obliged both the Abyssinian, and other neighbours, to be farther on their guard against them, and to insure themselves to a more active and martial life than they had formerly been accustomed to, in order to suppress their bloody prowls for the future.

S E C T. VII.

Of the Coast of Abex, or Habesh.

HAVING, in the preceding sections, described every particular relative to the Abyssinian empire, we shall now take a view of the above coast, which formerly belonged to those monarchs, from whom it was taken by the Turks in the beginning of the last century. At the time they made these depredations they likewise seized on all the bays and ports belonging to it, from Egypt quite down to the straits of Babelmandel; so that ever since the Abyssinians have been totally excluded from having any intercourse with the Red Sea.

The climate of the coast of Abex is exceeding sultry, and the land so sandy and parched by the sun that the principal part of it is quite barren. The coast is intersected all the way by a long chain of mountains, so that there is no way to come from thence into Abyssinia but by two strait passes, one of which is called Arkiko, and the other Suakin; and even these are so difficult to pass that travellers cannot go above five or six miles a day. Here are great numbers of lions, tigers, elephants, and other wild beasts; they have also plenty of deer, and sheep of a prodigious size; but grain and other necessary articles are either brought from Abyssinia or the Red Sea.

The coast is divided into two parts, one of which, viz. the northern, is called Beglebergate, whose governor keeps his residence at Suakin. The southern part reaches quite to the end of the coast, where it includes the ancient kingdom of Dancale. Both parts labour under great inconvenience for the want of water; and though the air is sultry, yet, after sun-set, it is generally very foggy and unwholesome. The inhabitants are a mixture of Turks, Arabs, Caffres, Abyssinians and Egyptians, and differ equally in their religion, manners, dress, &c.

The principal towns along the coast are, Suakin and Arkiko. The former is situated in 19 deg. 45 min. north lat. and 37 deg. 30 min. east long. and is built on a small island of its name opposite to, and at a small distance from the bay of it. It is one of the best sea-ports on this coast, and very large and populous. The houses are built of stone, and in general very spacious and convenient. The town was formerly the residence of a Caffrean prince, but now only of a Turkish governor, under the badge of Cairo.

Arkiko is also a sea-port town situated in 16 deg. 5 min. north lat. and 39 deg. 20. min. east long. It is defended by a castle, but is much smaller than Suakin, and very indifferently inhabited.

In the southern parts of the coast of Abex are several small kingdoms, the principal of which is called Dancale, situated on the Red Sea, between the kingdom of Adcl on the east, and a small territory named Dokin on the west. Its extent along the coast is very small, neither is it well cultivated or inhabited. The king is a Mahometan, as are also most of his subjects; but he is in strict alliance and friendship with the emperor of Abyssinia. The most remarkable produce of this part of the country is salt, great quantities of which are made by the inhabitants, who carry on a considerable traffic in that article both in the inland parts and on the Red Sea.

The capital town of Abex is situated in this kingdom, and is called Dancale. It is tolerable large, but the houses are ill built, and very indifferently inhabited.

The chief sea-port here is that of Balyur, situated a little to the west of Babelmandel. It was at this port that the patriarch and his Jesuits, (sent to Abyssinia by the king of Portugal) first landed; and as the manner in which they were treated by the chief, or king, was rather singular, we shall preserve a relation of it, which we have obtained from father Lobo, who was one of the principal Jesuits in this embassy. As soon as the king heard of their arrival, he sent to invite the patriarch and his retinue to his court, which was about three or four days journey from Balyur, and dispatched his own son to meet them in the way, and conduct them to the royal palace, or rather camp, which they found to consist only of half a dozen tents, with about a score huts fenced in with a thorn hedge, and shaded by some wild kind of trees.

The hall of audience where they were received by the king, was a large tent, or hut, about a musket shot from the rest. At the upper end was a kind of throne about two feet from the ground, made of stone and clay, and covered with a carpet and two velvet cushions. At the other end, opposite to the throne, was the king's horse, with the saddle and other accoutrements suspended on one side. Round the hall were about fifty young men sitting cross-legged on the ground; and when the Portuguese ambassadors were admitted, they were made to sit down in same posture.

In a short time the king entered the hall, preceded by some of his domestics, one of whom carried an earthen pitcher full of hydromel, or wine made of honey; another a drinking cup made of porcelain; a third carried a cocoa-nut shell filled with tobacco; and a fourth a silver tobacco-pipe and some fire. Next to them came the king dressed in a light silk stuff, with a turban on his head, from the edges of which hung a parcel of rings that dangled before his forehead. Instead of a sceptre he held in his hand a short kind of javelin: he was followed by all the chief officers of his court and household; and among them were his lord high steward, the superintendent of his finances, and the captain of his guard. The respect paid him at his coming in was, by standing on their feet, and squatting down again twice; after which they went towards the throne to kiss his hand. The audience was short, but full of the most bombastic professions of love and esteem on his side, and of respect and gratitude on theirs; but this behaviour soon altered, when, on the next morning they came to make their presents to him, for, instead of the king's accepting them, father Lobo, who was the person that brought them to him, met with a severe reprimand, for daring to affront a monarch like him with such trifling presents, and was bid to take them away out of his sight. Lobo readily obeyed, without betraying either fear or any other emotion than that of disdain, after having given him to understand, that they were of more value than he ought to have expected from religious persons, who had renounced the world, and forsaken their native country, for the sake of carrying their religion into the Abyssinian empire; and told him at parting, that since he did not think them worth his acceptance, the next he sent for from them should be much less valuable.

This spirited behaviour of Lobo greatly surprized the king, who suffered him to go away with the presents; but

but being unwilling to lose them, sent one of his officers to fetch them back, with orders to insist upon some addition being made to them. He was glad, however, to take them as they were, Lobo, on his side, insisting upon retrenching them; so that when they were brought again, the greedy monarch received them with visible marks of dissatisfaction and resentment.

The disgust in which he held them on this account was soon evinced, for he not only detained them upon some pretence or other longer at his court than was necessary for getting things ready for their departure, but privately forbid his subjects to sell them any kinds of provisions at any price; so that they must have been obliged either to satiate his avarice by larger presents, or have been in danger of starving, had it not been for father Lobo, who expostulated with him on the impropriety of his conduct, and at the same time threatened him with the emperor's resentment. Notwithstanding this, however, he not only postponed their departure from day to day, but suffered them to be insulted by his subjects, in hopes of finding some pretences for extorting from them farther presents for their dismissal. To avoid this, the only expedient they could find was, to

brIBE one of his favourite ministers with a valuable gift, who soon after obtained their audience of leave, and such supplies of carriages, provisions, &c. as were necessary to proceed on their embassy to the Abyssinian court. But before their departure they were obliged to compliment all the officers of the Dancali court, from the most elevated to the most despicable.

Besides the port of Balyur, there are several other towns in the kingdom of Dancali, particularly Vella, which is a sea-port on the Red-Sea, and very large and well inhabited.

The others of any note are Korkora and Manadeli, in both of which they have some manufactures of cotton and linen, which they sell to the Negroes. This part of the kingdom is watered by the river Hawash, but the soil is in general barren, dry, and sandy, and produces no kind of grain, or any other necessary article of life. The inhabitants are Moors, and consequently very lazy and indigent; and fearful of all Europeans, particularly the Portuguese.

The other territories on the coast of Abex are so trifling as not to admit of any particular notice. We shall therefore pass them over, and proceed to the next chapter.

C H A P. XV.

The Kingdom of NUBIA, or SENNAR.

THIS kingdom receives its name from its capital, which by some is called Nubia, and by others Sennar. It is situated between 13 and 24 deg. of north lat. and between 25 and 38 deg. of east long. It is bounded on the east by the Red Sea, on the west by the kingdom of Gouga, on the north by Egypt, and on the south by Abyssinia, from whence it is separated by the Nile and a long ridge of mountains. It is upwards of 900 miles in length, and about 600 in breadth, and is of an irregular oblong form.

The principal rivers that water this country are the Nile, the Nubia, and the Sira. The Nile overflows here at its usual season, but not so considerably as in Egypt. It receives in its course through this country the Zezer, Maraba, Ambara, and some others of less note, but it is not navigable till it has entered some way into Egypt.

The climate here is exceeding sultry, and the soil in general very sandy and barren. The most fruitful parts are the banks of the Nile and the other rivers, where the inhabitants cultivate great plenty of corn, and some sugar canes; but as the natives have not the art of manufacturing the sugar to a proper perfection, it is of little advantage, few foreigners chusing to purchase it.

Nubia produces several sorts of excellent fruits, and a variety of medicinal plants, roots, drugs, &c. Among the drugs is one of the most poisonous quality, being to quick in its effects, that the tenth part of a grain or seed will kill a man in a quarter of an hour, and a whole grain in an instant. This deadly product, which is a small seed gathered from the tops of an herb not unlike our nettle, is a considerable branch not only of trade, but of the royal revenue; it is sold by the ounce, at an enormous price, and whatever the purchaser gives for it, he must also pay the like sum to the king, and at the same time take a solemn oath not to make use of it within his kingdom.

This country also produces several sorts of medicinal stones, such as the emerald, ivory, and sanders; and in some parts thereof are found great quantities of gold.

The animals which are bred here, are, domesticks, camels, and asses; and the wild, are, also great numbers of lions, tigers, leopards, crocodiles, and serpents. Here are likewise a great variety of reptiles, but the most destructive are the flying

serpents, whose stings are so venomous that they produce immediate death either to man or beast.

The inhabitants of Nubia are in general low in stature, but stout and very courageous. They are quite black, and their faces much disfigured not only by the flatness of their noses, but by the marks of the small-pox, that disease being so prevalent here that they frequently have it twice or three times. The common people wear only a kind of petticoat made of coarse cloth, which is fastened round the waist and reaches to the knees; but the better sort have long robes made of silk or cotton that reaches from the shoulders to their ankles. The ladies of quality have also the same kind of garment, and they adorn their ears, arms and wrists with gold silver, or copper rings, and other trinkets; but they have not any thing on their legs or feet, except a kind of leathern sole fastened to the bottom of the latter with tape or ribbons.

They are greatly addicted to drunkenness, are avaricious, base and designing; and pride themselves not only in cheating strangers, but each other. The principal part of them are Mahometans, but they pay as little regard to religion as to honour and honesty. Those who live in towns or cities employ themselves chiefly in commerce; but such as reside in the villages follow husbandry and sowing, except those who inhabit the more desert parts, and live wholly by plundering their neighbours.

They are very expert riders, for which reason when they are at war they generally fight on horse-back; but as they have the method of poisoning their weapons, the Turks do not care to engage with them. However, they seldom want for opportunities of shewing their military exploits, the Nubian kings being generally at war either with those of Gorham, who inhabit the desert tracts on the south-west, or making incursions into the eastern parts as far as the Red Sea.

Notwithstanding the heat of the climate, and the general barrenness of the country, yet the inhabitants of it are exceeding numerous; inasmuch that it is said one of their kings once assisted the Egyptians on a particular emergency with 100,000 horse.

The king of Nubia is a despotic, independent and powerful prince. His palace consists of a large pile of irregular buildings inclosed with a high brick wall. The

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outside of it appears very mean, but the apartments within are spacious and adorned with the most rich and costly furniture.

The king's dress consists of a long robe embroidered with gold and silver, fastened round his waist with a girdle of the finest cotton; and on his head he wears a turban of the same. He never appears in public without a veil over his face, which is made with silk gauze of various colours. Strangers, who are admitted to pay their homage to him, must, on entering the royal apartment, take off their shoes, fall on their knees, and kiss the ground twice. When his own subjects appear before him they do the same, but they must always be without any thing on their legs or feet.

The king is very fond of shooting, and frequently takes excursions with his nobility in pursuit of that diversion. He and his chief nobles attend four days in the week to business of state, at which times also they administer justice in all cases, whether of a civil or criminal nature. This they do with great expedition, especially in the latter case, where, if the person be found guilty, sentence is no sooner passed than executed. For trifling matters they are punished by the bastinado; but in cases of murder and treason, they are put to death, the manner of doing which is, by laying the criminal on his back, and beating him on the breast with a stick till he expires, which, from the severity of the strokes, is generally effected in a very short time.

The language of the Nubians is peculiar to themselves, but bears some kind of affinity to the Arabic: it is not, however, universally spoken throughout the whole kingdom, for in the desolate parts, which are inhabited by a different kind of people, they speak a language that does not border either on the one or the other; so that it is difficult for these, and the inhabitants of the more civilized parts of the country, to understand each other.

The kingdom of Nubia received the gospel from the earliest times, and continued firm to it for several centuries; but for want of good preachers it at length degenerated, and Mahomet's sin took place in its stead: the few who still retain the Christian faith acknowledge the patriarch of Alexandria. There are still extant in several parts of the country, the ruins of their ancient churches; in some of which are the figures of the Virgin Mary, and many other saints, carved in stone.

Having thus premised the general particulars relative to this kingdom, we shall now take notice of its principal cities, which are two in number, namely, Nubia, or Sennar, the capital, and Dungala.

Nubia, or Sennar, is situated in 14 deg. north lat. and 29 deg. east long. It stands on the western bank of the Nile, and is bounded on the south by Abyssinia, and on the west by Gagoa. It is pleasantly situated on an eminence, beneath which is a large plain, covered with a

great variety of odoriferous fruit-trees. It is about five miles in circumference, and so populous that the inhabitants are estimated at 100,000. The houses in general are low, flat, and ill-built; and those in particular without the city are truly wretched, consisting only of poor small huts made of wood and mud. Provisions of all kinds are here very plentiful and cheap, for the sale of which a market is every day held in the center of the city. The inhabitants make fine wheat bread for strangers, but they chuse a coarser sort for their own eating. The inconveniences attending this city arise from the air being very unwholesome on account of the excessive heats, which are also attended with violent rains, that sometimes make it so obnoxious as to produce disorders that prove fatal both to men and beasts.

The inhabitants here carry on a considerable trade in all parts between this city and Dungala, as also from thence down to Cairo, and other parts of Egypt. The commodities they dispose of are, gold, musk, elephants teeth, and fanders; in return for which they receive spices, silks, cottons, and other Indian commodities.

The city of Dungala is situated in 19 deg. 10 min. north lat. and 27 deg. 10 min. east long. It stands on the eastern bank of the Nile, near the confines of Gagoa, and is about 250 miles from Sennar. It is exceeding populous, and is said to contain at least 10,000 houses, but they are all insignificant buildings, being very low, and made only of mud and wood, and covered with straw. The inhabitants, however, are most of them very rich, and carry on a considerable traffick with Cairo, and other parts of Egypt, where they exchange their own commodities, especially fanders and musk, for arms, linen cloth, and other merchandize.

The principal towns in this kingdom are four, namely, Cusa, Guola, Jalac, and Sula; but they are all very trifling, nor do either of them contain any thing that admits of particular notice.

There are many villages, most of which are situated on the banks of the Nile, and other rivers, for the convenience of watering their grounds. These are tolerably pleasant; but the rest, which are in the desert parts, are wretched places, and very poorly inhabited.

To the south of Nubia is the small kingdom of Goham; but we know little of it, only that it is chiefly a desert country, and that the inhabitants of it are generally at war with the Nubians, and other adjoining kingdoms. They are a very rude, ignorant people, go about naked, and chiefly live by plunder. There is not even a single village in the whole kingdom, or any thing that appears like one, except a few wretched huts situated along the White River, which divides this territory from Abyssinia, and falls into the Nile some leagues below the city of Sennar.

C H A P. XVI.

E G Y P T.

WE come now to the description of a country which hath always borne a distinguished rank in history, and was once celebrated above all others for its antiquities, learning, opulence, and fertility. Such, however, is the mutability of all sublunary things, that its present has no resemblance of its former state; and those who read the ancient and modern accounts of Egypt, can scarce believe that they appertain to the same country. Its learning is changed to ignorance, its opulence to poverty, and its fertility to frequent scarcity. Yet Egypt affords ample matter for admiration and pity; the explorer of nature, and admirer of art, may both gratify the most boundless curiosity,

in contemplating the wonderful productions of nature, and the stupendous remains of the most amazing works of art with which this country abounds. At the same time their compassion will be excited by the prejudices that the people have imbibed, and the oppressions beneath which they live. In fine, no country in the universe is more surprising in itself, or has undergone greater revolutions; and, consequently, the description of none can be more gratifying to the general taste, or interesting to every passion incident to the human soul.

Egypt has the Mediterranean Sea on the north, Abyssinia on the south, the deserts of Barca, and unknown parts of Africa, on the west, and the Red Sea on the east.

east. The western extent towards the deserts is indeterminate; geographers, however, place the whole country between the 20th and 32d deg. of north lat. and the 28th and 36th deg. of east long. and consequently make it 600 miles in length, and 250 in breadth.

This country is divided into three parts, viz.

Upper Egypt, or Thebais.
Middle Egypt, or Heptanomis.
Lower Egypt, or Delta.

Each of these districts we shall describe in their respective places; but it is necessary previously to consider, the nature of the country, and its productions.

SECT. I.

Natural History of Egypt.

DURING the summer the air of Egypt is more sultry than some other countries that lie under the same parallel of latitude, which is owing to its situation between two ridges of mountains, and to the sandy soil, which throws back the reflection of the sun's rays. While the sun is in or near the meridian, the weather is astonishingly fervid in the summer, and disagreeably hot even in the winter: yet the nights are extremely cold at all times, which is owing to the great quantity of nitre with which the air is impregnated. Towards the sea-coast the rains continue from November to March; higher up the country they have only a little rain from December to February; but in Upper Egypt they seldom have any at all. The coldest season is in February; the winds which occasion rain are the west and north-west; thunder is often, but earthquakes very rarely known. The fourth wind is extremely hot at all times, but in some particular seasons the heat is so excessive, that the people are obliged to shut themselves up from its intenseness, and to retire to cellars, vaults, &c. to avoid the penetrating rays of the sun. The south-west wind raises such asfouling clouds of sand and dust, as to darken the face of the day, and do great damage by overwhelming whatever it meets with. The refreshing gales which blow from the north-east from the month of May to November, mitigate the heats of the summer, which would be otherwise insupportable. This is called the Etesian wind, and is deemed the happiness of Egypt, as, independent of its reviving qualities, it is thought to occasion the overflowing of the Nile. Lucretius thus mentions it:

" Or that the north winds do his month oppose,
" Then yearly when the Etesia firmly blows;
" Whose long encumb'ring blasts resist his way,
" Put back his streams, enforcing him to stay."

The soil of the flat parts of Egypt are a continued sand, though in many parts the silt of the Nile covers and fertilizes it. Many of the hills are of free-stone, and some contain petrified shells. The coat which the inundation of the Nile leaves upon the sandy foundation, is a composition of muddy earth, full of nitrous and small particles; and this is sometimes so very rich, that sand is obliged to be mixed with it, in order to bring it to a proper temperature. This river, however, neither flows so copiously, or leaves so great a quantity of sediment behind, as it did in ancient times; for its strength and its matter seem to be greatly diminished, and consequently its effects in fertilization must be considerably less than formerly.

* The above is the most rational and probable account we have been able to procure; and though a very recent and learned author differs in some particulars from it, yet both agree in the main points. To evince our impartiality we shall here insert the other account, that the reader may have an opportunity of judging of each. This gentleman says, "Some travellers, who on their voyage from Damietta, or Rosetta, to Cairo, have, from their barge, seen people make furrows in the sand, in which they planted gourd, melon, or cucumber seed, in March, or April, have mistaken those seeds for corn, and have said the soil in Egypt annually produced two crops, and that it was so rich, they were obliged to mix sand with it, in order to diminish the luxuriance. If these travellers had taken the trouble to examine the subject more attentively, they would have found out what kind of seed the people sowed; they would have

We shall now proceed to a description of that so much celebrated river the Nile, which, says an excellent writer, "is the greatest wonder of Egypt, where it seldom rains, but this river, by its regular inundations, supplies that defect, by bringing, as a yearly tribute, the rains of other countries. The ancients placed the Nile in the *Mountains of the Moon*, as they are commonly called, in the 10th deg. of south lat. but we now find that they lie in the 12th deg. of north lat. so that about 4 or 500 leagues, which the ancients gave that river, are cut off. It rises at the foot of a great mountain, in the kingdom of Gojam, in Abyssinia, from two springs, about 30 paces from each other. The river is increased with many rivulets, which run into it, and after passing through Ethiopia in a meandering course, flows at last into Egypt, which it enters almost under the tropic of Cancer, pouring itself down in seven cataracts. Having passed through Upper and Middle Egypt, it is divided into two large arms, a little below Memphis, and those arms afterwards form seven channels, which empty themselves into the Mediterranean by two mouths, viz. Damietta and Rosetta."

Many parts that the inundations of this river will not reach, are nevertheless fertilized by its waters, which are conveyed to them through a variety of artificial canals, cut at an immense expence. During the flood many of the cities and towns, which are erected on rising grounds, and purposely elevated in their construction, appear like islands, being surrounded by the waters of this noble and useful river.

The Nile hath been an object of curiosity, and matter of admiration to the learned of all ages, and has attracted the attention of the travellers of many nations, as well as the people of the countries through which it flows. It begins to rise immediately after Midsummer, comes to its height in August, and falls again in September. Lucan, in his *Pharfalia*, finely describes its course, but pretends that its source is infernal, and had been fought for in vain by Alexander the Great, Sesostris, Cambyses, &c. and many moderns have adopted the ancient erroneous suppositions concerning it.

" From heav'n itself, tho' sevenfold Nilus flows,
" And harvest on an hundred realms bellows."

POPE.

Lucan likewise imputes the rise and fall to the planetary influence; and ascribes the annual inundations to the power of the planet Mercury. The lines which he makes the chief priest Achoreus address to Cæsar upon this occasion are so beautiful, that we cannot avoid inserting them, according to Mr. Rowe's elegant version of that poet.

— " Ev'ry limpid spring, and falling stream,
" Submit to radiant Hermes' reigning beam,
" When in the Crab the humid ruler shines,
" And to the sultry Lion near inclines;
" There fix'd immediate o'er Nile's latent source,
" He strikes the warr'y stores with pond'rous force;
" Nor can the flood bright Maia's son withstand,
" But heaves, like Ocean, at the moon's command;
" His waves ascend, obedient as the seas,
" And reach their destin'd height by just degrees:
" Nor to its bank returns the enormous tide,
" Till Lib'ra's equal scale the days and nights divide.
" Antiquity, unknowing and deceiv'd,
" In dreams of Ethiopian fables believ'd:

discovered that they only make use of sand close to the banks of the Nile, and no farther up the country; because the soil is more clayey, and more hardened by the heat of the sun in this part, so that the grain can by no means vegetate, or pierce through it; that for this reason, till the shoots have acquired more strength, and the earth is softened by repeatedly watering it, they make a bed, consisting of equal parts of sand and pigeons dung, in which the seed can strike root; for without this dung they can expect no fruits. They sow the corn in Egypt in the month of January, after the soil is well soaked by the waters of the Nile; and in Upper Egypt they pluck it up in April, but in Lower Egypt in May. I chuse the phrase *they pluck it up*, instead of *they reap it*, because the people really do the former, in order to make use of the entire straw.

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" From hills they taught how melting currents ran,
 " When the first swelling of the flood began.
 " But ah, how vain the thought! No Boreas there
 " In icy bonds constrains the wintry year;
 " And sultry southern winds extend their reign,
 " But scorching suns the swarthy natives flain.
 " Yet more; whatever flood the frost congeals,
 " Melts in the genial spring's return he feels;
 " While Nile's redundant waters never rise,
 " 'Till the hot Dog inflames the summer skies;
 " Nor to his banks his thinning stream confines,
 " 'Till high in heav'n th' autumnal Balance shines:
 " Unlike his watry brethren he presides,
 " And by new laws his liquid empire guides.
 " From dropping seasons no increase he knows;
 " Nor feels the fleecy show'rs of melting snows.
 " His river swells not idly, e'er the land
 " The timely office of his waves demand;
 " But knows his lot, by Providence assign'd,
 " To cool the season, and refresh mankind.
 " Whene'er the Lion sheds his fires around,
 " And Cancer burns Syene's parching ground;
 " Then, at the pray'r of nations, comes the Nile,
 " And kindly tempers up the mould'ring soil.
 " Nor from the plains the cov'ring god retreats,
 " Till the rude fervor of the fits abates;
 " 'Till Phoebus into milder autumn fades,
 " And Meroc projects her length'ning shades.
 " Nor let enquiring sceptics ask the cause;
 " 'Tis Jove's command, and these are Nature's laws."

The prophets Isaiah and Jeremiah call this river Sihor, or Sicho, which has some affinity to the name given to it by the Ethiopians at this day, as they denominate that part of the Nile that runs through their country Sitis; and all these appellations imply the same thing, that is Black River. The Greek word Ægyptios has the same signification, and alludes to the sable colour of the water. The word Nil, or Nilus, however, is derived from the name of a king of Egypt, who did great service to the country, by cutting innumerable canals from the river to several parts which wanted refreshment. The ancients attempted to account for the overflowing of the Nile by various conjectures; but as these were derived rather from imagination than experience, they have generally been found to be erroneous. The moderns, however, have had more success in their enquiries, and have discovered that the inundations of the Nile are owing to the prodigious rains which falling in Ethiopia, rush in torrents from the hills, overflow the country first, and then impetuously descend into Egypt, where they swell the Nile, and cause such salutary effects. The height of the inundation is usually 16 cubits, or 24 feet; for it is to be observed, that the cubit in Egypt, and particularly at Grand Cairo, is but a foot and a half, though in other places it is deemed a foot and nine inches. When it rises to only 12 or 13 cubits, a famine usually ensues; but if it exceeds 16 cubits, the too great overflow does great mischief. Thus extremes are always dreaded; and, says an intelligent writer, "as the riches of Egypt depended on the inundation of the Nile, all the circumstances, and different degrees of its increase, were carefully considered; and the inundation itself, by a long series of regular observations, discovered what kind of harvest the ensuing year was likely to produce. That they might the better judge of the daily increase of the water, and the consequent plenty or scarcity of the ensuing year, the gradual rise of the river was very exactly measured, either by walls sunk, or pillars erected, and divided for that purpose; there was one of the former on the banks of the Nile, in the Upper Egypt, near Syene; and one of the latter was set up in Memphis, on which these different encasements were marked; from whence notice was given to all the rest of Egypt; by which means the inhabitants knew what they might fear or promise themselves from the harvest."

	Cubits.
In the time of Myris, a good Nile	} 9
from the rise was	
In the time of Herodotus, a good Nile	} 16
Indifferent Nile	
Bad Nile	15
	14

A very ancient column, which served for the same use, is now to be seen in the castle of Old Cairo, said to be erected in the time of the emperor Heraclius, and the present Nilometer, or Mikias, as the Arabs call it, is in the same castle, on the isle of Rhoida. The old Egyptians ascribed the inundation of the Nile to their God Serapis; and the pillar, on which was marked the increase, was religiously preserved in the temple of that idol. The overflowing of the Nile was by them attended with an universal joy throughout all Egypt, as they considered it as the fountain of its happiness; and something of the like custom is observed to this day at Grand Cairo.

Leathern vessels, and the Persian wheel, an hydraulic machine, are sometimes used about Cairo to pour water into the canals; and many ingenious methods have been invented to retain the water upon the ground till sufficient humidity is imbibed, and the soil thoroughly soaked.

The grand signior is not entitled to his annual tribute till the canal is opened at Grand Cairo; and when the bafsa does open it, if the waters are not 16 cubits high, the people refuse the payment of the tribute.

These overflowings of the Nile are said to produce a number of animated beings, which have no names assigned them on account of their equivocal forms. These imaginary insects are thus described by Ovid;

" Thus when the Nile from Pharian fields is fled,
 " And seeks with ebbing tides his ancient bed;
 " The fat manure with heavenly fire is warm'd,
 " And crusted creatures, as in wombs, are form'd:
 " Those, when they turn the glebe, the peasants find
 " Some rude, and yet unfinished in their kind;
 " Short of their limbs, a lame, imperfect birth,
 " One half alive, and one of lifeless earth."

But although such insects never existed, except in the imagination of poets; yet Mr. Pope has, from the fiction of their emerging from slime half formed and half animated, conceived a pretty simile in ridicule of some real beings, of a nature equally contemptible.

" Some have at first for wits, then poets pass'd,
 " Turn'd critics next, and prov'd plain fools at last;
 " Some neither can for wits, nor poets pass,
 " As heavy mules are neither horse nor ass.
 " Those half-learn'd wretches, numerous in our life,
 " Like half-form'd insects on the banks of Nile,
 " Unfinish'd things, one knows not what to call,
 " Their generation's so equivocal."

Some writers have represented the cutting of the bank of the canal, which is to convey the waters of the Nile (when they are risen to a proper height) to Grand Cairo, as a very magnificent ceremony; but later experience, and more authentic information, contradict those exaggerated accounts, and place the whole but in a mean light; for we find that this canal in the country resembles only a ditch badly kept up, for it has not either a lining of stone-work, or a determinate border. Indeed, when it enters the city, it becomes a little more respectable, as it runs along the walls of the houses built upon its edges. However, it has no great depth in the city, any more than in the country, and in the place where the waters of the Nile enter, it may have from 15 to 20 feet in breadth; as soon as the waters of the Nile begin to increase, they close the mouth of the canal, by means of a little mound of earth, which they raise there; and they place a mark to indicate the time of the opening of this canal, and of all the other canals in the kingdom. When this day is come, the bafsa and his beys go, with a grand retinue, to the ceremony of opening the bank. They place themselves under a very indifferent tent, that is on one side of it; and the Copti and the Jews are employed in cutting the bank. Some ill-dressed people, that are in a vile barque, throw nuts, melons, and other like things, into the water that enters, while the bafsa causes some little pieces of money to be thrown in, and a paltry fire-work to be played off, consisting of about 20 rockets. At last, all these rejoicings, so mien boasted of by some travellers, are pretty much like those that one may see at the wedding of a substantial peasant. All that can attract ones curiosity there, is the retinue of the grandees, which has something magnificent in its kind.

The people, on these occasions, do a thousand foolish things, to shew the joy they have, at their expectation of the fertility of their country, and of the plenty of the harvest, from the increase of the Nile. The most lascivious dances are the least part of their joy; and there seldom passes a year, but some one loses his life amidst these tumultuous rejoicings.

It must naturally be conjectured that a country which is sometimes overflowed with water, and consequently subject to humid vapours, at other times purged with intense heat, and very frequently troubled with unwholesome winds, cannot be of an healthy nature. Indeed the accounts which the ancients have transmitted to us concerning the salubrity of the air and pleasantness of the soil of this country are either gross fallacies, and impertinent exaggerations, or else both are totally altered since the time of their writing. The various disorders which afflict the inhabitants are woeful proofs of the pestilential nature of the air, and general unwholesomeness of the place. They have at all times a terrible disease which attacks the eyes of the people. This is so dreadful as scarce to yield to any remedy, and so universal that few or none are exempt from it. Sore-eyes is a general complaint, and blindness so common, that you can hardly meet with a family, but some individuals belonging to it have been deprived of their sight; hence Egypt is often proverbially stiled by the neighbouring nations the *Land of Blindness*. Many have been the reasons assigned as the origin of this dreadful disorder. Some ascribe it to the immense quantities of quick lime used in building, and white washing the houses, the small particles of which peel off through the intense heat, and being carried about by the wind, fly into and stick to the peoples eyes, from whence it is almost impossible to eradicate them; others impute it to the excessive heat of the sun reflected from a salt and sandy soil; and many imagine that it proceeds from both these causes, together with the bad diet, brackish waters, and want of cleanliness; which latter is a national characteristic, and the evils arising from it might be prevented by bathing; but the Egyptians, who are naturally lazy, do not take that pains to wash away the effects of perspiration which they ought to do, and hence the passages of the pores being impeded, the whole mass of blood is infected. This disorder being so general, is in a great measure hereditary, and a complication of other complaints frequently attend it, such as itchy tumours, and all manner of scorbatic and leprous complaints.

From the spring to the summer solstice a dreadful pestilential fever frequently rages; in autumn the thighs and legs of many are beset with a prodigious degree, and filled with carbuncles; the small-pox commits great ravages in the winter; and during the inundations of the Nile, dysenteries, bloody-fluxes, &c. are extremely prevalent. The cooling breezes which blow from April to September, though they tend greatly to mitigate the intense heat, are nevertheless frequently of dangerous consequence, particularly to such as expose themselves to their power, while in a state of perspiration, as rheumatisms are always, and dead-palsies often, the result of such indiscretion.

The plague is common to this, as well as all other Mahometan countries, and the Egyptians are such rigid predeterminarians that they think it impious to attempt to prevent its visits, or stop its progress. Hence its ravages, which happen periodically every fifth year, are dreadful, and in some seasons 500,000 persons have died of it within a few months in the city of Cairo only. Besides the periodical plague, which is certain, it is frequently brought in the intervals from other countries by accident. Many are likewise swept away annually by a distemper called Dem-al-Muyah which resembles the apoplexy in its

* After enumerating the dreadful disorders with which the Egyptians are afflicted, and the general unhealthiness of the climate, a late author draws this inference: "This is sufficient to shew, that if the accounts of the ancients were really true, and not exaggerated, how much it is altered since for the worse; all which are the unavoidable effects of its present arbitrary government."

† The ancients originally wrote upon palm-leaves, afterwards the inside of the bark of certain trees was used, from whence we have the etymology of the word *liber*, or,

symptoms, and is almost as sudden and fatal in its effects; and the dropsy is a very common disorder.

The soil of Egypt is very unequal with respect to fertility; near the Nile, where the water remains upon it for forty days, it produces ten-fold; but farther on it decreases in proportion as the water continues upon it a shorter time, so that in some places it gives but three or four-fold.

To the Egyptians the honour of having invented geometry is attributed, on account of the inundations of the Nile, which some authors have asserted obliged them to re-measure their grounds, in order for every man to ascertain his property; but it appears that this is needless, as the land-marks remain after the decrease of the waters. Nevertheless, an accurate modern traveller informs us that they actually do measure the grounds every year, not for the reason generally supposed, but because the proprietors have annually different farmers or peasants to rent their fields, and each of them farms a greater or lesser piece of ground; it is therefore obvious that it must be measured, more particularly as the rent is not paid in corn but money, at so much per teddan, or acre, the rate being proportioned to the nearness to, or distance from the Nile.

The corn of Egypt would not be sufficient for a quarter of the inhabitants, if wheaten bread was their common food; but the people in general do not eat bread above once a week, their usual food being barley flour mixed with water; and what bread they can get is seldom made of wheat, the general composition being a coarse kind of millet, which the Arabians call dura, and the Greeks karamboch; this millet is always sown on places which can be watered with facility, more particularly on the borders of the Nile: its produce is fifty from one stalk, the stem being about five feet in height.

The soil itself of this country in general is a dark coloured clay mixt with great quantities of salt-petre, so that no trees, and very few plants or shrubs are found in Egypt, and it would be totally sterile were it not for the inundations and artificial methods contrived for watering the land.

The papyrus is a production of Egypt, though it is far from being so plentiful as formerly; the inhabitants having greatly diminished the quantity by digging up the roots for fuel. This reed grew principally on the borders of the Nile, and served the ancients for writing paper. The bark was divided into thin flakes, these were laid flat upon a smooth surface, moistened with the glutinous waters of the Nile, compressed together, and then dried in the sun for use. This kind of paper was invented before the time of Alexander the Great, but that monarch first brought it into general use. The ancient Egyptians set great store by this reed, not only on account of its serving them to write upon, but for its various other uses, for the different parts of it were converted into food for their bellies, cloaths for their backs, boats for their fishing, utensils for cookery, crowns for their gods, and shoes for their priests.

The Egyptian flax was formerly in high esteem, on account of the fine linsens into which it was manufactured, the superior kind of which, called Byflus, was so exceeding dear, that none but the wealthiest people could afford to purchase it. At present there is little of this left, and less known of the manufacturing it.

Barley is usually ripe about the beginning of April, and wheat at the latter end of the same month. The method of sowing it is to throw the grains upon the mud after the inundation, where it is sufficiently mellow; but where the clay is too hard, it must be lightly plowed up. The rice grounds are usually kept under water, and when the rice is ripe, it is threshed by means of a sledge drawn by two oxen, which forces the grain from the straw

book: tables covered with wax became next the fashion, upon which the characters were impressed with an instrument called *Stylus*, whence originates the word *Stylis*, now applied to the deslin: this again gave way to *Papyrus*, from which the word *Paper* is derived, which latter became in universal esteem, as the use of papyrus declined. But it is to be observed, that parchment was used long before paper, and almost as anciently as papyrus, but never so universal as either.

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became next the fashion, pressed with an influence the word *Silk*, now gave way to *Papyrus*, which later became papyrus declined. But it was used long before it, but never fo

by running over and crushing it. The Egyptians use barley to feed their cattle, and to make an intoxicating kind of liquor by fermentation, which is the common drink of the lower class of people.

With respect to the animal productions of Egypt, many of the creatures described by the ancients are unknown to the modern inhabitants of the country, particularly the hippopotamus, which is not now to be found in any part of it.

The crocodile is the most celebrated animal production of Egypt, and has given rise to a great variety of romantic stories. The most common length of a crocodile is 18 feet, though some grow to 30, but this seldom happens. The following is the description of one dissected some years since by the Jesuits. It was 18 feet and a half in length, of which the tail was five feet and a half, and the head and neck about two feet and a half; the circumference was four feet nine inches in the thickest part; the four legs had the same parts and conformation as the arms of a man both within and without; the hands (if they are intitled to that appellation) had five fingers, the two last of which had no nails, and were of a conic figure; the hinder legs, including the thigh and paw, were two feet two inches long; the paws, from the joint to the extremity of the longest claws, were above nine inches; they were divided into four toes, of which three were armed with large claws, the longest of which was an inch and a half; these toes were united by a membrane, resembling those of a duck, but thicker. The head was long, with a little rising at the top, but the rest was flat, and especially towards the extremity of the jaws; it was covered by a skin adhering firmly to the skull and to the jaws. The skull was rough, and unequal in several places; and about the middle of the forehead there were two bony crests, about four inches high; the skull, between these two crests, was proof against a musket-ball, for it only rendered the part a little white that it struck against. The eye, in proportion, was very small, and so placed within its orbit that the external part when the lid was closed was only an inch long, and the line running parallel to the opening of the jaws. It was covered with a double lid, one within and one without; that within was folded in the great corner of the eye, and had a motion towards the tail, but being transparent, it covered the eye without hindering the sight. The iris was very large in proportion to the globe of the eye, and was of a yellowish grey colour. Above the eye the ear was placed, which opened from above downwards, as if it were by a kind of spring, by means of a solid, thick, cartilaginous substance. The nose was placed in the middle of the upper jaw, near an inch from its extremity, and was perfectly round and flat, being near two inches in diameter, of a black, soft, spongy substance, not unlike the nose of a dog. The jaws appeared to shut one within another; and the common received opinion, that the animal's under jaw is without motion, is absolutely false; it moves like the lower jaw in all other animals, while the upper is fixed to the skull, and absolutely immovable. The animal had 27 cutting teeth in the upper jaw, and 15 in the lower, with several void spaces between them; they were thick at the bottom, and sharp at the point, being all of different sizes, except 10 large hooked ones, six of which were in the lower jaw, and four in the upper. The mouth was fifteen inches in length, and eight and a half in breadth where broadest; the distance of the two jaws, when opened as wide as they could be, was 15 inches and a half. The colour of the body was of a dark brown on the upper part, and of a whitish citron below, with large spots of both colours. From the shoulders to the extremity of the tail it was covered with large scales of a square form, disposed like parallel girdles, and 52 in number; but those near the tail were thinner than the rest. The animal was covered not only with these, but all over with a coat of armour, which, however, was not proof against a musket ball, contrary to what has been asserted. Those parts of the girdle underneath the belly were of a whitish colour, and were made up of scales of divers shapes, which were not so hard as those on the back. The girdle was large in proportion to the mouth, and a ball of wood, as large as a man's head, readily ran down and was drawn up again. The guts were but short in comparison, being not so long as the animal's body. The

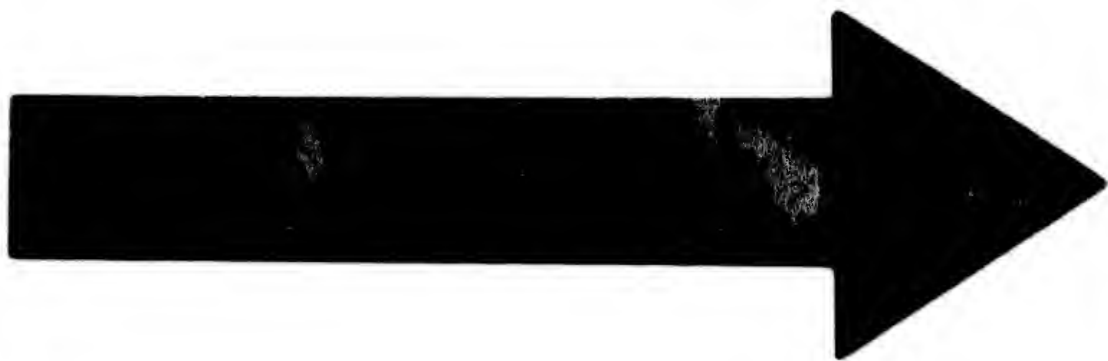
tongue, (which some have erroneously asserted this animal was without) consisting of a thick, spongy, soft flesh, and was strongly connected to the lower jaw. The heart was about the size of a calf's heart, and of a bright red colour, the blood passing as well from the veins to the aorta as into the lungs; there was no bladder, but the kidneys sent the urine to be discharged by the anus. There were 62 joints in the back bone, which, though very closely connected, had sufficient play to enable the animal to bend like a bow to the right and the left; so that what we hear of escaping a crocodile by turning out of the right line, and of its not being able to wheel readily after its prey, seems to be fabulous. It is probable that it can turn with great facility, for the joints of its back are not stiffer than those of other animals which can conveniently turn about.

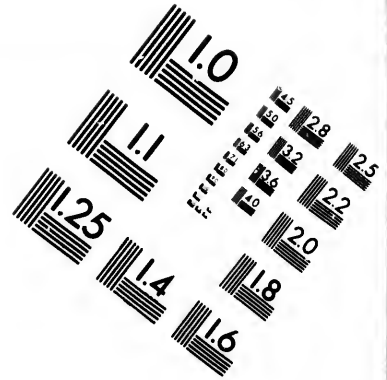
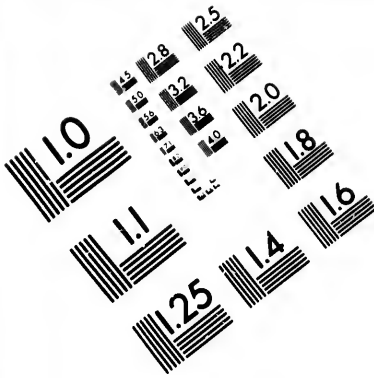
The crocodile is terrible either on land or in the water, but more particularly so in the latter element. They are often seen basking themselves on sunny banks, where they lay for many hours motionless, and exactly resembling the trunk of a tree. On the approach of any living creature, they dart upon it, run to the water, and immediately plunge to the bottom with their prey. During the floods, they sometimes enter the cottages of the natives, and ferociously seize upon man, woman, or child, cattle, domestic animals, &c. Indeed examples have been known of their taking a man out of a canoe, and diving to the bottom, without its being in the power of those who were in sight to afford him any assistance.

All the parts of the crocodile are remarkably strong, the teeth are exceeding sharp, and above all, the tail is singularly dreadful; with a blow from this, it can overturn a boat, or stun the strongest animal. Many ridiculous and miraculous stories have been told concerning this creature, some have proceeded from travellers taking the most absurd tales upon trust; others have been the manufacture of their inventive faculties in order to impose upon the credulous; but the greatest number perhaps have had their origin from Pliny's description of this animal, which as it is curious, though in many circumstances *romantic*, we shall give for the inspection and entertainment of the reader.

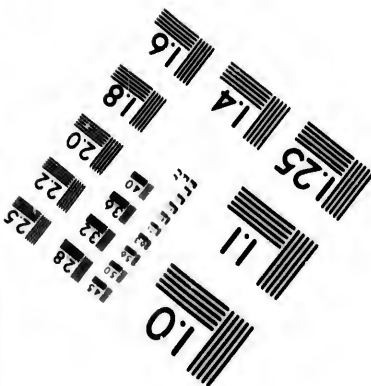
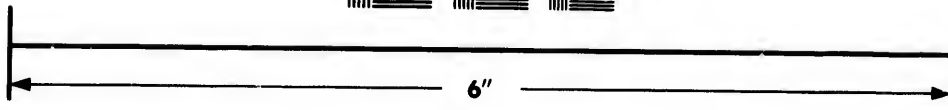
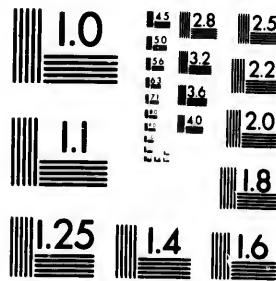
"The crocodile is an animal with four legs, that makes a grievous destruction both in the water, and out upon the land. Of all the creatures that live upon the earth, this alone is without a tongue, and this alone moves the upper-jaw in eating. It hath two ranks of great teeth, and commonly it is longer than 18 cubits. It produceth eggs about the bigness of a goose-egg, that it fits upon them out of the water, and lays them at the place unto which the water is to rise that year, when it is at its highest; as if it had knowledge of this beforehand. It is the only creature that riseth from such a small beginning, to such a prodigious bigness. It is armed with claws to defend itself. Its skin on the back is so extraordinary hard that no weapon, never so sharp, is able to enter it. In the day-time it lies upon the ground, and spends the nights in the waters. When its belly is very full, it sleeps upon the bank with its mouth open; then there comes a little bird, named trochilos, to eat the remains of the devoured prey which sticks between the teeth: with this food it nourisheth itself, and by the picking of the teeth it gives the crocodile a pleasure, which causeth him to fall asleep in this posture. At that time the ichneumon takes notice of the crocodile at a distance, and when it lies its time, it enters into the others mouth, slides down the throat into the belly, and gnaws the entrails; with this the crocodile dies. In the river Nilus are also dolphins which have a very sharp back, with which they kill the crocodiles that pursue them continually. For that purpose these dolphins seem to be afraid of the ravenous beast, which causeth them to hide themselves in the waters under the crocodiles; then, with their sharp backs, they rip open the others belly. This creature is very bold and daring to them that run from it, but timorous and fearful if it be pursued. It is very weak-sighted in the water, but out of the water it is quick. In the winter it spends four months in some cave, without eating. It lives long, and grows continually till it dies."

Tho' the greatest part of this account is erroneous and fabulous, yet it has been generally admired, and believed by many for several succeeding ages. The assertions con-





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cerning the tongue and upper jaw are palpable falsities, for it is possessed of the first, and does not move the latter. There is no such bird existing as the trochilos, and dolphins are never found in the Nile.

Crocodiles are not fond of salt water, but love to continue in rivers. They lay their eggs in the sand, having previously dug a hole with their fore paws to deposit them in. Having delivered some of their burden, they cover up the place with great care, and then retire; the next day they return again, uncover the place, lay about the same number of eggs, and then retire till the ensuing day, when they repeat the same for the last time, and then finally close the hole.

As soon as the eggs are vivified by the heat of the sun, which happens at the expiration of 30 days, the young ones begin to break the shell. The mother, by instinct, goes at the same time to assist them by scratching away the sand. The moment they are at liberty, the strongest make towards the water, and the rest mount upon the back of the mother, who carries them safely to it. "But the moment they arrive at the water (says an accurate author) all natural connection ceases, when the female has introduced her young to their natural element, she and the males become among the number of their most formidable enemies, and devour as many of them as they can; and the whole brood feathers into different parts at the bottom, and by far the greatest number are destroyed."

This animal is not only an enemy to its own species, but is at universal enmity with all other living creatures. Man is its professed foe, and kills it to prevent its depredations, as well as to eat it. Indeed its flesh is but indifferent food, though the eggs are deemed great delicacies, and are sought after with avidity, not only by man, but by many beasts, and birds of prey. The vulture is particularly successful in destroying its eggs, which they effect by the following stratagem: they hide themselves among the bushes and shrubs about the banks of those waters where the crocodile inhabits; then watching till she hath deposited her eggs, they go to the place as soon as she retires, scratch away the sand, and feast upon the spoil. At other times, when they have not discovered a crocodile's nest, they are equally destructive to the young fry as they run to the water.

The ichneumon, or rat of Pharaoh, is another terrible enemy to the crocodile species, as it destroys both eggs and young fry with great avidity. On account of this peculiar excellency, as the inhabitants of this country have a just right to esteem it, together with the rest of its perfections, for it is equally destructive to camels, serpents, frogs, rats, mice, and most obnoxious animals and reptiles that it is able to master, the ancient Egyptians deified it, and held it in the utmost veneration. This animal, with respect to shape and colour, resembles a badger; it has a snout like a hog, with which it routs up the earth and sand; the nose is prominent, and the ears short and round. It is of a yellowish colour at all times, except when angry; but if provoked, it bristles up its hairs like a porcupine, and then appears of two colours, which are white and yellow, that run in distinct streaks. The legs are black, the tail long, and the tongue and teeth like those of a cat. It is an amphibious creature, can bear to remain under water much longer than the otter, and is bold, active, and nimble; but that it creeps down the throat of the crocodile, and gnaws its intestines, is entirely fabulous, and was one of the errors of oral information, when conjectures were relied on more than facts, and common report believed without having recourse to experiments.

Antelopes, chamoos, wild oxen, tigers, hyænas, wolves, foxes, wild boars, hares, camels, &c. are common.

The birds of Egypt are the ostrich, flamingo, heron,

* An excellent author says, "It has often been remarked that the social affections are found to be stronger in their descent than their ascent; that the love of parents to their children, for instance, is commonly more ardent than that of children for their parents, though from the state of things, and from the obligations which children owe to their parents, one might reasonably expect it to be otherwise. However, there is a visible good design in this wise destination; we see in it, as in every object we seriously contemplate, the determination of high wisdom. The offspring,

curlew, spoonbill, duck, fowl, eagle, vulture, kite, sparrow-hawk, snipe, lapwing, partridge, &c. The ibis was deified, and held in great veneration by the ancient Egyptians, as well as the Ichneumon, and on the very same account, viz. its being destructive of many obnoxious animals, reptiles, &c. Some travellers affirm, that this bird is no longer to be found, but that its absence or non-existence is amply supplied by the presence of the stork, a bird at once common and useful in Egypt. This creature is of the size of the crane, and greatly resembles it: the colour is white and brown, and the nails of the toes are of a very singular nature, as they resemble the nails of a man much more than the claws of a bird. The stork has no voice, or at least makes no other noise than what is occasioned by its striking the under and upper chaps together very forcibly. There is one peculiar quality in the stork which seems more forcible than in any other living creature, viz. an uncommon degree of filial affection. The singular veneration of this bird for its parent was observed in the earliest ages; hence it was called in Hebrew, chesidah, a word which implies compassion and piety; and in Greek it was termed storge, which signifies, natural affection. From the latter it is probable that the English word stork came to us through the medium of our Saxon ancestors.

This remarkable creature is a bird of passage, and as such is noticed in the Holy Scripture, viz. Jeremiah viii. 7. *Yea the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming, but my people know not the judgment of the Lord.*

This bird has a long bill, and long red legs, which are peculiarly adapted to the nature of its getting its prey, for as it feeds for serpents, frogs, &c. in wet and marshy places, its long legs serve as stilts; and as it flies away with its food to its nest, its long bill, which is jagged, enables it to secure it. It lays but four eggs, and sits only 30 days. Its filial piety hath been the admiration of all ages, and drawn the attention of the most judicious and learned. One of the seven wise men, when Cræsus asked him which was the most happy animal, replied, the stork, "Because, says he, it performs what is just and right by nature, without any compulsive law." Hence one of our poets says,

"The stork's the emblem of true piety;
"Because, when age hath seiz'd, and made his dan
"Unfit for flight, the grateful young takes
"His mother on his back, provides her food;
"Repaying thus her tender care of him
"Ere he was fit to fly, by bearing her."

The pelican is another bird of which as many stories have been told as of the stork, though with much less truth. It is, however, sufficiently singular to merit particular attention.

The Egyptian pelican, with respect to size and shape, resembles a swan: its colour, however, is not so pure a white, nor is the beak similar, the latter being about a foot in length, and very thick; the colour blue and yellow, and the point sharp. The upper chap is formed like the same part in most other birds, but the lower is unlike any thing appertaining to the rest of the feathered race; it does not consist of one solid piece, but is composed of two long flat pieces, connected by a membrane which extends to the throat, but is flabby and loose, on which account it is capable of containing a vast quantity of any kind of provision. This bird indifferently frequents fresh and salt waters, forests, and groves; the principal things on which it feeds are fishes, and water insects. It builds its nest in the recesses of groves, or bushy places, and then repairs to the sea side, or to rivers, in search of prey; when having fed itself, it fills the

both of the human and the animal race, come into the world feeble and helpless; and if the parental affections were not exceedingly forcible, they must perish in their weak and feeble condition; and the creation would thus be speedily brought to an end. There is not the same reason for the return of affection in the offspring, and therefore we rarely find it in the animal world: soon as the young is able to provide for itself, a mutual forgetfulness generally ensues, and the parent grows as regardless of its offspring, as the offspring of its parent."

fleshy bag at its throat with provisions to carry to its young, who feed from this natural storehouse with uncommon voraciousness; and hence arose the fable, that the pelican feeds its young with its own blood; for, says an ingenious naturalist, "if some person in early time, quite unacquainted with the history of the bird, saw her alight in the midst of a desert, among a brood of ravenous young ones, and feed them from this bag, it would not be unnatural for him to suppose, however strange the thing must be in itself, that it was with her own blood she fed them. Thus arose from a mistake the story of this wonder, which plodding ignorance hath propagated through so many ages, and which moralists and poets have, from the earliest times, drawn into an emblem of paternal affection."

It is observable, that the Nile abounds in many kinds of fish which are common to other places, but that they have in general a very disagreeable bad taste, except between the months of October and February, when some few are tolerable eating.

There are many lakes in Egypt, but the most remarkable are those called *Nedaba*, from whence the natrum, or salt, is taken, and the *Lake without Water*, the latter of which is celebrated for its putrefactions. Different writers have furnished us with very strange and romantic accounts of these lakes, but the most authentic description of them is given by a modern writer, who, a few years ago, travelled through the principal parts of this extensive country. The manner in which he describes them we shall relate in his own words.

"On the 21st of August, says he, I set out from Cairo for Terrané, a place about 42 miles distant, situated on that branch of the Nile which goes to Rosetta. It was my intention to visit the desert, and the convent of St. Macarius, the lake whence the natrum is taken, and the lake without water, in which, according to the accounts of all travellers, I expected to find petrified ships. The governor of Terrané, to whom I delivered a letter from the bey, ordered Arabs to be sent for, who had been at the places whither I wanted to go; many of them offered, and three were chosen to be my companions. We joined a drove of camels that were going to the desert of Scete to be laden with natrum, and set out on the 25th of August, at five o'clock in the evening. On our road we found the ruins of several antient towns. We passed through a long sandy plain, intersected by many torrents. At seven o'clock in the morning we were near a lake from whence they get the natrum in summer. In winter this lake, which is called Scete, unites with another named Nedelea, from whence they take the natrum in that season; and both lakes at that time form only one, which is about 24 miles long, and two broad. The salt had formed a crust over the whole lake Scete, which bore us and our camels. After we had passed over, we left the caravan, and went to a Coptic monastery, where we passed the rest of the day. The monk told me that at half a day's journey from the monastery were petrified ships, and at the same time shewed me a stone, which they pretended was a piece of the mast of a ship. The stone perfectly resembled wood, but it did not appear that it had ever been wood, and much less a piece of a mast.

"The next day, about two o'clock in the morning, I set out in order to see these petrified vessels. After crossing many sandy fields and torrents, with much trouble and fatigue, I at last came to a mountain, from whence my Arabs brought me a stone that had some resemblance of oak wood. This made me dismount from my camel to go and view these pretended petrifications on the spot. I saw many little sharp points projecting from the rocks, which looked much like wood. I beat several of them down with a hatchet, and found one that perfectly represented a joint of the back-bone of some animal. This kind of stone is very heavy, and a little farther they find it of various colours. At last we came to the *Lake without Water*, which is nothing but a number of torrents united into one, and dry all the summer.

"At a distance I saw some small pieces of stone stand out above the sand, and these are looked upon as petrified ships and animals by the people here; at a distance they indeed bear some resemblance to the before-mentioned objects; but when you come near them, they are nothing but pointed rocks buried in the sand, and looking like wood.

It is very difficult to beat off any piece of them. Some pieces of stone are found here scattered about, four or five feet long, and six inches thick, and these are taken for pieces of masts.

"After I had seen these stones, which are a mere *lusus nature*, arising from the mixture of different earths, I returned the same day to the monastery from whence I set out in the morning. The monks told me that the Arabians, who formerly arrived in ships in this lake, or sea without water, had vexed the hermits there very much; and that St. Ephraim, who was then abbot of the monastery, had prayed to the Lord to dry up the sea, which he not only granted, but likewise changed the ships of these Arabians into stone.

"The next day I returned to the lake of Natrum, where I arrived about nine o'clock in the morning. This lake is filled by the rain, which begins to fall in December, and ceases in February. The water leaves the salt behind, with which it is impregnated by coming down the mountains, and through the sandy plains; it then filters through an unctuous clayey ground, and passes through subterraneous channels into several wells, where it becomes drinkable. Besides the natrum, which is taken up from the bottom of the lake with iron crows, in pieces of 12 or 15 pounds weight, there are five other species of salt in it, that are continually replaced by those which the rains carry into the lake. The people put dry plants, old rags, bones, &c. in the place of the salt, from whence many have imagined that by length of time the water in the lake changed these things into salt; but I convinced myself of the contrary, having seen many pieces of cloth, linen and bones, inclosed in the salt, as they had been thrown in the preceding year.

"The natrum belongs to the grand feignior; the basha of Cairo farms it to the richest bey, who generally gives the grand feignior 15,000 hundred weight for it. The inhabitants of five villages belonging to Terrané are employed entirely in taking out the salt, and carrying it away. Ten soldiers, and 20 faithful Arabs guard it, but some of it is stolen now and then, notwithstanding their care. When the thieves are taken, they are carried before the governor, who may order them to be beheaded: but he generally contents himself with confiscating the salt for his own benefit, and fining the thief in two piastres for his own person, and one piastre for every camel load of salt he steals."

"The lake that most claims our attention after the two above mentioned, is called Lake Mandet, which being particularly described by the same writer, we shall also give in his own words: "This lake, says he, is sometimes called Lake Mandet, sometimes Tanis, and sometimes Beheira. It is 66 miles long, and its greatest breadth 24. When the Nile rises it overflows, and forms as it were three great rivers, which empty themselves into the sea: those mouths are called the mouths of Mendes, Tanis, and Pelusium, and they dry up some time after the inundation. This lake, which is the largest in all Egypt, begins close to Damiatra, and ends a little above Palusium. It extends almost east and west, and is separated from the sea by a sandy neck of land only a mile and a half broad. There is a very plentiful fishery, which is farmed for 40,000 piastres annually.

"They have various methods of catching the fish, but the most curious and singular is that with a bird. When the fishermen have set up their long nets, which they draw quite round, they let two tame pelicans swim in the lake, having fastened a thread to their eye-lids, by means of which they can tie up their eyes during the whole fishery. The fishermen are obliged to take this precaution, in order to prevent the birds from eating too many fish. The pelican, having a strong scent, pursues the fish around him, and the people on his sides prevent them from getting away by driving them into the nets.

"The dolphins, which are very numerous in this lake, especially in the Mendesian mouth, pursue the fish, and oblige them to take refuge in little ponds full of reeds: as soon as they are got into these ponds they cannot escape, because the fishermen shut up the entrance into the lake with nets. The fishermen, who reap to great an advantage from those pursuits of the dolphins, almost look upon it as a miracle, and they are ignorant enough to take the dolphins to be some good spirits sent on purpose to do them this service."

S E C T. II.

Divisions, Subdivisions, &c.

EGYPT, as we have already mentioned, is divided into three principal districts, namely, Upper Egypt, Middle Egypt, and Lower Egypt; of all which we shall treat in their proper order, and in regular gradation, from the ancient to the modern state of this country.

1. *Of Upper Egypt, or Thebais; and particularly of its ancient State and remaining Antiquities.*

ACCORDING to Strabo and Ptolemy, this country was divided into these three principal parts, at the time it first began to be peopled. It was called Thebais by the Greeks, from its principal city Thebes; and is the most southerly part of Egypt next to Ethiopia. It was near as large as all the rest, for it included the country on both sides the Nile down to the Heptanomis; its last city being Lycopolis on the west side of the Nile, and Antaeopolis on the east.

This part of Egypt originally contained many large cities, among which were the following, situated on the west side of the Nile, viz.

1. Lycopolis, or the City of Wolves, so called from the inhabitants of it paying an extraordinary respect to that animal.
2. Hycle, about a mile to the west of the Nile.
3. Ptolemais, said by Ptolemy to be the largest of them all. It had a government established after the Greek manner, so that it was probably rebuilt under the Ptolemies, and had its name from them.
4. Abydos, originally famous for having in it the magnificent palace of Menmon. In Strabo's time it was a very small place, and is now a village called el Berbi, or the Temple.
5. Little Diospolis, or the city of Jupiter.
6. Tentyra, whose inhabitants were remarkable for their enmity to crocodiles. They were great worshippers of Isis and Venus; to each of which deities they had a temple, whose ruins are still to be seen.

A modern writer has furnished us with the following description of these antiques. In speaking of them he says, "the remains of the temple of Venus are entirely buried in rubbish, and though one may get in from the top, yet it is impossible to draw or to measure it, on account of the earth and rubbish with which it is filled. On one side of this temple are some Greek letters, which I take to be the remains of some inscription in that language; but they are so defaced, that it is impossible to discover their meaning.

"About 60 yards south-west of this temple, lies that of Isis. The first thing that attracts our notice is a fine portal 69 feet high, 36 broad, and 31 thick. A beautiful cornice surrounds it entirely. Under this portico, and immediately above the door, which is 20 feet high and 10 wide, you see a globe by way of ornament, supported by two fish resembling lampries, which appear in a field azure, like two expanded wings. The portal is covered with hieroglyphics from top to bottom. Through this porch you enter a spacious court filled with broken columns; opposite to the temple, which is in the middle of this court, 12 of them are still standing, and support the remaining part of the ceiling. The front of this temple is 120 feet long, 82 broad, and 70 high; the back measures 166 feet in length, 180 in breadth, and its height is the same with that of the front. The exterior walls are full of Egyptian divinities in a kind of bas-relief, and with hieroglyphics. A very fine cornice surrounds it, and eight lions heads from the gutters on the roof. There are three on each side, and two on the hindmost.

"At first you enter a large hall, 112 feet long, 60 feet high, and 50 feet broad. The ceiling is supported by six rows of columns, four in each row: the first of these columns is 52 feet long, and its circumference 23. The capitals are made in the form of four female heads, whose backs lean against each other. The walls of this hall are ornamented with a prodigious number of figures of animals, Egyptian deities, and hieroglyphics. The ceiling, of which the stones are from eight to 10 feet long, seven broad and two thick, is pointed, and the colours are now as vivid as if they had been but just laid on. From this hall you enter another square one, whose

ceiling rests on six columns, of which three stand on each side. They are of the same form and height as the preceding, but not of the same thickness. This hall measures 42 feet in length, and 41 in breadth. From hence you come into four chambers which have no light but what enters at the door, and through an air-hole in the ceiling. The first of these chambers is 63 feet in length, and 18 in breadth; the rest are 43 in length, and 17 in breadth. The walls of these rooms are painted, and full of hieroglyphic inscriptions.

"Out of the last room you come into a corridor 12 feet long and three broad, that leads to a winding staircase, by which you can mount upon the flat roof. There you likewise find a very dark room 18 feet long, 11 broad, and nine high; it is built above the wall of the great hall, and ornamented with the figures of many Egyptian deities in bas-relief. On the ceiling of this room is the figure of a giant, likewise in relief, with his arms and legs stretched out. The stair-case has not any thing particular, only that five or six of its steps are cut out of a single stone, and which are very easy to mount, being only four inches high."

7. Hermonthis, a city in which Apollo and Jupiter were worshipped, and the capital of a province of that name. It was between three and four miles round, and situated in the middle of a large plain. The ruins of the temple of Apollo are still to be seen; but so imperfect as not to convey any idea of the form or magnificence of that structure. Here are two walls of free-stone, which are nine feet asunder; the height of these walls is 15 feet, and the length 36. On the top of one of them are the remains of a cornice, below which there is a globe, supported by two fish like lampries.

8. Aphroditopolis, that is, the city of Venus.

9. Lotopolis, in which was the temple of Pallas, where both that deity and the fifth Latus were worshipped. The principal part of the temple is still standing, and is described by bishop Pococke, who says, "that the capitals of the pillars are somewhat like the Corinthian; and that within the temple are three stories of hieroglyphics of men about three feet high, and at one end the lowest figures are as big as life, one of which has the head of an ibis."

10. Crocoditopolis, or the City of Crocodiles, so called, according to Strabo, from that animal being the particular object worshipped by the inhabitants.

11. Apollinopolis, where was antiently a magnificent temple, some remains of which are still extant; but the interior parts cannot be entered, they being quite filled up with earth and rubbish. Its front was 118 feet in breadth; the sides 169 feet long, and its height 70 feet. On the ruins of this city is now a small village called Ufus.

12. Elephantine was a city in an island of the same name. The island is about a mile long, and a quarter of a mile broad to the south, ending in a point at the north. There was a temple at Cnuphis on this island, and a nrometer to measure the rise of the Nile. Here are still the remains of a small temple, before which is a statue, sitting with the hands across on the breast, being about eight feet high, with a lituus in each hand.

About 12 miles from Elephantine stood the city of Philus, in an island of the same name, not above half a mile long, and a quarter broad. The island was deemed sacred, from an opinion that Osiris was buried there; and the ruins of a magnificent temple are still to be seen. It was called the Temple of the Hawk, from the inhabitants worshipping that bird, the figure of which is cut among the hieroglyphics in several parts. It was built with free-stone, and situated on the west side of the island. The outer court of the temple was of considerable length, and on each side of it are still remaining a row of pillars, ornamented with a variety of capitals. On the outside of the inner court are large Colossal figures, and within are several beautiful pillars, ornamented with capitals wrought in bas-relief. On each side of the entrance to the east is an obelisk of red granite, and the fourth part of it is terminated by a wall, at which are two obelisks raised on very handsome pedestals.

The country about this island appears very romantic: on the east side it is all rock; on the west the hills are either sandy, or of black rocks. The rocks of Granite cross the Nile, and in three different places, at some distance

distance parts, several large rocks appear to be of it in a peculiar manner. The distance of these rocks from the Nile is about 100 miles.

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On island of Syene height of Eleph Pliney monuments here conjecture in that temple. The famous Thebes a garrison. Sout ries; a bed of mention in deep hills. round there were a them d there a Far now a ruins a the pill many i form a the ori Elef sacred at this Cnt name Th which with Diopf 100 g Heccat Bzot cordir riots, Thon ruins cence Ajax.

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distance from one another, divide the stream into three parts, making three falls at each of them. Here are several large cataracts, the most considerable of which appears to be that described by Strabo, who says, "it is a rocky height in the middle of the river; the upper part of it is smooth, so as the water can run on it, but ends in a precipice down which the water falls." Lucian, in his description of this part of the Nile, and of its scattered currents, (which he makes the chief priest Achoreus relate to Cæsar) says,

"Jointly they flow, when Philæ's gates divide
 "Our fertile Egypt from Arabia's^{*} side;
 "Thence, with a peaceful, soft descent, they creep,
 "And fock, insensibly, the distant deep.
 "Who that beholds thee, Nile! thus gently flow,
 "With scarce a wrinkle on thy glassy brow,
 "Can guess thy rage, when rocks resist thy force,
 "And hurl thee headlong in the downward course;
 "When spouting cataracts thy torrent pour,
 "And nations tremble at the deaf'ning roar;
 "When thy proud waves with indignation rise,
 "And dash their foaming fury to the skies?
 "These wonders reedy Abatos † can tell,
 "And the tall cliffs that first declare thy swell;
 "The cliffs, with ignorance of old believ'd,
 "Thy parent veins, and for thy spring receiv'd."

On the east side of the Nile, going down from the island of Philæ, were the following remarkable places:

Syene, built on very high rocks, opposite the fourth end of Elephantine. Its ruins are still to be seen on the heights over Assuan, exactly under the tropic of Cancer. Pliny mentions this place, and particularly the ancient forts here, as being situated in a peninsula; and it is conjectured by modern travellers, that the granite pillars in that neighbourhood are the remains of some ancient temple. Strabo describes an observatory here, built over a famous well, for making astronomical observations. The same historian also gives an account, that there was a garrison here of three Roman cohorts.

South-east of the ruins of Seyne are the granite quarries; all the country, the islands, and some parts of the bed of the Nile, being red granite, which is the stone mentioned by Herodotus. The quarries are not worked in deep, but the stone is hewn out of the sides of the low hills. Pocock says, "they seem to have worked in round the stone with a narrow tool, and when the stones were almost separated, there is reason to think they forced them out of their beds with large wedges, of which there are great signs in the quarries in all parts."

Farther to the south of Seyne was the city of Ombos, now a village called Com-Ombo, where a great heap of ruins are still to be seen of an old temple. On some of the pillars, which are a few feet above the ground, are many beautiful hieroglyphics; but the chief parts of the ruins are so buried in the earth, that it is impossible to form any judgment either of the shape or magnificence of the original building.

Elethya, or the city of Lucina, famous for a temple sacred to that goddess, not the least remains of which are at this time extant.

Cnuphis, so called, says Strabo, from a god of that name worshipped by the inhabitants.

The next we have to mention was the city of Thebes, which, it is said, when in its full prosperity, might vie with the first city in the universe. It was also called Diospolis, or the city of Jupiter, or of the Sun. It had 100 gates, from whence it obtained the additional name of Hecatonpylos, to distinguish it from another Thebes in Bœotia. It was equally large and populous; and, according to historians, could send out at once 200 chariots, and 10,000 fighting men at each of its gates. Though the Greeks and Romans only saw the city in its ruins, yet they have celebrated its grandeur and magnificence. When Homer relates the embassy of Ulysses, Ajax, and Phoenix, to entreat Achilles to return to the

* This excellent poet is here defective in his geography, for instead of Arabia it should be Ethiopia; and his translator has given us his sense literally; though he observes, that Philæ, which is an island in the Nile, and at a good distance from the Red Sea, or Gulph of Arabia, is much ra-

ther to be looked upon as a boundary between Egypt and Ethiopia, than between Egypt and Arabia.

† Abatos is a rock, or little inaccessible island in the Nile, overgrown with reeds and bushes. It lies between Philæ and Elephantine, very near to the cataract mentioned by Strabo.

camp, and be reconciled to Agamemnon, he represents his hero as protesting that nothing should bribe him to such a reconciliation; for he says,
 "Not all proud Thebes unrivall'd walls contain
 "The world's great empress on th' Egyptian plain,
 "(That spreads her conquests o'er a thousand flates,
 "And pours her heroes through an hundred gates,
 "Two hundred horsemen, and two hundred cars,
 "From each wide portal issuing to the wars)
 "Should all these offers for my friendship call,
 "'Tis he that offers, and I scorn them all."

POPE'S HOMER'S ILIAD.

The city of Thebes was not only the most beautiful in all Egypt, but supposed to surpass every other in the whole universe, as well for the splendor of its buildings, as its extent and number of inhabitants. The prince, for many ages, made it their care to beautify and enlarge it; "so which, says Diodorus Siculus, none under the sun was equal in the many magnificent treasures of gold, silver, and ivory; with innumerable colofulles and obelisks of one entire stone. There were four temples admirable in beauty and greatness, the most ancient of which was in circuit 12 stadia, and 45 cubits in height, with a wall of 24 feet broad. The ornaments and offerings within were agreeable to this magnificence, both in value and workmanship. The fabric is yet remaining; but the gold, silver, ivory, and precious stones, were ransacked by the Persians, when Cambyses burnt the temple of Egypt."—Such was the state of this temple at the time of Diodorus.

The ruins of the above temple are still extant, and it is computed to have been about half a mile in circumference. At the first entrance was a court or avenue paved with stone about 100 feet wide, and 3 or 400 feet long. On each side were sphynxes in two rows about 30 feet apart. The inner court of the temple was ornamented on each side with rows of pillars, whose capitals were curiously wrought. Some part of these pillars are still to be seen, but the chief of the building is a mere heap of ruins, and the inside almost closed up with earth and rubbish.

The temple of Jupiter at Carnæk is one of the most perfect we meet with in this part of Egypt, for which reason, and in order that the reader may form a proper judgment of the original construction and magnificence of this structure as well as of Egyptian temples in general, we shall be a little particular in describing it.

This temple had originally eight grand entrances, to three of which were avenues of sphynxes of a considerable length, two of them having sixty statues on each side. To one of these entrances are four grand gateways that lead to the temple; they are about 35 feet deep, 150 long, and about 60 feet high: the first of the gates is of a red granite finely polished, and beautifully adorned with hieroglyphics: it has four compartments without and three within, in each of which are the figures of two women larger than life, and of exquisite workmanship. Farther on each side are colossal figures with hieroglyphics under them, about fifteen feet from the ground. Without the gate is a red granite statue on one side, and on the other a statue composed of a sort of granite and small pebbles. These statues must be exceeding large, for Dr. Pocock, who measured some parts of one of them, says, that he found the hand to be sixteen inches broad, and the head five feet six inches long. The other gates are much of the same nature with this, and are in like manner ornamented with hieroglyphics and colossal figures. To the east of these gates is a large pond, which was probably a reservoir of the Nile water for the use of the temple.

All the entrances have the appearance of extraordinary magnificence; but the most superb and principal one is that to the west, which may be called either a gateway or a front to the great court before the temple. It is 40 feet broad, the bottom part being a solid wall of the same thickness. Within this is a large open court, hav-

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ing on each side, at the first entrance, a terrace 80 feet broad. The walk between the two terraces leads to the inner part of the temple, and is adorned on each side with a grand colonade of pillars above 40 feet high and eight feet diameter, with large capital vases like a vase, only worked with some figures in lines. At the farther end of these pillars are two colossal statues of red granite on pedestals four feet wide, and six feet long; but the heads are broke off, and the statues much disfigured.

On each side of the grand entrance into the temple, from the fourth, are two obelisks, having only one column of hieroglyphics, and are upwards of 63 feet high, and six feet square. Farther to the east are two other obelisks, seven feet six inches square, and 73 feet high: they are all of red granite, and the two last have three columns of hieroglyphics all the way down.

The walls and doors of the temple are ornamented with beautiful hieroglyphics and figures of men, in six compartments, above nine feet high and 12 wide, every compartment having the figure of three men in it. On entering the temple, there appears 16 rows of pillars one way, and 18 the other; the two middle rows are 11 feet diameter, but the other eight, with only square stones as capitals. The temple is higher over the two middle rows than in the other parts, having over the space between a sort of windows with twelve lattices of stone in each of them, to convey light into the temple. Both within and without the temple are hieroglyphics and other representations: the outside was beautified in a very grand manner, particularly on the north side, where are still to be seen representations of battles with hories and chariots.

On each side the temple are several apartments, some of which might probably have been used by the priests, and others adapted for the beasts they kept for sacrifice. About 160 feet to the east, is a large building which consists of several small apartments on each side of a spacious colonade, and seems as if adapted for the use of the officers belonging to the temple. To the north of this are ruins of buildings, with a grand gate before them, which seems originally to have led to the temple.

The principal hieroglyphics now to be seen on the gates of this temple are as follow; on one a man offers the deity, in each hand, a vase like a chocolate dish, having on each arm something resembling a folded napkin. In another, one seems to offer himself to two deities, which might probably be the sun and moon. A man offers something like apples to one on a throne; four deities being on thrones above, as on another floor. A bird like a hawk on a pillar somewhat resembling the Corinthian order. A peacock on another. A man standing before four monkeys, which are on two floors; and three trees on a pedestal. These figures are all entire, for being cut in granite, they could not easily be disfigured.

Such is the present situation of the above temple, near which are the remains of several others, whose ruins extend for several miles round. Among these, one of them, from the situation of its fragments, appears to have been round, and near 200 feet in diameter.

About four miles east of Carnack stood another very elegant temple; but the whole of it is totally destroyed, except the grand gate, which is entire, and near it is a sphynx about four feet long.

About a mile to the north of Carnack is a kind of street, on each side of which is a rocky ground about 10 feet high: in these rocks are cut many rooms, and some of them supported with pillars. They are supposed to have served instead of houses in the very earliest times, being contrived as excellent securities from the inclemency of the weather.

At a small distance from these is a rock, and mountainous place called *Briban-el-Meluke*, that is, *the Gate or Court of the Kings*. Here are the sepulchres of the kings of Thebes, in grottos cut out of the rocks, which, in Strabo's time, were 40 in number, and admirably executed. The vale where these grottos are is about 100 yards wide, and there are signs of about 18 of the sepulchres, but only nine can be entered into at this time. The hills on each side are high steep rocks; and the grottos are cut into the rock in a most beautiful manner, in long rooms or galleries under the mountains, which are of a close, white free-stone, that cuts like chalk, and is

as smooth as the finest stucco-work. The galleries are mostly about ten feet wide and high. Four or five of these galleries, one within another, from 30 to 50 feet long, and from 10 to 15 high, generally lead to a spacious room, in which is seen the tomb of the king, with his figure cut in relief on the lid; and in one the picture of the king is painted at full length. Both the sides and ceilings of the rooms are cut with hieroglyphics of birds and beasts, and some of them painted; being as fresh as if they were but just finished, though they must be above 2000 years old. One of the tombs is of one stone of red granite, seven feet nine inches high, 11 feet eight inches long, and above six feet broad. The cover is made to shut into it; and on it is cut the figure of the king in mezzo relievo, with a hieroglyphical inscription, which may be some account of the monarch. This room is adorned with hieroglyphics in different columns, with figures of men, hawks, and bulls. In the furthermost room is a figure in relief, with the arms across on the breast; over it is a globe, and on each side of the apartment is the figure of a man kneeling. In the great room is the statue of a man with a scepter in his hand, and on the ceiling is a like figure painted, with wings hanging down lower than the feet, and covering the whole body. At the entrance, on each side, are the figures of four men larger than life, having on their heads the representations of hawks and other animals; and within a circle, on each of the pilasters, is a man with a head resembling a goat.

Besides those already mentioned, there are many other magnificent remains of Thebes; but the most remarkable are the colossal statues of Memnon: they are made of a particular sort of hard granite, which most resembles the eagle-stone. These statues point to the south-east, and are on pedestals or plinths entirely plain; they are about 30 feet apart: the pedestal of one is 30 feet long and 17 broad, and that of the other 33 feet long and 19 broad. The height of one of these statues, from the bottom of the foot to the top of the knee, is about 19 feet; from the bottom of the foot to the ankle, two feet six inches; to the top of the instep, four feet. On the sides of the legs are two reliefs, and one between the legs of the natural height. The other statue is imperfect, having been broken off at the middle: on the pedestal of this is a Greek epigram; and on the insteps and legs, for about eight feet high, are several inscriptions in Greek and Latin, some of them in honour of Memnon, and others, testimonies of those who heard his sound. Pausanias says, that Cambyzes broke this statue, and that afterwards the upper part, from the middle, was seen lying neglected on the ground: the other part, every day at sun-rising, uttered a sound like the breaking of a string of a harp when it was wound up. This strange circumstance is confirmed by several other ancient historians, particularly Juvenal, who, in one of his satires says,

“Where Memnon's statue magic strings inspire
“With vocal sounds, that emulate the lyre.”

About two miles from Carnack is a small village called *Luxerion*, built on a part of the ancient Thebes, on the east side of the river. Adjoining to this village are the remains of a large and magnificent building, said by Diodorus Siculus to have been the sepulchre of Osymanduas, and that it was a mile and a half in circumference: it consisted of large courts, porticos, shrines, temples, the tomb of Osymanduas, and other buildings; but they are all decayed, and clogged up with dirt and rubbish, that little judgment can be formed of their original construction. The most perfect and conspicuous ornaments that now remain of this structure are two obelisks, which stood near the entrance of the first court, and are said to be the finest in the universe: they are now above the ground 60 feet high, and seven feet square at the bottom. The hieroglyphics are in three columns down every side, cut in with a flat bottom an inch and a half deep. On the top of each is the figure of a person sitting on a throne, with another offering him something on his knees; a *ad* beneath, at proper distances, are the figures of various animals, as also birds, serpents, insects, &c.

Diodorus says, that in the sepulchre where the body of Osymanduas lay, was a circle or crown of gold 36 cubits in length, and one cubit thick, on each of which was cut the rising and setting of all the stars for every

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day in the year, with the effects the Egyptian astrologers attributed to them, according to their different dispositions. He likewise says, that this great treasure fell a victim to the depredations committed by Cambyfes and the Persians.

Such are the antiquities now remaining of the ancient city of Thebes, a city celebrated by the first poets and historians in all ages; "That venerable city, (as Dr. Pocock says) whose ruins are older than the foundations of most other cities, and yet such prodigious remains are still to be seen of magnificence and solidity, as may convince those who behold them, that without some extraordinary accidents they must have lasted for ever, which seems to have been the intention of the founder of them."

2. Of Middle Egypt, or Heptanomis; its Antiquities, &c.

THIS division of Egypt received its second name from the seven nomes, or prefectures, into which it was originally divided. It comprehends all the country on each side of the Nile, from Thebes to the point of the Delta, where that river divides itself into three branches by which it enters the sea.

This part of Egypt contained originally many large and noble cities; among which the most distinguished was that called Memphis, situated on the west side of the Nile, a little above the Delta, and about five miles south of Gize, which was opposite to Old Cairo. It was supposed to have been built by Manes, the first king of Egypt; and for many ages was the metropolis of the whole kingdom.

According to some authors, this city was upwards of 18 miles in circumference; and in its neighbourhood were sepulchres of many of the ancient Egyptians, who were to be interred there, as being the place supposed to contain the body of Osiris, one of their kings, whom they afterwards worshipped in the figure of an ox.

The city of Memphis was exceeding large even in the time of Strabo, who calls it the second after Alexandria. But such are the ravages of time, that when Sandys was there, in 1610, little remains of it were to be seen. That writer, in describing it, says thus: "The very ruins were almost ruined; yet some few impressions were left, and divers thrown down, statues of monstrous resemblances; a scarce sufficient testimony to shew to the curious seeker, that there it had been."

This is the part of Egypt that has ever been so famous for containing those distinguished monuments of antiquity the pyramids, which, according to the antients, were situated to the north-west of Memphis. They are now called the Pyramids of Gize, and stand near a ridge of high mountains, on a grade and elevated, in the sandy desert of Libya, about a quarter of a mile from the plains of Egypt.

These pyramids are about 20 in number, three of which are remarkably large, and stand near each other. The others lie scattered, and are models of the greater ones; though some of them are very considerable, particularly one which stands south-west of the rest, about 20 miles farther within the desert. As these pyramids have particularly attracted the attention of travellers for ages past, and as the like of them are not to be met with in any other parts of the universe, we shall here give a particular description of the three largest of them, which will convey to the reader a sufficient idea of the whole.

The largest of these three, according to Herodotus, was built by Cheops, king of Egypt, whom Diodorus calls Chennis. Monsieur de Chazelles, who went purposely to measure it in 1693, gives us the following account of its dimensions: he says, the sides of the square base is 110 fathoms; the fronts are equilateral triangles, and therefore the superficies of the base is 12,100 square fathoms; the perpendicular height 77 fathoms, and the solid contents 313,590 cubical fathoms. Another curious traveller, who took the same pains to satisfy his curiosity as the above gentleman, says, each side of the square base is 660 feet, and its circumference 2640 feet: it has near 500 feet of perpendicular height, and the solid contents the same as mentioned by monsieur de Chazelles.

The ascent to the top of this pyramid is by steps on the outside; the number of which are said to be 212.

These steps are formed in rows, and differ as well in height as breadth; those of the lowermost row are near

three feet high and two broad, which running about the pyramid in a level, form a narrow walk; the second is like the first, but chancing in near three feet; the third is also much the same; and the rest follow in order like so many stairs, rising one above another to the top, which does not end in a point like mathematical pyramids, but in a small flat or square about twelve feet broad.

The best account we have of the entrance and inside of this amazing pile is thus given by Mr. Greaves: "The entrance, says he, into the pyramid, is by a square narrow passage, which opens in the midst of the north side on the 16th step, or ascending 38 feet, on an artificial bank of earth. The stone over it is near 12 feet long and above eight feet wide. This entry goes declining with an angle of 26 degrees, being 36 feet and a half broad, and 92 feet and a half long. The structure of it was the labour of an exquisite hand, as appears by the smoothness and evenness of the work, and close knitting of the joints. On the right hand is a hole of 89 feet long; and a gallery on the left paved with smooth polished marble. Another passage runs in a level 110 feet, and leads to an arched vault or chamber 20 feet long, 17 broad, and 15 high. The second gallery is divided from the first by a wall, and is a very flatly piece of work, not inferior, either in artificial beauty or richness of materials, to the most sumptuous and magnificent buildings: it is 154 feet long, seven broad, and 76 high. The stone of which the gallery is built is a white and polished marble, very regularly cut in large tables; and the joints so close, that they are scarce discernible by a curious eye. It is here to be observed, that those who would view the inside must carry lights with them, for there is no window, or other opening, in this pyramid to admit the light.

"After passing the second gallery, you come to two small ante-chambers lined with a rich speckled kind of Thebaic marble. Beyond is a square hole, over which are five lines cut parallel and perpendicular; besides which no other sculptures or engravings are observed in the whole pyramid. This passage is nine feet long, most exquisitely cut of Thebaic marble, and is a landing-place at the north end of a very sumptuous and well proportioned room. This magnificent and spacious chamber, in which art seems to have contended with nature, stands in the center of the pyramid, equidistant from all the sides, and almost in the midst between the base and the top. The floor, the sides, and the roof, are all made of large tables of the most beautiful marble. From the top of it to the bottom there are about six ranges of stone, all of which are fixed to an equal height, and very gracefully placed round the room in one attitude. The beams that cover this chamber are of a prodigious length, like so many huge beams, lying flat and traversing the room, supporting that infinite mass and weight of the pyramid above. The chamber is 34 feet long, 17 broad, and 19 and a half high. Whatever was originally in this room, at present nothing remains but a tomb of granite marble, of one piece, hollow within, uncovered at the top, and sounding like a bell. The figure of the tomb is like an altar, or two cubes finely fit together, cut smooth and plain, about seven feet long, four broad, and four deep. It formerly had a cover, which has been broke; and it is supposed to have been raised and placed there before the roof of the chamber was closed. This was certainly the monument of the king and founder; but he was not buried in it."

Sandys says, that king Cheops became so poor by building this large pyramid, that he was compelled to prostitute his daughter to raise money; and that she, seeking her particular glory, demanded a stone of each person on whom she bestowed her favours, with which she built a small pyramid near adjoining.

The second pyramid is about 80 yards south of the first, and was built by king Cephrenes, who succeeded Cheops. The architecture of it is much like the former, but it is very inferior in size. It has not any entrance, and is built of white stone, not so large by far as those of the first: the sides do not rise by degrees like that, but are smooth and equal; and the whole fabric seems quite entire, except on the south side. On the north and west sides are two very flatly and celebrated pieces of architecture, about 30 feet deep and 1400 feet long, cut out of the rock in a perpendicular, and squared by the chisel; which

which, it is supposed, were designed as lodgings for the Egyptian priests.

The third pyramid is situated on a rising ground about 200 yards from the second, and is said to have been built by Mycherinus, the son of Cheops, and successor of Cephrenes; it measures about 300 feet on every side, and though less than the other two, is said greatly to exceed them in the beauty of its workmanship.

At a small distance from these pyramids, and about a quarter of a mile from the river, is a monstrous figure called a sphynx, the face of which represents that of a beautiful woman, and the body that of a lion. This extraordinary figure is said to have been the sepulchre of king Amasis, who, according to Gafner, was transformed into a lion. The manner in which that ancient author relates this transformation being rather curious, we shall preserve a copy of it.

“Then first I call'd to mind, what her I fear'd,
 “My dreadful shape, rough mane, and horrid beard.
 “So went I to slip off my lion's case,
 “Began t'untie, unlutten and unlace:
 “Striving to shift, the more myself I hurt;
 “The shape stuck close, like Deianira's shirt;
 “I found then, I no property was in,
 “No monster's fur, but my own monstrous skin.
 “Myself I did next in the mirror view,
 “And from my own reflecting shadow flew;
 “Tho' I had seen all sorts of lions store,
 “Ne'er such a prodigy I saw before:
 “I call'd for help, my voice grown strangely loud,
 “Like thunder rung, broke from a prisoning cloud;
 “Like mouthing tempests, or a water breach,
 “Or battles join'd, ten thousand men in each.”

This sphynx, the supposed sepulchre of king Amasis, is of one entire stone, smooth and polished, and was cut out of the solid rock. Travellers differ with respect to the dimensions of this figure, but the latest and most just appear to be those given by Dr. Pocock, who says, the lower part of the neck, or beginning of the breast is 33 feet wide, and 20 thick to the back; and thence to a large hole in the back 73 feet; and from thence to the tail 30 feet. Besides the abovementioned hole in the back, there is another on the top of the head, by which it is conjectured the priests entered it to deliver their oracles. The Egyptians hieroglyphically represented a harlot by a sphynx, having the amiable face of a woman, and the rapacious strength of a lion. These sphynxes they also erected before the entrances of their temples, intimating, that secrets of philosophy, and sacred mysteries, should be folded in enigmatical expressions, separated from the understanding of the prophane multitude.

As we have already had frequently occasion to mention the Egyptian hieroglyphics, and shall have the like hereafter, it may not be improper here to make a small digression, in order to inform the reader of the rise and nature of those ancient symbols.

After Hermes, and the Egyptian priests who succeeded, had, by long study and speculation, formed a system of theology and natural philosophy, in which God, the supreme cause of all, was the universal soul diffused through the whole creation, they endeavoured to express the divine attributes and operations of the deity, in the works of nature, by the properties and powers of living animals, and other natural productions, as the proper symbols of such amazing causes.

In order to chuse the most proper symbols, and, at the same time, the most expressive of the divine attributes, and of the effects of Divine Providence in every part of the universe, they studied with great application and care, not only the peculiar properties of those animals, birds and fishes, herbs and plants, which Egypt produced, but also the geometrical properties of lines and figures; and by a regular connection of them in various orders, attitudes and compositions, they formed the whole system of their theology and philosophy, which was hidden under hieroglyphic figures and characters, known only to themselves, and to those who were initiated into their mysteries.

In this system their principal hero-gods, Osiris and Isis, theologically represented the Supreme Being, and universal nature; and physically signified the two great celestial luminaries, the sun and moon, by whose in-

fluence all nature was actuated. In like manner the inferior heroes represented the subordinate gods, who were the ministers of the Supreme Spirit; and physically they denoted the inferior mundane elements and powers. Their symbols represented, and comprehended under them, the natural productions of the Deity, and the various beneficial effects of Divine Providence in the works of creation; and also the order and harmony, the powers and mutual influence of the several parts of the universal system.

This is the sum and substance of the Egyptian learning, so famed in ancient times throughout the world. And in this general system the particular history of their hero-gods was contained, and applied to physical causes, and theological science. The hieroglyphic system was composed with great art and sagacity; and was so universally esteemed and admired, that the most learned philosophers of other nations came into Egypt on purpose to be instructed in it, and to learn the philosophy and theology conveyed by these apostolic symbols.

In this hieroglyphic system, the hero-gods not only represented, and were symbols of the supreme God and subordinate deities, but they had each their animal symbol, to represent their peculiar power, energy and administration; and their figures were compounded of one part or other of their symbols, to express more sensibly the natural effects of divine energy attributed to them.

Thus Osiris, when he represented the power and all-seeing providence of the Supreme Being, had a human body with a hawk's head, and a sceptre in his hand, and decorated with the other regalia, or ensigns of royalty. Under the same form also he represented the sun, the great celestial luminary; and, as it were, the soul of the world; his symbol now was a bull, and the scarabeus, or beetle, which expressed the sun's motion, by rolling balls of dung, containing its seed, backwards, or from east to west, his face being towards the east. The symbolical bull was likewise of a particular form and make, to denote the various influences of the sun.

Osiris was also delineated sometimes with a bull's and sometimes with a lion's head, to represent the heat, vigour and influence of the sun, especially in the inundation of the Nile, when the sun was in the celestial sign Leo: and likewise to express the solar influence in all the productions of nature. And it is also observable, that the bull and lion were parts of the Jewish cherub's symbol; and as the one was the head of the wild, and the other of the tame beasts, they represented, in conjunction, the animal creation: while the other two parts, namely, the eagle and human figure, represented the aerial, rational creation.

Isis was termed with many breasts, to represent the earth, the universal mother, and with a cornucopia in her hand, denoting the nutritive and productive powers of nature: her symbol was a cow, part black and part white, to represent the enlightened and dark parts of the moon.

Pan had the horns and feet, and sometimes also the head of a goat, which was his symbol, to shew the generative power of nature, over which he presided. At the same time he symbolically represented universal nature, the cause of all things.

Hermes had a dog's head, which was his symbol, to denote his sagacity, in the invention of arts and sciences; especially in his watchful diligence in the culture of religious rites and sacred knowledge; at the same time he symbolically represented the Divine Providence, was worshipped as the chief counsellor of Saturn and Osiris; he who communicated the will of the gods to men, and by whom their souls were conducted into the other world. He was likewise represented by the ibis, and with the head of this bird, which was, at the same time, his symbol, to signify his conveying literature to the Egyptians, which they believed was done under the form of this bird, and confined to their nation only, as the ibis was not known to live any where but in Egypt.

Ammon represented the deity called Amun, and his symbol was a ram. He was also delineated with a ram's head and horns, to denote the creative power of God, and his beneficial and diffusive influence through the works of nature, making every thing fruitful, to produce and multiply its kind; and cherishing and preserving them by the warmth of the sun, and an internal vital heat and vigour.

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The universal soul itself was beautifully represented by a winged globe, with a serpent emerging from it. The globe denoted the infinite Divine essence, whose center, to use the expression in the hermetic writings, was every where, and circumference no where. The wings of the hawk represented the divine all-comprehensive intellect; and the serpent denoted the vivifying power of God, by which life and existence are given to all things.

Typhon represented the most powerful demon, or genius, who was continually at war with Osiris and Isis, the most benevolent geniuses of Egypt. His symbol was an hippopotamus, or river horse, a very treacherous and cruel animal.

Orus was a principal deity of the Egyptians, and, according to his hieroglyphic forms and habits, signified sometimes the sun, and sometimes the harmony of the whole mundane system. At the same time, being the offspring of Osiris and Isis, he was always represented young.

In his hieroglyphic figure he was represented with a staff, on the top of which was the head of the upupa, to signify, by the variegated feather of that bird, the beautiful variety of the creation. In one of his hands he held a lituus, to denote the harmony of the system; and a gnomon in the other, to shew the perfect proportion of its parts. Behind him was a triangle inscribed in a circle, to signify that the world was made by the unerring wisdom of God. He had also sometimes a cornucopia in his hand, to denote the fertility and production of the earth.

Harpocrates was described holding one of his fingers on his lips, to denote the mysterious and ineffable nature of God, and that the knowledge of him was to be searched after with profound and silent meditation.

Upon the whole, almost all the Egyptian deities and symbols entered in two, namely, Osiris and Isis, who represented, under various hieroglyphic forms, both the celestial and terrestrial system, together with all the divine attributes, operations, and energy, which created, animated and preserved them.

The Egyptians likewise concealed their moral philosophy under hieroglyphic symbols; but these were not the subjects of the hieroglyphics delineated on obelisks. And as hieroglyphic and symbolical figures were very ancient in Egypt, and first invented, at least formed into a system there, so they were thence carried into other countries, and imitated in all religious mysteries, as well as in political and moral science.

The preceding symbolical figures making the substance of hieroglyphics, and all belonging to Osiris, his family and cotemporaries, they were probably formed into a system soon after the death of those hero-gods, by some who had been instructed in the art of hieroglyphics, by Hermes, the inventor of them. The first he formed himself, and the others were probably added by his learned successors, who had been instructed by him in all his mysterious learning.

This hieroglyphic system was, in its beginning, not so simple and less compounded than afterwards; for it had been improving for several ages before it appeared on the obelisks of the temples. And hence we may infer the time of the first Egyptian hieroglyphic symbols; for, in all probability, they were not older than the time of the famous Hermes, who flourished in the reign, and some time after the death of Osiris.

The hieroglyphic symbols were, in early times, carried into Greece, and gave the first occasion to the fables of the poets, with regard to the metamorphoses of the gods, which they improved from inventions of their own; and from the knowledge of them the Greeks ascribed peculiar arts and inventions to their gods, whose names they first received from Egypt.

Having thus finished our digression, we shall now proceed to describe the remaining antiquities in this part of Egypt.

At Saccora and Dashour, about 10 miles south of Gize, in the Lybian deserts, are many other pyramids, as also the Egyptian catacombs. The pyramids are built from north to south along the brow of a hill, and from the first to the last take up about 12 miles. Sixteen of them are very large, but the others are inconsiderable. One of them is called Mustabait-el-Pharaon; or the seat of

Pharaoh, on which the Arabs say the kings of Egypt promulged their laws; it is 273 feet wide, and 46 in height. Another is 690 feet broad, and 345 high. A third is 600 feet square, and 335 in height. Who were the founders of these pyramids is not known; but they must certainly have been erected upwards of 3000 years.

In the same plain in which these pyramids stand, are the catacombs or ancient sepulchres of the Egyptians. Many of the poor in Egypt are maintained by being employed to dig beneath the barren sands in search of these sepulchres. When their attempt proves successful, they make a small well of about three feet broad, and 16 or 18 feet deep; into which one with a torch in his hand is easily let down by a rope. At the bottom is a four square passage, but so low, that they must stoop to go in. At the end of this they come to the four square vaulted repository, 24 feet every way, in which are tables cut out of the same rock, whereon the bodies are placed in chests or coffins of wood or stone, on which are certain hieroglyphic characters.

The mummies, or bodies themselves, are embalmed with spices and bitumen; but the chests or coffins wherein the mummies lie, and the winding sheets in which they are wrapped, are richly gilt, streaked with various colours, and curiously ornamented with hieroglyphics.

The methods taken by the ancient Egyptians to preserve the bodies of the dead are thus described by Sandys: "In the preparing of them, says he, to keep them from putrefaction, they drew out the brains at the nostrils, and supplied their place with preservative spices; then cutting up the belly with an Ethiopian stone, and extracting the bowels, they cleansed the inside with wine; and stuffing the same with a composition of cassia, myrrh and other odours, closed it again. The poorer sort of people effected the like with bitumen, as also with the juice of cedars, which, by the extreme bitterness, and siccative faculty, not only immediately subdued the cause of interior corruptions, but have preserved them incurrupted above 3000 years."

Among the catacombs is one for particular birds and animals, which is much more magnificent than the others. These creatures were worshipped by the ancient Egyptians, who so highly revered them, that when they happened to find them dead, they embalmed them, wrapped them up with the same care as they did human bodies, and deposited them in earthen vases covered over and stopp'd close with mortar.

The last curiosity we have to mention that was situated near the city of Memphis, was a famous building called the Labyrinth, which is said to have been much more surprizing than their pyramids. It is not quite certain who was the founder of this extraordinary fabric, though it is generally believed to have been built by King Menes, but it is certain that it was erected upwards of 600 years before Christ; and it received its name from being constructed in such a manner that those who entered it could not find the way out again, without the assistance of some experienced guide.

Herodotus says, this structure was built by twelve Egyptian kings, when Egypt was divided into that number of kingdoms, and that it consisted of twelve palaces, regularly disposed, that had a communication with each other. These palaces contained three thousand rooms, half of which, interspersed with terraces, were ranged round the halls, and discovered no outlets; the other half were under-ground, cut out of the rocks, and designed for the sepulchres of the kings. The whole building was covered with stone and adorned with the finest sepulchres. The halls had an equal number of doors, six opening to the north, and six to the south, all encompassed by the same wall; and at the angle where the labyrinth ended, stood a pyramid, which was the sepulchre of one of its founders.

Diodorus Siculus, and several other ancient historians, are of opinion that this structure was absolutely a sepulchre, in which many of the Egyptian kings, particularly those who are supposed to have founded it, were entered; and this opinion appears very likely, as those monarchs prided themselves in being deposited in pyramids and other magnificent structures.

A late celebrated writer has made some very ingenious observations on the folly of the Egyptian monarchs in erecting

erecting such stately edifices to be deposited in after their deaths; as also on the pyramids and manner of interment of the ancient Egyptians. As they are matters of curiosity, it may not be improper to subjoin them, which we shall do in his own words.

"The pyramids, says he, which are here so famous, are the monuments of the kings. The grandees of the kingdom followed their examples, and caused those to be erected which are distinguished by the name of the lesser pyramids, and lie along the side of the river. As for private persons, they were interred in the catacombs, which are very numerous in the sandy plains, situated in the neighbourhood of the southern pyramids. When they were interred in these tombs, they covered the stone which closed up the entrance four or five feet deep with sand, which contributed not a little to the preservation of the bodies by securing them from the injuries of the exterior air. Over and above this precaution, there was no Egyptian but was embalmed after his decease, in a manner more or less costly, according to the abilities of his heirs.

"Superstition was also the cause of all this care about funerals. The priests assured the people, that in a certain period of years an entire revolution would happen, and those whose bodies could be preserved to that time, would have them restored and live in them again. Every one, from that self-love which is inherent to man, being desirous of finding at that time his old case, directed his heirs to take all imaginable care of their bodies. What astonishes me is, that the hump-backed, the lame, the blind, and every other maimed kind of folks, had as strong an inclination as the rest to inhabit a second time so inconvenient and disagreeable a lodging. It is apparent from hence, that these Egyptians did likewise believe, that when the body was once destroyed, there was no getting another. However, it is certain, that all this pains was taken for the cabinets of the curious, and the apothecaries shops of the present times.

"Amongst the bodies of deceased great men, which had been preserved through many ages, and were actually entire in the time of Augustus, historians mention particularly Alexander the Great. They tell us farther, that Augustus being in Egypt, had the curiosity of going to see the tomb of that famous prince, and that he saw therein the body in a shrine of glass substituted in the room of one of gold, which was taken away by Seleucus Cybioticates. How idle it is for sovereigns the most potent and the most dreaded, to dream of respect being paid them after death! Time delivers man from that servile attention which living princes exact; and the tombs of the old Egyptian kings, that of Alexander and other heroes of antiquity, have been violated with as little ceremony as those of private men. They were not so much as spared in times wherein their memories were recent. We adore, in a manner, living princes, and crowds of flatterers continually pursue them with vows for their prosperity: but,

When breathless, they are dust become,
And all the glories of their pride
Are shrunk within the silent tomb,
Tho' for its splendor it be eyed,
Yet they are low and lost indeed,
And hungry worms upon them feed.

There all their swelling tides lose,
Givers of peace and thunderbolts of war;
And as no more they can their bounty use,
There free from flatterers they are.
Nature makes equal in their graves,
Whom fortune made or lords or slaves."

Having thus noticed the most essential particulars relative to the ancient city of Memphis, we shall now take notice of the other cities which ornamented this part of the Egyptian country, namely, Heptanomis, or Middle Egypt. They were as follow:

1. Acanthus, where was a temple of Osiris, and a wood of Thebaic Acantha that produced gums, from which, it is probable, the city might have received its name.

2. Heracleopolis, or the city of Hercules, in an island made by a canal running from the Nile.

3. Niropolis, which stood in the lower part of this island, to the north.

4. Aftinoo, on a branch of the Nile, which ran into the lake Mæris, about 50 miles south-west of Memphis, and 12 miles and a half from the lake. It was first called the city of Crocodiles, because the inhabitants worshipped that animal. Dioleus gives two occasions for the rise of the worship of the crocodile, the principal of which is, that Meneas who is supposed to have built the labyrinth, being pursued by his own dogs to this lake, was carried by a crocodile to the other side, and in gratitude built this city, instituted divine honours to this animal, and set apart the lake for its nourishment. Some ruins of this city are still to be seen near the province now called Fayoum. It is conjectured that this city was about four miles in circumference, and had a canal on every side.

5. Oxyrynchus, so called from a fish of that name worshipped all over Egypt, but principally in this place, where a temple was erected to that deity.

6. Hermopolis, or the temple of Mercury. This city was situated about two miles from the river, and was irregular in its form, being about a mile long, and half a mile broad. Here is still to be seen the grand portico of an ancient temple, consisting of twelve pillars, six in a row, and nine feet diameter. About three miles south-west of these ruins was the ancient castle of Hermopolis, where they took custom for all commodities brought from the city of Thebes.

On the east side of the river here stood the following cities:

7. Antinopolis, where antiently was a town called Bala; but Antinous, who accompanied Hadrian into Egypt, being drowned there, that emperor built this city, and named it Antinopolis, in allusion to the name of his favourite, to whom he instituted games and divine honours. It was about four miles in circumference, and on part of the ground where it stood is now a town called Enshich.

Some remains of this ancient city are still to be seen, particularly a beautiful gate, of which the front is almost entire, and behind it are four pillars, together with 23 many columns and their capitals, the fusts being fluted. Beyond this gate is an avenue with 130 pilasters on each side, but they are all in a very bad condition. At the end of this avenue stands the column of Alexander Severus the Roman emperor; the fust, which is built of five pieces of stone, is 32 feet long, and has a proportionable diameter. The first piece and the capital is ornamented with foliage; the pedestal is square, 12 feet high and five feet broad. On one side of it is a Greek inscription, but the greatest part of it is so defaced as to be entirely unintelligible. Near this pedestal is another, on which also are the remains of a Greek inscription. About 100 yards from this last is a triumphal arch almost entire. The fronts are 48 feet wide, and the sides 24 feet in length. It has three gates, the two outermost of which are seven feet wide and 20 high; and the center one, which is the largest, is 16 feet wide, and 30 feet high. Opposite each of the four sides of this triumphal arch was a colonnade, or range of pillars of red granite, of which nothing remain but some broken pillars. This building was erected in the times when the Romans possessed Egypt, and is doubtless composed of the remains of other more antient ones, which may be conjectured from the number of broken columns that lie on the ground near it.

8. Cynopolis, or the city of Dogs, in which Anubis was worshipped, and dogs were held in great esteem, a certain food being allotted them. It is said the rise of this was owing to Anubis, a companion of Osiris, who wore the dog's skin for armour, as an emblem of his courage; as Macedon, his other companion, wore the skin of a wolf; on which account it is conjectured these animals came to be worshipped. This seems the more probable, when we consider that these deities are represented with human bodies, with the heads of these beasts, which might have originated from their bringing the upper part of the skins over their heads; as Hercules is represented with the skin of a lion, as well as those who wished to be thought like him.

9. Ancutropolis, or the city of anchors; so called from a neighbouring quarry, out of which were cut stone anchors.

10. Aphro-

10. Aphroditopolis, or the city of Venus, the inhabitants of which paid particular adoration to a white cow.

11. Heliopolis, or the city of the Sun, situated on the borders of the Delta, which is the *On* of the scriptures, and is now called Mataria. It was a city of great antiquity, and famous for the worship of the sun. They also worshipped a bull, which was kept here under the name of Mnevis. The small remains of this city are to the north-east of Cairo, and a large mound encompasses the whole, the ancient site being about a mile long and half a mile broad. Here are the remains of a temple, several sphynxes, and an obelisk near 70 feet high. The priests of Heliopolis were the most famous of all Egypt for the study of philology and astronomy, and were the first that computed time by years, each of 365 days. They had here a sort of college, consisting of a great number of rooms. Herodotus came to this place to be instructed in the learning of the Egyptians; and when Strabo was here, he was shewn the apartments of Plato and Eudoxus. Near this city was a famous observatory, which received its name from Eudoxus, who was a great astronomer, and studied that science here for many years. There is great reason to think that the country about Heliopolis is the Land of Goshen, called also Ramefes in scripture; especially as the children of Israel went by Ramefes the first station on their departure from Egypt; this country being near Memphis, where, at that time, it is probable Pharaoh resided.

12. The last city we have to mention in this division of Egypt is that called Cerechua, which was situated on the western side of the Nile; to which may be here added another city, called New Babylon, supposed to have stood on Mount Jehuf, at the south end of Old Cairo, where many ruins are still to be seen. It appears from Diodorus Siculus, that the founders of Babylon were the captives taken by Sesostris, or their descendants; though there was another account, which he does not seem to credit, that it was built by some Babylonians, who came with Semiramis into Egypt. Strabo says, that some captives from Babylon on the Euphrates, having escaped, fled to this hill, made excursions, and plundered the country: but obtaining a pardon, and submitting to the government, they had this place given them to inhabit, and called it Babylon, from their own city.

We must not quit this part of Egypt without taking notice of those beautiful structures the obelisks*, which were here very plentiful, and considered by the Egyptians in no less a respectable light than their pyramids. These obelisks, on account of their beauty as well as height, form at this day the principal antique ornaments of Rome; the Roman power, desiring to equal the Egyptian, having thought it an honour to borrow two of the most distinguished monuments of their kings.

Sesostris erected, in Heliopolis, two obelisks of extreme hard stone, brought from the quarries of Syene, at the extremity of Egypt, which were each 180 feet high, and of one piece of granite. They were cut with a design to acquaint posterity of the extent of his power, and the number of nations he had conquered. When Augustus made Egypt a province of his empire, he caused one of these obelisks to be transported to Rome, and placed in the camp of Marius. He durst not venture upon a second, which was near the palace of Heliopolis, and of a prodigious size, made in the reign of king Ramefes, who, it is said, employed 20,000 men in cutting it. This obelisk must be considered as the most remarkable of all those taken notice of in history, as it is one of the most valuable monuments which now remain of Egyptian antiquity. It was respected even by Cambyses, at the time when that furious prince put all to fire and sword in Egypt, and who spared neither temples, nor those superb monuments, whose ruins are still the admiration of travellers. Cambyses, after having made himself master of Heliopolis, gave up the whole town to the flames; but when he saw the fire approaching to this obelisk, he ordered it immediately to be extinguished. This Cambyses was the son and successor of Cyrus, and conquered Egypt in the year of the world

3479, which was 525 years before Christ. Constantine, more daring than Augustus, undertook to transport this obelisk to Rome; but the death of this prince suspended the execution of his project, which was performed by his son Constantine, who brought it to Rome, and placed it in the Circus, with infinite labour and expence. It was afterwards thrown down, but was re-established by the care of pope Sixtus V. These obelisks are at this time two of the most distinguished structures that ornament the city of Rome.

Besides the above, there were obelisks also in other parts of Egypt, particularly at Arfinoe, Thebes, and Luxurien, from the latter of which places one of them was removed to Constantinople.

These obelisks were, for the most part, cut in the quarries of Upper Egypt; and it is very remarkable that the ancient Egyptians should have had the art and contrivance to dig, even in the very quarry, a canal, through which the waters of the Nile ran in the time of its inundation; from whence they afterwards raised up the columns, obelisks and statues, on rafts proportioned to their weight, to convey them to the different parts of Egypt to which they were destined; and as the country abounded with canals, there were few places but what easily admitted of this convenience.

3. Of the Antiquities of Lower Egypt, or Delta.

THIS last division of Egypt forms a kind of island, and in shape resembles a triangle, or Δ , from whence it received the name of Delta, which is that of the fourth capital letter in the Greek alphabet. It extended from Heptanomis to the Mediterranean sea, and contained not only that part which is encompassed by the arms of the Nile, but also Mareotis and Alexandria, with its dependencies to the west; and Casotis and Augulfanica, with some other territories towards Arabia, to the east.

It begins at the place where the Nile is divided into two large canals, through which it empties itself into the Mediterranean. The eastern mouth is called the Pelusian, and the western the Canopic, from two cities in their neighbourhood, formerly Pelusium and Canopus, called now Damietta and Rosetta; but between these two large branches there are five smaller ones.

Near the lake Mareotis were several considerable places, but there are not any vestiges of them now remaining.

Between the lake and the Canopic branch of the Nile stood the famous city of Alexandria, which received its name from its founder Alexander the Great; after whose death the Ptolemies made it the place of their residence, and the capital of all Egypt.

At a small distance from Alexandria were several other cities, particularly Nicopolis, Eleufis, and Canopus. The latter of these was situated near the sea-side, about 13 miles from Alexandria. It is said to have been built by the Spartans on their return from the Trojan war, and to have taken its name from Canopus, the pilot of Menelaus, who was buried there. In the centre of this city stood the temple of Serapis, besides which, in different parts of it were several obelisks, but there are not the least remains of them now to be seen.

There were several other cities between the sea and the canal that runs from Alexandria to Canopus, as also to the south and west of the last mentioned place. Between the Canopic and Pelusian branches were likewise the cities of Metelis, Naucratis, and Sais, the latter of which was once the metropolis of Lower Egypt, and supposed by some to be the *Sin* of the scriptures. Here was a famous temple dedicated to Minerva, and near it was the asylum of Osiris, where he was supposed to have been buried; for according to the Egyptian mythology, Isis deposited several coffins in different places, that Typhon might not discover his body.

To the north of Sais stood the cities of Cabafa and Brutus; the latter of which was famous for having in it the temples of Latona, Apollo, and Diana.

Besides the before-mentioned, there were many other

* An obelisk is a quadrangular, taper, high spire, raised perpendicularly, and terminating in a point, to serve as an ornament to some open square; and was often covered

with hieroglyphics, or mystical symbols, used by the Egyptians to conceal and disguise their sacred things, and the mysteries of their theology.

cities in this part of the Delta, but we know nothing more than their names as recorded by the antients, there not being the least remains of any one of them now extant.

On the east side of the Delta, where Egypt was bounded by Arabia Petrea and Palestine, stood the following remarkable cities, viz. Bubastus, on the most eastern branch of the Nile, where was a magnificent temple dedicated to Diana, who was called Bubastus by the Egyptians.

Onias, situated higher on the river, and which had its name from a Hebrew priest, who had obtained it of a king of Egypt, and built a temple there in opposition to that of Jerusalem. According to Josephus, Onias was influenced to build this temple by a great faith he had constantly placed in a prophecy of Esaias, who, 600 years before, had foretold that a temple should be built in Egypt, to the honour of the most high God by a Jew.

At a small distance from these cities, stood Mount Casius, where, according to Ptolemy, was a town of the same name. Strabo says it had a magnificent temple dedicated to Jupiter Casius; but it was the most remarkable for containing the sepulchre of Pompey, who was buried on this sandy hill, which runs into the sea, and seems to be the place now called by mariners Tenere. It was near this place that Pompey was treacherously murdered by command of Ptolemy. He was buried by Cordus a Roman soldier; and a superb monument was afterwards erected to his memory, which was repaired and beautified by the emperor Adrian. One of the Roman poets thus exclaims against Egypt on account of the cruel death of Pompey:

“ Oh fatal land! what curse can I bestow
Equal to thee, we to thy mischiefs owe?
“ Well did the wife Cumæan maid, of yore,
Warn our Hesperian chiefs to shun thy shore.
“ Forbid, just heav'n's! your dew to bless the soil;
“ And thou with-hold thy waters fruitful Nile!
“ Let Egypt, like the land of Ethiops, burn;
“ And her fat earth to sandy deserts turn.
“ Have we, with honours, dear Osiris crown'd,
“ And mourn'd him to the tinkling cymbals' sound;
“ Receiv'd her Isis to divine abodes,
“ And rank'd her dogs deform'd with Roman gods;
“ While in despite to Pompey's injur'd shade,
“ Low in her dust his sacred bones are laid.”

The wretched death of Pompey is beautifully represented by Lucan, who in the course of his description of that melancholy event, says thus:

“ But, see! he lies unburied on the sand;
“ Rocks tear him, billows toss him up and down,
“ And Pompey by a headless trunk is known.”

He then makes Cordus, the Roman soldier, secure the trunk, and bury it

“ in a narrow grave:
“ Then with a stone the sacred dust he binds,
“ To guard it from the breaths of scatt'ring winds;
“ And lest some heedless mariner should come,
“ And violate the warriors' humble tomb;
“ Thus with a line the monument he keeps,
“ Beneath this stone the once great Pompey sleeps.”

A little to the east of Mount Casius is the lake Sirbonis, which separates Egypt from Syria. The antient Egyptians called it the place of Typhon's expiration; and the poets feign that Typhon lay under it, for in those times it was supposed to be a place of great security. It was then 25 miles long, but narrow, and enclosed on each side by hills of sand.

There were several cities on the lake Sirbonis, as also on the Red Sea, but there are not any remains of them now to be seen. All therefore, that we have further to say relative to the antient state of Egypt is, that according to Diodorus Siculus, it originally contained 88,000 cities, the chief of which was Thebes. Memphis succeeded to Thebes, and at last Alexandria to Memphis; as Cairo has since done to Alexandria. It is said that when Alexandria was taken by the Saracens, there were in it 4000 palaces, as many baths, 400 squares, and 40,000 Jews that paid tribute.

S E C T. III.

Present State of Egypt; containing a Description of the Cities of Grand Cairo, Alexandria, Rosetta, Damietta, and other remarkable Places.

IN describing the situation of Egypt at present, with respect to its cities and principal places, we shall begin with Grand Cairo, the largest and most opulent city in the whole kingdom.

According to Mr. Mallet, the present city of Grand Cairo owes its foundation to one Giauhir, vizir of the caliph Meezledin, who conquered Egypt: This vizir caused a thick high wall to be built round a plain in which his whole army lay encamped: His master, the caliph, a mortal enemy of twans, as are most of the Arabs, thinking this a more pleasant residence than Alexandria, caused his tents to be set up there; but by degrees some houses were built in that inclosure. In process of time it was full of palaces and public structures, and at last it grew to be a magnificent city, which was insensibly enriched with the ruins of the town of Mafir, which its citizens abandoned in order to come and dwell in this new place. Giauhir, in memory of his conquest, had given this city the name of El Cahera, which is the Arabic word for victorious; and from hence some merchants of Florence and Venice, who were the first Nazarene merchants that were allowed to settle in this city, formed the name El Cairo, to which they added the epithet Grand, to denote the extent and beauty of it.

Grand Cairo may be said to consist of three towns, or cities, namely, Old Cairo, which adjoins to it, Cairo properly so called, and the port of Bulac. Old Cairo is reduced to a very small compass, not being above two miles round; but it is the port for the boats that come from Upper Egypt; and some of the bays have country-houses here, to which they retire at the time of the high Nile. Bulac is the port for boats that come up the river from the different parts of Delta; it is about a mile from New Cairo, and near two miles in circumference.

This capital of Egypt is situated on the eastern shore of the Nile, in 49 deg. east longitude, and 29 deg. 50 min. north latitude. It stands about a mile from the river, and extends eastward near two miles to the mountains, a little above the place where the Nile separates itself into two branches for forming the Delta. It is about eight miles in circumference, exclusive of Bulac or Old Cairo; but it is said to have been much larger when it was the center of trade from the East Indies, though it still continues to be the chief mart and metropolis of the kingdom.

Through the center of the city runs a canal, which comes out of the Nile close to Old Cairo. It has water during three months only, after which time it is a mere dirty ditch. In the watery season it forms seven or eight small ponds in the city and its environs, waters the adjacent fields, and communicates with the Lake of Pilgrims, about nine miles from Cairo.

The streets of Cairo, like most of the Turkish cities, are very narrow; the widest runs the whole length of the city, but it is little better than a long dirty lane. The other streets are so narrow that they frequently make a roof from one house to another over the street, and put a slight covering on it to defend them from the sun: the streets are without pavement, and generally full of dust; but to remove, in some degree, these inconveniencies, they are swept and sprinkled with water every day, especially before the houses of the better sort.

All the houses have flat roofs, and are several stories high; they are built of brick, and the windows which look into the street are secured with iron rails and curtains, in order to prevent the women from being seen. The out-sides of the houses are without any kind of ornament, and the insides are equally plain, having no other embellishments than the necessary furniture for domestic uses, except their saloons, where they receive their friends and acquaintance.

The city is well secured at night, most of the streets having gates at the ends of them, which are always shut up as soon as the day is closed; and to some of the principal ones are guards of janizaries. Some of the smaller streets consist only of shops without any houses; and there are several places for shops like our Exchange, called Bezeftan, which are shut up at night. Shops of the

the same trade are generally together, as well in the Bezestans as the streets.

The mosques in this metropolis are exceeding numerous, being reckoned by most writers to exceed 1100. The principal part of them have minarets, or towers, with each its preacher; but some of them have neither towers nor preachers, being considered only as chapels or oratories. Many of the former are grand and beautiful; but that which exceeds them all, both as to the solidity of its building, and a certain grandeur and magnificence that strikes the beholder in a surprizing manner, is the mosque of sultan Hassan. It is very lofty, of an oblong square figure, crowned with a conical all round, that projects a great way, and is adorned with a particular sort of grotesque carvings of the Turkish manner. The entrance to it is finely inlaid with several sorts of marble, and carved at top; the ascent was by several steps, which are broken down, and the door walled up. This last security was made to keep out the rebels, who often took shelter in the mosque in times of public insurrections; and the place is now so strong, that there is always a garrison of janizaries, who have apartments adjoining to it. Between the mosque and the castle is a spacious and elegant piazza, which is the only one in the whole city.

There is another beautiful mosque at the north-east end of the town called Kubbel-Azab, or the Cupola of the Arabs. It is sixty feet high, with a beautiful dome over it, raised on a base of sixteen sides, in each of which is a window. The room is wainscotted round eight feet high in pannels, with all the most valuable marbles, among which are several fine slabs of red and green porphyry: the borders round the pannels are carved and gilt; and a sort of frieze ranges round, in which are sentences cut in large golden Coptic characters. The walls above this are adorned with Arabic inscriptions, in letters of gold; and the whole cupola is painted and gilt in the finest manner. All over the mosque are hung a great number of glass lamps and ostrich eggs: adjoining to it are several apartments for the priests; and also some grand ones for great people, who sometimes come and reside there. This great edifice is said to have been built by Jaafar, who conquered Egypt for the caliph Moezza.

In the fourth part of the town is another large mosque, said to resemble that of Mecca; and an old building, which appears to have been the quarters of the body of soldiers called Cherkes, to whom it still belongs, and goes by their name. The part of the town where this mosque stands is called Tailoun, from a general of that name, who built a mosque and palace here, but there are not now any remains to be seen of either.

To the east of Tailoun is the castle of Cairo, said to have been built by Saladin. It is situated on a rocky hill, which appears to be separated by art from the east end of the mountain Jebel Mocatham. It has four entrances, two of which are on the north side, one on the east, and the other on the west. The eastern entrance is called the Gate of the Janizaries, and the western one the Gate of the Arabs. The castle is about a mile in circumference, but yet is an irregular building, and the principal part of it in a very ruinous condition. At the west end are the remains of some grand apartments, several of which are covered with domes, and adorned with Mosaic pictures of trees and horses that originally belonged to the antient sultans. This part of the castle is now only used for weaving, embroidering, and preparing hangings and coverings, great quantities of which are annually sent to Mecca. The eastern part of it stands on much higher ground than the rest, from whence there is a delightful prospect of Cairo, the pyramids, and the adjacent countries. About the center of the castle is a large court, on the fourth side of which are the basia's apartments. A small garrison is kept here, and the men are lodged in large towers, which form an inclosure of about five or six hundred paces in circumference. These towers command the basia's apartments; so that whenever he receives an order from the Porte to raise his government, a battery of four or five cannon is quit against it, which would soon beat it down should he offer any resistance. Near the basia's apartments are those of the great divan, wherein are to be seen several leathern shields, each almost an inch thick, with a

javelin sticking in them, wherewith it is said they were pierced by one of the sultans; and kept as monuments of his strength. The officers under the basia have also noble apartments here. Near these apartments is the mint where they coin their gold, and some small pieces called medines, which are made of iron, and washed over with silver.

In this castle is a particular kind of well: it is generally called Joseph's Well, but by the Arabians, the Snail Well, because it descends in a spiral line. It is a square, which within is sixteen feet wide, and twenty-four feet long. The depth is 244 feet, but it has two shafts that are not perpendicularly above one another; the first is 148 feet long; and the other 116. The water is drawn up by means of a double wheel, and a double range of earthen jars. The oxen employed to turn the wheel, go up to the first shaft by a path which is cut in the rock quite round the well from top to bottom. The water of this well can only be drank at the time of the inundation; after which it is brackish like all other wells in the town.

To the south of the castle is a kind of ancient suburb called Caraffa, at the entrance of which are several magnificent tombs covered with domes, and said to be the monuments of some Egyptian kings. The people, in general, have a notion that they are the monuments of the caliphs, the relations of Mahomet, who conquered this country; and such is their veneration for them, that they oblige Christians and Jews to alight from their asses or camels, when they pass this way; to pay them respect.

Adjoining to Caraffa, on an eminence, is the great mosque of El-Imam-Shafei, antiently one of the four great doctors of the law, who is held in great veneration among them, and whose sepulchre is there. It is called La-Salechia, from a title they gave Saladin who built it, together with an hospital and college.

At a small distance from the above is another mosque, situated likewise on a hill, in which the Sheik Duife was buried, which gave name both to the mosque and hill. The inside of the mosque is painted with flowers on a red ground; near it are buried several of the Sheik's children, as also the sons of some basias.

Beyond this mosque, on another hill, is a solid building of stone, three feet wide, built with ten steps, and at top three feet square; on which the Sheik mounts to pray upon any extraordinary occasion; as, at the beginning of a war, or when the Nile does not rise as they expect it should. Under this hill, to the north, are a great number of magnificent tombs covered with cupolas; and several large mosques built over the burial places of great men.

Besides the tombs already mentioned, there are several others about Cairo of the Mahometan doctors or fanatics, which are frequented by numbers of persons who pay extraordinary devotion to them. Among these, the most distinguished is that of the famous doctor Chafai, of whose remains we have the following remarkable story, which shews that the Turkish monks are no less zealous for their saints than the monks of Rome.

A sovereign of Egypt, who was caliph of Babylon, and kept his court there, was desirous to have the body of this famous Chafai carried to all the places where he chose to reside. He wrote to the governor of Egypt to cause it to be taken out of the ground, and to send it to him in a magnificent coffin. The governor was very sorry for this order, because, knowing what a profound veneration all the people had for this pretended saint, he dreaded an insurrection; and in order to avoid the sad consequences which commonly attend popular risings, he communicated the order he had received to the dervises, whom he exhorted to submit to the commands of their prince, and recommended it to them to dispose the populace to consent to the removal of their saint. "I will go to-morrow (said he to them) and perform the caliph's command; do you, therefore, be ready with all necessaries." The Turkish monks resolved to oppose the order of the sovereign, but to do it in such a manner as should not make him their enemy. To effect this with ease, they resolved to cover their fraud with a miracle. They worked all night to finish their project; and after having opened the saint's tomb, they put in combustible matter round the corpse, mixed with some phosphorus, which would take fire as soon as it received air.

After

After they had prepared every thing, they very calmly waited for the governor, who, on pretence of doing more honour to the faint, repaired to his tomb, with a retinue of 10,000 men; though all this apparatus and pomp was only to keep the people from rising in arms. As soon as the governor arrived, the workmen began to open the ground. When they came to the place where the corpse lay, and began to give air to the phosphorus, the combustible matter took fire, and such a hot bright flame burst out of the tomb, that those who dug there were, for some few moments, deprived of their sight. There were the first that cried out, a miracle! The populace did the same; and then the priests proclaimed, that it was not the faint's will to quit the place of his retirement. The imagination of the Egyptians, which is ripe for prodigies, greedily caught at this; and the tomb was instantly covered up again, without presuming to go any farther to work. The governor, like a good politician, and as good a courtier, artfully took advantage of this pretended miracle to satisfy the people, without fighting the order of his matter, to whom he sent an account of the prodigy, which above 10,000 spectators could certify. The caliph, when he heard that the faint was well, and did not care to quit his lodging, consented to let him lie in his old tomb, where he still continues, and where the Mahometan devotees go in crowds to pray.

In Grand Cairo are several bagnios, which are very handsome, and convenient; they are resorted to by great numbers of people, some of whom visit them on a religious account, to purify themselves; while others go to them as places of refreshment and diversion; the latter are chiefly women, who, once or twice a week, spend most of the day in them, and are glad of such a pretence to be released from their confinement. People of the first rank have bagnios in their own houses, to prevent intermixing with those of inferior character.

In Cairo are likewise many kanns, which they call okelas. These are indifferent buildings round a court, and are commonly appropriated to the use of merchants of particular countries for the sale of their respective commodities. There is one for those of Nubia, and the black slaves and goods they bring with them; and another for white slaves from Georgia. They have likewise several kanns at Bulac; in all which strangers are accommodated with a room at a very easy rate.

Grand Cairo is a very populous city, but the inhabitants of it are a mixture of various nations; such as original Egyptians; Arabians; people of Barbary, and other western parts of Africa; and some from Nubia; but the principal part of the inhabitants are descended from the Mamalukes. There are also some Greeks, a few Armenians, and many Jews.

The Europeans settled here are chiefly English and French; with some Italians from Venice and Leghorn.

The Franciscans dependent on the convent at Jerusalem have a large monastery here, and the superior is called the vice-prefect of Egypt; the guardian of Jerusalem having the title of prefect. There is also another convent of Franciscans, whose missionaries are sent from Rome with a superior; he is called the prefect of Egypt, and commands three convents they have in Upper Egypt. These live on a small allowance from Rome, and the benevolence of their disciples: they are under the protection of the English, who are ready to defend all Christians in these countries. Here are likewise two other convents, one of Capuchins and another of Jesuits; both of which are under the protection of the French.

The European merchants here live very agreeably, and are particularly sociable with those of their own nation. They generally dedicate their time in the morning to business, and the remainder of the day to such amusements as the place affords. They frequently ride out to the fields and gardens north of the city, where little danger is to be apprehended: they have a relaxation from business both on the Christian and Jewish sabbath, as the Jews transact a great part of their affairs. When the Nile is high, and little business can be done, they generally spend their time in the houses they have at Old Cairo and Gize; so that they lose no opportunity of possessing every enjoyment their situation and the circumstances of the place can possibly afford them.

Those protestants that die at Cairo are buried in the cemetery belonging to the Greeks, and have the service of the Greek church read over them, unless they have a chaplain of their own to perform that office according to their own liturgy.

The city of Grand Cairo formerly carried on a very considerable traffic; but its commerce has greatly decayed, since the trade with the Indies hath been carried on by way of the Cape of Good Hope. However, from the great convenience of water-carriage, it is still very considerable; for there are few arts in any tolerable perfection higher up, or indeed in any other part of Egypt; so that all the country, up the Nile at least, is supplied with most things from this metropolis.

As there is little credit among the Turks, and as they seldom trust one another to negotiate any business by bills, or risk their money in the hands of any one, this always occasions a great confux of people to the city; so that near a quarter of the souls in it are not fixed inhabitants.

Among the manufactures here, the most considerable is that of making Turkey carpets, and a good trade is carried on by means of the caravans. The caravan that sets out from hence every year consists of between 30 and 40,000 pilgrims, with from 6000 to 9000 camels, besides horses, &c. All these are escorted by 300 of the grand seignior's troops, well mounted and armed, to defend them against the plundering Arabs, who generally lie in wait for them. It is said that the grand seignior allows these pilgrims 600,000 ducats yearly for their maintenance, which is near a fourth of the revenue of Egypt.

Before we leave Grand Cairo, it may not be improper to take notice, that in the villages about it the inhabitants have a method of hatching chickens in ovens, which is also practised in many other parts of Egypt. As this is a matter of a very singular nature, we shall be a little particular in describing the means by which it is effected.

The season for executing this business is from January to April, when the weather is tolerably temperate. The ovens are underground in opposite rows, with a gallery or passage between them; and they are raised one above another, with holes at top, as are likewise in the passages, which they open or stop, as they would have the heat increased or diminished. The fuel that heats them is dung and chopped straw, which make a smothering fire. They continue to heat them gently, eight or ten days together, and then bring the eggs from the lower cells, where they had lain in heaps, and spread them in the upper apartments so as only to cover the floor singly. After this, the business is to turn them every day, and keep a moderate fire in a channel that runs along the mouth of the oven; and, indeed, the art consists chiefly in giving the ovens a proper degree of heat, neither too much nor too little, for in either case the labour would not succeed. Their general rule is, that the eggs be never made hotter than a man can bear them at his eye-lid. Thus they begin to hatch in about three weeks; at which time it is very entertaining to see some of the chickens just putting forth their heads, others half out of the shell, and others quite free. Thunder occasions abundance of eggs to miscarry; and at best many chickens want a claw, or have some defect that is uncommon in the natural way. Mr. Greaves tells us, that the fire in the upper ovens, when the eggs are in the lower, is thus proportioned: The first day the greatest fire, the second less, the third less again, the fourth more than the third, the fifth less, the sixth more than the fifth, the seventh less, the eighth more, the ninth none, the tenth a little in the morning.

The eleventh they close all the holes with flax, &c. making no more fire, for if they should their eggs would break. Thus 7 or 8000 are hatched in a short time. It is to be observed, that the same experiment has been made, with success, in Italy and other parts of Europe; though it must also be observed, at the same time, that the birds thus produced by art, cannot claim an equality, in point of perfection, with those produced by nature.

We shall conclude our description of Grand Cairo with an account of the caravan, or grand pilgrimage, made annually from that city to Mecca.

The desire of gain, joined to the difficulties and dangers of wild Arabs, wild beasts, and other accidents, in such

such long journeys gave the first rise to these caravans; which are no other than an association of a great number of merchants and travellers bound to the same country or place. The antiquity of them, even from the time of the patriarchs, shews the necessity and usefulness of them in those hot and barren climates; nor could any commerce of such lengths and difficulties be carried on, without such associations: but when a certain number of merchants have once joined themselves in this design, fixed the place of rendezvous, the time of their departure, and taken all other necessary precautions and helps for conveniences, safety, and dispatch, experience shews what may be performed by them, what long and barren deserts may be crossed, what difficulties and dangers may be surmounted, and what rich and extensive commerce may be carried on, and with what diffusive benefits they may be managed to and from the remotest countries. For this commerce, divine providence hath amply provided those countries with plenty of camels, a beast exactly fitted for such burdens, and such other fatigues as necessarily attend this painful way of travelling; and so docile and patient, that, with a little care in bringing them up, they are taught to carry burdens of 500lb. weight thro' these sandy and barren deserts, over long ridges of mountains, both hard and craggy, and with a scorching sun over their heads; without that constant refreshment of food, drink, and in some cases even of rest; for want of which, horses, mules, and other beasts of burthen, would expire, in less than a quarter of the time that they continue without it.

Every Mussulman is obliged to make at least once in his life this grand pilgrimage to Mecca, the center of the Mahometan faith. It sets out from Cairo once a year; and is one of the most splendid and numerous cavalcades in all the east. The number of those which compose the caravan seldom amounts to less than 40,000; but it is often much greater, in times of peace and plenty, when the commerce is not obstructed: for these caravans join to their devotions a considerable trade, and return home laden with the richest goods from Persia and India, which come to Gedda by the Red-Sea, and are thence conveyed to Mecca; and this, joined to the richness of the presents carried there, makes it necessary that they should be attended by a sufficient guard. With this view, a draught is always made of all the best troops in Egypt to escort them; at the head of which is the Emir Hadge, or prince of the pilgrims, who hath the power of life and death over the whole caravan. The ceremony of his setting out on this expedition from Cairo is very magnificent; the camels are all ornamented; and the sum total belonging to the Emir Hadge amounts to 3000; but the rest is beyond computation.

Those camels are most magnificently adorned which are made choice of to carry the presents to Mecca, especially that which carries the great pavilion called Mahmel, or covering of Mahomet and Abraham's tomb, which is made in the shape of a pyramid, with a square base, all richly embroidered with gold on a green and red ground; the view of the house of Mecca being embroidered upon it, with a portico around it. He is covered with a rich carpet that comes down to his feet; so that nothing is seen of him but his head, neck, and crupper, which are richly adorned. This camel is said to be bred for that purpose; and after he has performed this office, he is esteemed sacred, and never more put to any use.

Their encampments are so settled, that the caravan must arrive at Mecca in 38 days; and the departure of it is fixed to the 27th day of the moon which follows their Ramadan. It is joined at Beldar, six days journey from Mecca, by the caravan from Damascus; after which they march jointly to Mecca, and are joined in the way by the caravans from other parts, who then proceed together to pay their devotions at mount Arafat, from whence they march on to Mecca, where the Emir Hadge puts up the new grand pavilion. The stay of the caravan is confined to 12 days; in which time a great and rich traffic is carried on between the pilgrims and their followers from all parts; and then the Emir Hadge gives his signal for departure. On their return to Cairo, the greatest festivities are made; and each person is honoured with the title of Hadge, or pilgrim, before his own name.

Of the City of Alexandria.

WE have already taken notice of the original city of this name in our account of the ancient state of Egypt. The present Alexandria, or, as it is called by the Turks, Scanderoon, has two ports: the new one, to which the vessels of Europe resort; and the old one, where those only are admitted that come from Turkey. The former is what Strabo calls the Great Port, lying to the eastward of the Pharos: the other is the port of Fanottus, where was also the Cibotus, which had formerly a communication with the lake Marcotis, that lies behind it to the south. The present city is situated between them, whereas the old city lay farther towards the north and north-east.

The entrance to the new port is defended by two castles of a bad Turkish structure, and which have nothing remarkable but their situation. That which is called the Great Pharillon has in the centre a small tower, the summit of which terminates in a lantern that is every night illuminated. These castles are built on two small islands, one of which is called Pharos, and is about half a mile in extent. The western part of the other island is called the Cape of the Figs, on account of its being famous for producing that fruit in very great perfection.

The walls of the old city which are still remaining, are built of hewn stone, and the arches are admirably executed. They are defended by semicircular towers 20 feet diameter, and about 130 feet apart: at each of them are stairs to ascend to the battlements; and there is a walk round the top of the walls built on arches. These walls, as they now stand, appear to have formerly enclosed all the city except the palace of the kings to the north-east. The inner walls appear to have been erected in latter times, being much stronger and higher than the others, and defended by large high towers.

Within the old walls are a few mosques and three convents. One of the mosques is called the mosque of a thousand and one pillars, where they say was a church dedicated to St. Mark, and the patriarch resided at it, being near the gate, as they report, without which the evangelist was martyred. The other great mosque is that of St. Athanasius, where it is said there was a church of that name. At the church of the Copti convent they shew the patriarchal chair: they also pretend to have the head of St. Mark; and some even say that his body is there. At the Greek convent they shew some things, which, they say, relate to the martyrdom of St. Catherine in this city. The Latins likewise have their convent in the old city, belonging to that of Jerusalem; and there are always some poor Arabs encamped within the walls, which makes it dangerous to be abroad after sun-set, when all the company begin to retire.

At the south-west corner is a large castle, with a few soldiers in it; but no Europeans are admitted there. In the old gates are many fine pieces of granite; and fragments of columns of beautiful marble are seen all over the old city, which bear testimony of its original grandeur and magnificence.

A celebrated writer, in speaking of the ancient city of Alexandria, says, "Instead of those ancient and magnificent structures which travellers may have heard or read of, they must expect to behold little more than their ruins, fragments of stately walls, and tottering towers and castles, whose architecture seems the work of the Saracens. Here they will see the most sumptuous temples converted into plain mosques; some of the finest pieces of architecture artlessly scattered, and employed to patch up an ordinary dwelling; the royal palace become a common prison for slavery; the once numerous and opulent inhabitants dwindled into a small parcel of strangers; and a multitude of miserable wretches, servants and slaves, employed in lading, unloading, and carrying of merchandize."

The same writer says, "The new city of Alexandria may justly be compared to a poor orphan, whose sole inheritance has been the venerable name of its father. The vast extent of the ancient city is contracted in the new, to a small neck of land, between two ports. A place formerly so famous for the extent of its commerce is no longer any thing more than a mere place of em-

barking. It is not a phoenix that revives from its own ashes; being at most a reptile sprung from the dirt, dust and corruption with which the Alcoran has infected the whole country."

Such is the portraiture of the present Alexandria, which is built on the strand to the north, on the ground that seems to have been left by the sea, and makes but a very indifferent appearance. There are but few remains now of those ornaments that decorated the original city. The only ones worthy the attention of the curious are, the famous Corinthian column and two obelisks.

The Corinthian column, which is known by the name of Pompey's Pillar, is situated on an eminence about a mile to the south of the walls, and is supposed to be the greatest and most magnificent column that the Corinthian order has produced.

The generality of people suppose this pillar to have been erected in honour of Pompey, and thereby to have received its name; but others are of a different opinion, and assert, that it was built in honour of Vespasian; which latter appears the most probable, it not being mentioned by Strabo, or any other antient historian. The last opinion is farther confirmed in a letter written by Edward Wortley Montague, Esq. F. R. S. to William Watson, M. D. F. R. S. dated October 10, 1767. As this letter contains many curious observations on the above antient structure, as also the best and most recent description of it that can be met with, we shall here preferre a copy of it, as read before the Royal Society on the 19th of November following. It is as follows:

" Sir,

" I here send you a few lines, which I believe will appear extraordinary, as every traveller that has been at Alexandria has mentioned the famous pillar of oriental granite, which is about a mile without the walls of that city, as erected, according to most writers, either by Pompey, or to the honour of Pompey. As I differ in opinion from them all, and think this famous pillar was erected to the honour of Vespasian, you certainly will expect to hear on what foundation I formed for extraordinary a conjecture, as so new a one may appear to you.

	F. In.	
By my mensuration, the capital of the pillar is	9 7	} British measure.
The shaft — — — — —	66 11	
The base — — — — —	5 9½	
The pedestal — — — — —	10 51	
	— — — — —	
Height from the ground — — — — —	92 0	
Its diameter — — — — —	9 1	

" As soon as I saw this surprizing pillar, I was convinced that if it had been erected in Pompey's time, Strabo, or some of the antients, would have mentioned it: I therefore determined to examine it narrowly. I perceived too that the pedestal was of a bad and weak masonry, composed of small and great stones of different sorts, and absolutely unable to sustain so great a weight; I therefore easily concluded such pedestal not originally belonging to the pillar. I attempted to get out a stone, which I did without trouble, and discovered the pedestal to be hollow. After some time, I mean during the course of many days, I made an opening wide enough to enter it; when within it you will judge how much I was surprized to find this prodigious mass of granite stood, as on a pivot, on a reversed obelisk, as I then believed it was, only five feet square. Curious to know the length of the obelisk, I began to move the earth on one of its sides; but my surprize increased much when I found, after moving a few inches of the soil, that the obelisk was not entire, this pivot being only four feet and one inch thick. It is seated on a rock: the stone is of an extreme hardness, and almost a petrefaction, or rather conglutination, of many different stones, but all vitrefcent. I never met with any stone of this kind any where, except with one small piece on the plain of the Mummies: I broke a piece of it, which lord Bute has; a small piece too of the pillar was sent, that gentlemen may be convinced it is of red granite, and not a composition, as some have imagined.

" This part of the obelisk is covered with hierogly-

phics, which are reversed, a plain proof the pillar was not erected whilst they were held sacred characters.

" Convinced, therefore, that it was not of the antiquity one would suppose it, from being called of Pompey, I visited it several times, to see if it might not be possible to find out something that would give room for a reasonable conjecture, in honour of whom, or at what time, it was erected. From the inscription I could not discover any thing: it is on the west face of the base; but so much injured by time, and I may say too by malice, (for the marks of some instrument appear clearly to have contributed towards defacing it) that one can but imperfectly make out some Greek characters, so imperfectly, indeed, that no one word can be found.

" At length, observing that the cement, or mortar, which closes the final separation of the shaft from the base, was quite destroyed in one part, I was curious to see if any thing was made use of within, to fasten or tie the shaft to the base; I saw there was: being desirous to know if it was lead, and if so, if it was not of that pure, and of which we still meet with some few medals, I endeavoured, with a pretty large hanger, to cut off a small piece of the grapple: there was a great number of lizards that had taken shelter there, and which ran out on my introducing the hanger. I then discovered a dark spot, at the distance of more than a foot, within the circumference of the pillar; which, by striking it with the hanger, I found was something stuck fast to the base: after striking it several times, I detached it from its place, and it proved a medal of Vespasian in fine order. On one side of it was the following inscription:

AVT. KATE. EEBA. OVEEH....

On the reverse,

Victoria gradens; Dextra spiciens, sinist. palmam.

" The reversed hieroglyphics are a proof that this amazing monument was not erected in Pompey's time; and as there is no mention of it in any of the antient writers that I have met with, it seems plain that it was not known before the time of Vespasian. This medal could not by any accident, I think, have been introduced above a foot within the circumference of the shaft; therefore I suppose it was placed there when the pillar was erected, which from thence I conclude to have been done to the honour of that emperor.

" If you think this paper worth it, you will please to communicate it to the Royal Society, and that of the Antiquarians.

" I am, Sir,

" Your most humble servant,

Zante, May 7,
1767.

Ed. W. Montague."

The two obelisks are called *The Needles of Cleopatra*; one of them only is perfect, whose height is about 63 feet; but the other is broke, and part of it lies on the ground.

Among other things that have in some measure escaped the injuries of time in this city, must be considered its great number of cisterns, which are annually filled with the waters of the Nile, by a canal that is called *Cleopatra*, and begins about six miles from Rosetta, from whence it conveys the water to Alexandria. This is the chief water they have fit for use, and when it fails, they are obliged to fetch it from Rosetta. These noble reservoirs were once very numerous, but they are now reduced to six only that are useful; the rest are filled up with earth, as well as the grand pillars that supported them, which were made of brick, and covered over with a composition impenetrable by water.

Near Cleopatra's canal are some catacombs, which consist of several apartments cut in the rock, on each side of an open gallery. On both sides of these apartments are three stories of holes, large enough to contain the bodies. It is conjectured that this is the spot where the suburbs of the old city began, in which were gardens, sepulchres, and places to prepare the bodies for interment. The catacombs extended above a mile to the well, and there are a great number of them by the sea-side. The most remarkable are those towards the farther end of the canal, which may be reckoned among the

the finest that have been discovered; being beautiful rooms cut out of a rock, with niches in many of them large enough to contain the bodies, and adorned on each side with doric pilasters.

The city of Alexandria is computed to contain about 15,000 inhabitants,* who are of different nations, and many of them natives of various parts of the Turkish empire. The reins of government are held by the Turks, who keep a garrison in the city consisting of a small number of Janizaries. The governor who commands them is an Aga, and has his residence in one of the ancient bulwarks; but there is likewise a cadi, who judges in all civil causes. Most of the Turks here are artisans or shop-keepers; but some few of them are merchants, and though they appear mean, are said to be very wealthy.

The greatest part of the inhabitants are the Christian Copti, Greeks and Armenians, who are natives of the country. These maintain themselves much on the same footing as the Turks; and amongst the Greeks and Armenians in particular are some wealthy merchants.

Here are likewise great numbers of Jews, most of whom are foreigners, and natives of Constantinople, Lisbon, or Leghorn, some of them are merchants, and very rich and powerful; but the principal part are poor, and live by selling retail what the rich import by wholesale; by which means the latter preserve a tyrannic authority over the former. He that refuses to obey these imperious lords has no longer any share in trade, and consequently in a short time becomes very miserable. His example induces the rest to submit themselves to all that the rich decide. Their sentences are like those of the judge, to whom the Jews seldom have recourse; since, in all their wants, they are under a kind of necessity of applying themselves to the rich men, and of adhering to what they pronounce.

All Europeans here go under the name of Franks; the chief of those that live in the city are the French and English; the former please themselves with being most respected, and the latter, with having a better trade. The French have about a dozen merchants here, or rather factors to those of Cairo, to whom they have the care of sending the merchandizes landed here. The French consuls live with a distinguished dignity, and the Turks entertain a very high idea of his power. When he goes to Rosetta, he carries a white flag at the mast of his pinnace; and when he goes out of the port, as also when he returns into it, he is saluted by a general discharge of the cannon of the French vessels. He resides, together with the greatest part of his nation, in a large hotel, where he has a church, and a chaplain. He does not traffic himself, and only goes abroad on very particular occasions.

The French trade here is very considerable, as they annually receive several ships, which are chiefly freighted with commodities from Grand Cairo. The vessels they make use of for this intercourse are feluccas, barks and tartanes, which they call caravaniers, because, like the caravans, they go from place to place to take in their loadings.

There are many British vessels arrive at Alexandria every year, but they are not always laden on account of that nation; for the Jews, and even the Turks, often freight them, and thereby carry on a considerable traffic.

The Dutch and Venetians had formerly settlements and consuls at Alexandria; but great bankruptcies, even of the consuls themselves, have entirely ruined that commerce. The Turks, who are not to be amused where their interest is concerned, refuse to admit, any longer, consuls from those two nations, till they have indemnified the losses sustained by their predecessors. Some Ve-

* An English gentleman who was a few years since in Alexandria says in a letter to a friend in England "One time, since the Turks have been master of this city, a coming Mahometan must observing it very thinly inhabited, spread a report, that Mahomet in one of his writings, had left many blessings to the inhabitants of this city, and to those who visit it, and remained a few days, giving alms; by this false report, it got full of inhabitants. The same gentleman says that near the French Man, is a large open place, where the Franks recreate themselves; on the north side of this place is a stand of asses, ranged in rows, and with

netian merchants, however, come hither every year under French protection.

The Swedes, though in alliance with the Porte, go seldom to Alexandria, as they are obliged to pay the duties on their respective commodities to the utmost extent.

The Turkish vessels, that frequent this port, are some fultanas, who go thither yearly to receive, in merchandizes, the carrat, or tax, of the grand seignior. There are also Turkish vessels called saicks and veigues, that are seen daily in the port of Alexandria. The first, as being the largest, go to Damietta and other parts of the Levant; but the latter are ordinarily employed to go to Rosetta; from which places they bring the European merchandizes, and carry thither those of Cairo that are sent in exchange.

The Europeans carry on a very profitable trade here, since, according to their treaties, they always pay so much per cent. less than those who are subjected to the tax of the grand seignior, among whom are comprized the Jews, both foreigners and natives, as well as those nations that have not any consul.

The environs of Alexandria are very low: the only marks by which the sailors can know the coast are, the tower of the Arabians, which lies 36 miles to the westward of the town, and the column of Pompey. This circumstance often occasions ships bound to Alexandria, to go to Cyprus or to Syria, when the weather is foggy. There are neither woods nor pastures for a considerable distance round the town. The land is covered with sand, and some few date-trees grow on it, but the fruit is very indifferent. "It is really a matter of surprize, says a celebrated writer, that this spot should be chosen for so great a capital to be built upon, where it is so difficult of access for ships, and so destitute of wood, water, and all other necessaries of life. But it is much more to be wondered at, that the Ptolemies spent such immense sums to populate this place, and to collect there the greatest abundance of all things that could be had in the world!"

To the south of Alexandria is the lake Marcotis, which is 30 miles long from east to west, and 12 broad. It receives its water out of the Nile at the time of its overflowing, but is dry about four or five months in the year.

At the west end of this lake is the tower of the Arabs, which the natives call the castle Abuzir. It is, indeed, a square castle, 80 feet high, and its fronts are each 250 feet broad. It is built of fine free-stone, and the walls are 14 feet thick. About three quarters of a mile from this castle is another tower, which is square at top and round below; and, six miles from thence, there is another to the westward, on the walls of which are the remains of an Arabic inscription. All these buildings, however, are in a very ruinous condition.

Of the cities of Rosetta, Damietta, &c.

THE city of Rosetta is esteemed one of the most pleasant places in Egypt. It is situated on the west side of the Nile, antiently called Bolbitinum, or the Bolbitic branch. The town is about two miles in length, and consists of two principal streets. The fine country of Delta on the other side of the Nile, with two beautiful islands a little below the town, make the prospect truly delightful. The country, to the north, is improved with pleasant gardens of oranges, lemons, citrons, and almost all sorts of fruits, with the agreeable variety of groves of palm-trees, and small lakes in different parts. When the fields are green with rice, which is much cultivated here, it makes a considerable addition to the beauties of the scene.

each ass a driver. These are lett out to ride, and the driver runs behind his beast, and with a short stick makes him go pretty fast. It is pleasant enough to observe the Christian sailors when they come on shore, and happen to stroll to this place; the drivers in an instant bring their asses in a ring round the sailors, and importune them to ride; the sailors, not understanding them, fall to cursing and swearing at being so hedged in. At length the drivers put the poor tars by force on their beasts, and drive them about half a mile and back again, and then insist on their fare."

About

About two miles north of the towu, on the west side of the river, is a large castle. It is a square building, with round towers at the four corners, having port-holes at the bottom of it, and some pieces of brass cannon. It is built of brick cased with stone, and is said to have been erected above 400 years. A little lower down, on the opposite side of the river, is a platform of guns; to the east of which are salt lakes, where are gathered great quantities of salt.

A little nearer to the sea, from the above castle, is another, whose walls, ordnance and garrison, are but in a poor condition. Somewhat below this second castle the Nile splits into two branches, one turning east, and the other west, and forming what is called a bogaz, or bar in their mouth, which is known by the name of the Canopic. This bar is very dangerous to pass over, especially when the sea is agitated by a northerly wind.

The inhabitants of Rosetta have a large manufactory of striped, and other coarse linen; but their chief employment consists in carrying goods between this place and Cairo. All European merchandizes are brought to this place from Alexandria by sea, and carried from hence in boats to Cairo; in the same manner as those brought from Cairo on the Nile are here put into large boats to be sent to Alexandria. For this purpose the Europeans have their vice-consuls and factors here to transact their business; and letters are brought regularly from Alexandria by land, to be sent by boats to Cairo on the day they set forwards; but letters of greater consequence, that require dispatch, are sent by foot-messengers across the deserts.

Though Rosetta is so near the sea, the water is good, unless when the north wind blows strong, or the Nile is at the lowest, when the water is blackish. It is remarkable, that the river here does not rise above three or four feet; because the banks are low, and the water rising above them, spreads itself all over the adjacent country.

Near this part of the Nile is an island of a triangular form called by the Greeks Latonia, on account of the division of the water here, by which two entrances are made at the mouth of the rivers. It is about a mile in circumference, and there are sandy hillocks from east to west along one middle of it. The island is sandy to the north, but to the south it is a kind of morass.

The arm of the Nile, at Rosetta, is much about the same width as the Thames at Gravesend; but it lessens by degrees, till it becomes so shallow in many places as to be very dangerous, owing to the difficulty of avoiding the flats.

Nearly opposite Rosetta is the city of Damietta, situated on the eastern branch of the Nile, between four and five miles from the mouth of the river. It is a very large place, but the houses in general are indifferently built, and its principal inhabitants are fishermen and janizaries. It is encompassed by walls, except that part that fronts the river, and at the north end of it is a fine large round tower built of hewn stone.

This city is reckoned one of the most beneficial for trade, on account of its important harbour on the Mediterranean. It is supposed to contain about 25,000 inhabitants, exclusive of its suburb on the other side of the Nile. There are here about 400 Greek families, who are the principal merchants and traders in the city. They have a church, a bishop, and the free liberty of their religion, except that of ringing the bell. Besides the Greeks, there are here many other strangers of various nations and religions; but they are greatly restrained in the enjoyment of their national privileges, and are afraid of going into the streets, especially after dark, on account of the insults they are subject to from the Turkish soldiery, who have a natural antipathy to all strangers. They have a particular aversion to Europeans, which seems to be handed down to them by their forefathers, and to be occasioned by the holy war; for this city was the principal scene of action, and the place where Lewis IX. was made prisoner. No persons must appear here in an European dress; and as a Christian is known by his men, strangers dare not go out of the streets they are accustomed to frequent.

The chief trade carried on here is, the export of rice and coffee to all parts of Turkey; and of the former, a contraband trade to Europe, which has been productive of tumults against the Christians. They have also an

import of tobacco and soap, the former from Laticha, and the latter from the coast of Syria.

Near the city of Damietta, and to the south-west of the Lake Marcotis, is the castle of the labyrinth, so called from the famous antient labyrinth, of which we took proper notice in our account of the antient fate of Egypt.

This antient edifice is about 165 feet long, and 80 broad. The portico is a very rustic work, and the principal part of it destroyed, being no where above six feet high; but the front is more ruined than any other part of it. The upper story, in the middle, is fallen down, and is entirely gone almost all the way from this break. As the building now remains, there are 44 tiers of stones, each nine inches deep, and consequently the whole is 33 feet in height.

The whole edifice bears the appearance of some antient palace, or other public structure; but its remains are totally insufficient to convey any idea of its original magnificence.

There are many stones scattered about the plain near this building, especially several round ones with holes in the middle, which seem to have composed the pillars that might be about this edifice, and were probably fastened together by means of these holes.

The next principal place that attracts our attention is, the town of Suez, situated at the north end of the Red Sea, and is thought to be built on the spot where formerly stood the antient city of Arsinoe. It is a considerable sea-port on the isthmus of its name, which joins Asia and Africa, and is advantageously seated on a small peninsula that juts into the utmost verge of the Red Sea, about 63 miles south-west of Cairo. The trade between this town and Cairo is effected by ships belonging to private persons at the last-mentioned place.

To the south of the town is a large sandy bank about two miles long, to the east of which is a road to go out to the shipping; and when there is no wind, they draw the boats along by this bank. About a mile south-west of it are the ships, three miles from the town, the deep water being on the west, where the shore is enclosed by high hills; but on the east side, where the land is low, there are considerable shoals.

The town is small, but the houses, mosques, the quays, magazines, and other public edifices, are made of a most curious sort of stone, consisting of a vast number of shells, so closely united by nature as to be inseparable. The mosques are four in number, all of which are very handsome buildings; and there is also a Greek church. The greater part of the inhabitants are Mahomedans, there being only about 60 Greek families, and a few Copts. They get all the necessities of life, and even pot-herbs, from Cairo; for the country, for about sixty miles round, does not produce any thing. Water is very scarce, inasmuch that they are obliged to fetch it from a place nine miles off, and though blackish, yet they pay for it two-pence per pail.

The town of Suez is governed by a captain, whose business chiefly depends on the ships; and he has under him a caimacan (the ordinary governors of towns) who both together, or separately, govern the affairs of the place. The caimacan generally resides here, and the captain when the ships are in the port. They have a garrison of about 300 men, one half janizaries, and the rest Arabs; and these last are commanded by a sheik, or civil officer of their own, styled sader.

The harbour lies north and south, is not large, and has very little water: when the tide has ebbed out, it is not above five feet deep. As this harbour is only fit for small vessels, the larger ones, which are employed in bringing goods to Jedda and other parts, anchor in another harbour, situated about four miles and a half from the town.

Many of their vessels will carry from 180 to 250 tons. Some of them are bored for 30 guns, but never mount more than two, and these are the best armed; for most of them have only two pedereoes. They direct the ship by means of a pole strongly fastened to the rudder, on the outside, and placed in an inclined situation, not quite horizontally; at the end is fastened a rope, which passes on both sides through blocks fastened to two thick transverse pieces of wood, which are nailed to the two ends of a long and thick beam placed above. The rope being

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being put through the blocks, is hung or fastened on a peg, which stands on that part of the stem where the helm is. On each side three men are placed, who must not leave this rope while the vessel is under sail, and must alter the direction of the helm, when required, by drawing at the rope. These vessels are but ill provided with sailing tackle and trimmings; nor, indeed, do they require them so complete as in most other voyages, for they never fail without a fair wind, and always keep along the shore.

The harbour in which these vessels lie at anchor is from five to eight fathom deep; they are sheltered there from the east wind by the mountains of Ettaga; and when they are forced away by another wind, they run ashore on the neighbouring sandy beach, without sustaining any damage.

The town is very indifferently fortified, having no other defence than twenty-two cannons and three culverins, all of which are in so wretched a condition, that they appear as if entirely useless. At a small distance from the town are to be seen, on an eminence, the ruins of an old castle, supposed to have been formerly built by the French.

Many attempts were made by the Roman emperors and kings of Egypt, to cut a channel thro' the isthmus of Suez, and join the two seas together; but every attempt proved ineffectual. There is still to be seen, about three miles from the town, a deep ditch, which runs across from north to south, and is supposed to be a relic of that vain project.

Of the principal towns and villages situated up the Nile.

THE first we meet with of these is called Gize, and supposed to be situated on a part of the ground where once stood the ancient city of Memphis. It is tolerably large, but the houses are very low mean buildings; and its only ornaments consist of four or five minarets of mosques, with some palm-trees. The inhabitants are chiefly employed in making earthen pots and tiles, but they are so indifferently executed, that they produce but little advantage to them.

About a mile and a half to the south of Old Cairo, is the village of Deir-Etinn, where there is a mosque and a Copti convent. The houses here are almost all built of clay, and covered with reeds. One end of the village is close to the Nile, and the other extends towards the mountains. The greatest ornaments of this village, as well as most of the others, are the palm-trees, which are cultivated in great abundance.

Near the above is the village of Dagjour, remarkable for containing in its neighbourhood many handsome pyramids, as also several spacious mosques.

The next village we come to is Beni-soef, situated on the western shore of the Nile: it is a kind of capital, about 100 miles distant from Cairo, and the place of residence of a bey, who is governor of it. It has many mosques, several of which are very large and elegant structures.

To the north-east of this village is Mount Kobzim, at the foot of which stands the convent of St. Anthony; and at some distance are seen the mountains of Askar, where are the ruins of three monasteries, called Deir Berdet, Deir Bakfte, and Deir Anna. A late celebrated writer, who travelled through most parts of Egypt, and took up his abode some time at the convent of St. Anthony, gives the following particular description of it, as also the monastic life of its inhabitants. After relating his arrival there, he says, "Having rested a little before the convent, I perceived a monk in the window, and I informed him of the reasons that brought me thither. After the superior was acquainted with this, they called to me from a trap door at the top of the convent, and I saw them letting down a rope for me to fasten round my middle. I was by this means drawn up and taken into the monastery, had a cell assigned to me, and was treated like a monk; that is, I received a portion of lentils and had bread every morning and evening during my stay.

"This monastery is a square building, consisting of twenty-eight cells, an ugly dining-hall, a mill, an oven, and a kitchen, besides two very filthy, small and dark churches. Each of them is 30 feet long and 16 broad. There are some bad paintings on the walls, now quite

black from the fumes of incense. One of these churches is consecrated to St. Peter and Paul, and the other to St. Anthony. They are connected by a covered walk, above which there is a little steeple with a bell.

"Between the churches and the kitchen is a square tower, in which they have built a chapel. You go to this tower over a draw-bridge, resting on an adjacent high piece of ground. Here they keep the sacred vessels, their provisions, their books, and all that they hold valuable: this likewise is their refuge when they are attacked by the Arabs. There is a garden close to the cells, which is about 260 yards long and 120 broad. In it they cultivate dates, olives, St. John's bread, peaches, apricots, and vines, besides many kitchen herbs. They likewise make wine, of which the monks drink on the four principal festivals in the year.

"The water of three very clear springs is conducted from the mountains into the gardens, by means of three subterraneous vaults. This water is their common drink, and is also used to water the garden, in which is built a chapel consecrated to the hermit Marcus, containing two altars, one of which is defined for European priests.

"The whole fraternity consists of twenty-five friars, twelve of whom are priests, and the rest lay-brothers. They wear a white woolen shirt, a brown woolen gown, and a fur-coat of black serge with wide sleeves, a black calot which fits very close to the head, a purple coloured worsted cap, surrounded by a blue and white striped turban, a leather girdle, and red or black shoes. They have no stockings, and never uncover their heads.

"Besides the vows of chastity, obedience and poverty, they likewise make that of never eating any flesh meat in the convent, but fasting all the year except Saturdays, Sundays, and Easter. They sing their service standing, and leaning on a stick called Taunt, which is formed like a T. At midnight they go into the church, sleep in their clothes on mats of straw, and before they go to rest, prostrate themselves 150 times on the ground, with extended arms. At each prostration, which they call a penance, they make the sign of a cross. Six of these friars wear the Askim, or angelic dress: it is made of very soft leather and like a pelium; but because this dress obliges those that wear it to make greater austerities, (in particular they must at least make 300 prostrations every evening before they go to bed) the abbot never gives it to any but whom he supposes capable of undergoing such hardships. These monks are very superstitious and ignorant. I know not whether they strictly adhere to the rules of which they promise the observance, on being admitted as members of the order; but so much I know, that most of them waste their time in search of the philosopher's stone, or writing bills which they pretend will cure the sick. They get their provision from the village of Butha on the western shore of the Nile."

Not far from the convent of St. Anthony is that of St. Paul, which the Copti call the Tyger convent, from a supposition that those animals made the tomb of that saint. The principal building is a quadrangle, but much less than that of St. Anthony. The church (of which it is said the cavern where St. Paul did penance makes a part) is 32 feet long and 14 broad, and is very light. The walls are ornamented with paintings, and on that part where the altar is fixed are the remains of a Greek inscription, but so imperfect as not to be intelligible. The garden is planted with many fruit-trees, particularly vines; and the friars plant as many kitchen herbs here as those do belonging to the garden of St. Anthony. About forty yards from the monastery is a rock which supplies it with a large fountain of water. The monks here are 14 in number; among them are five priests, two of whom wear the angelic dress, and the rest are lay-brothers.

On the same side of the Nile with the village of Beni-soef is another called Monfalut. It is a fort of capital, whose mosques give it a beautiful appearance; and it is the see of a Copti bishop. The adjacent country is very fertile, and abounds with a great variety of fruit trees.

The village of Siouth contains several handsome mosques, and is the rendezvous of those who go with the caravan that sets out from hence to Nubia. This village is situated about two miles from the river, in a

very pleasant part of the country; and by the side of it is a large lake which is filled from the Nile by a canal, over which there is a bridge of three high Gothic arches. A califf resides here, who is governor of the province; and there is a bishop, with about 500 Christians. Their church is three miles from the village, among a parcel of hills, in which are cut great numbers of grottes.

Aboutitche is a large village on the same side of the Nile with Siouth, and has some mosques. It is a bishop's see; and is supposed to be the Hypsele of the antients.

Farther up the Nile, on the east side, is the village of Akmin, which is very large, and adorned with several mosques. Here are the remains of two temples, consisting of stones 20 feet long and 10 feet broad; all of which are painted, and full of hieroglyphics. On one stone there is a Greek inscription of four lines, of which the first and last are almost totally, and the others partly defaced. The Copti have a convent here, and there is also an hospital belonging to the Congregatio de Propaganda.

At the foot of a mountain, to the east of this village, is the monastery of St. Senodius. It is built of free-stone, and of an oblong quadrangular; it is 130 feet long, 20 feet broad, and 50 feet high, and has a cornice that goes quite round it. Its greatest sides have two rows of 21 windows each, all closed up; on the other sides there are only nine windows in each row: on the west side were formerly five doors, but they are now all closed up, and the entrance to the monastery is by a little double door on the south side, whose leaves are covered with iron plates. The church is quite decayed, but there are still fourteen columns in it, some of stone and the rest of bricks, covered with gypsum, and which support the ceiling. The choir, which is preserved, contains three altars, but hath not any thing remarkable. Only three monks inhabit this convent, and they have very wretched habitations. There is likewise a deep and wide well in it, whose water rises and falls like the Nile, though the convent is above three miles from the river. However, this rising and falling of the water, which the monks and the Copti look upon as a miracle wrought by Dioscorus whilst he staid in this monastery, arises from a communication with a canal, which gets its water from the Nile, and so provides this well with it. This, and the two monasteries of St. Anthony and St. Paul, are the two cleanliest in Upper Egypt.

The next place we come to is the town of Girge, or Tâhirsche, which is the capital of Upper Egypt, and the residence of the Bey. It is about a quarter of a mile from the river, and tolerably large, being at least two miles in circumference: the houses are in general spacious, and chiefly built of hard brick; and there are several handsome mosques belonging to the Turks. It is also the see of a Copti bishop, and the fathers De Propaganda have an hospital here, where they maintain themselves by their practice of physic, that renders them useful to the Turks. When the Bey of Girge has any thing to communicate to the chief of the Arabs from the Divan at Cairo, he sends them word that they are to come to him. They immediately send one of their number with 2000 horsemen to a certain place destined for those interviews: these troops form a ring round the Bey, who is attended by a train consisting only of twelve persons; and after the interview is over, each returns to his own home.

The village of Gau is situated on the eastern side of the Nile, and was once very large, but a considerable part of it has been washed away by the overflowings of that river. Here are 14 columns preserved standing, and full of hieroglyphical figures. At some distance from the village are many scattered coffins cut in stone, which the travellers make use of as troughs or cisterns to water their horses at; and there is also a colossal statue of rock stone, but it is greatly disfigured. At the foot of the mountain are many quarries, the stones of which are white, and have a fine polish.

About seven miles from Gau, on the same side of the Nile, is the village of Eridy, the residence of a sheik of the same name. This village is famous throughout Egypt on account of a snake, of which the people relate many strange and miraculous stories; and some of them believe it to be the devil, banished into the mountains of Upper Egypt by the angel Raphael. Of this snake, a

celebrated writer has furnished us with the following particulars: "The sheik, says he, keeps this serpent in his possession, as his predecessors have done before him time immemorial. It is two feet long, and about an inch thick; the skin is smooth and reddish: it plays with those who take it in their hands without doing them the least harm, and twines about their arms and legs. It is singular, that it likes women more than men, and when it sees a woman, will creep up to her neck, and get into her bosom. They allow it this liberty, as it is believed to be an angel. In honour of this serpent, they hold an annual festival. The people on this occasion meet here from 60 miles round, and they flock in such numbers, and give so many alms, that above 60 oxen and 200 sheep are killed to give them a meal. They relate many fables of this snake, which is perfectly well taught to do its part. I was told that the sheik could cut it in pieces at night, and he sure to find it whole and found the next morning. From curiosity, I asked him whether it was true that he could do so, and on his answering in the affirmative, I offered him 10 zeechini to perform this miracle before me, but with this condition, that I should keep the pieces of the snake till they united again, and that if this did not happen at the proper time, I should not be obliged to pay him. But he would not agree to it, and his excuse was, that the angel (for thus he called the serpent) would be provoked by such a bargain."

Notwithstanding the absurd notions the people here entertain of this serpent, yet it is remarkable that they can handle these reptiles without receiving the least injury, as is evinced by the following particulars, related by another writer, no less celebrated than the above. In writing an account of his travels while in Egypt, he says, "I am now going to inform you of something which I look upon as very curious; but I assure you the thing is so amazing, that had I not had ocular demonstration of the fact, I would not presume to relate it to you.

One morning as I was looking for something in our warehouses, the floors of which are of sand, I observed in several parts of them the traces of serpents, which gave me some uneasiness, lest at any time I should be hurt by them. I consulted our druggerman about it, who told me to make myself entirely easy, for he knew an Egyptian who could catch me by a charm. I communicated this to Mr. F—— H——, who, like me, wanted faith to believe that any mortal had power to do any such thing. The druggerman sent for the man, and as I suspected he might bring tame serpents with him, and privately let them loose, and then catch them again in our presence; I proposed that the charmer, before he began, should be kept to his buff; this was agreed to be done. We led him into a court-yard where the warehouses stood; but before he went into either of them, he fixed his eyes towards the sky, and muttered something unintelligible to us; this done, he went into one of the warehouses, and with a short and slender stick of a date-tree, he had in his hand, he pointed to the roof, and uttered something with a loud voice, at the same time stamping hard on the ground: as soon as he had done this, he told us there had been serpents there, but were gone. He then went into another warehouse, and after doing the same as he had done in the first, he said, there was a serpent somewhere in the walls; which were of loose stones, very thick and much decayed. Here he repeated his charm; and presently a very large serpent came out of the wall, and stopped; but the charmer, who stood in the middle of the warehouse, uttered some more jargon with very great vehemence, and the serpent came to his feet; he took it up in his hand as unconcerned as though it had been only an eel. In the same manner he caught another among some ruins in the yard. We examined the serpents, and found they had their teeth; for I assure you, Sir, we were so much amazed, that we could hardly believe our eyes. We gave him 30 paras for his trouble, and he went away quite satisfied."

To corroborate the above, we shall subjoin the testimony of the learned Dr. Hasselquist, who, in his travels, speaking of the people of Egypt, says, "They take the most poisonous vipers with their bare hands, play with them, put them in their bosoms, and use a great many more tricks with them, as I have often seen. I have frequently seen them handle vipers that were three or

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four feet long, and of the most horrid fort. I enquired and examined whether they had cut out the vipers poisonous teeth; but I have with my own eyes seen they do not: we may therefore conclude that there are to this day psilli (that is, persons who are capable of fascinating or taming serpents) in Egypt; but what art they use is not easily known. Some people are very superstitious, and the generality believe this to be done by some supernatural power, which they obtain from invisible beings. I do not know whether their power is to be ascribed to good or evil; but I am persuaded that those who undertake it use many superflitions." He afterwards says, "he had vipers of four different sorts brought him by a female psilli, who put him, together with the French consul Lironcourt, and all the French nation present, in confinement. They gathered about us to see how she handled the most poisonous and dreadful creatures, alive and brisk, without their doing, or even offering to do her the least harm. When she put them into the bottle where they were to be preserved, she took them with her bare hand, and handled them as our ladies do their laces. She had no difficulty with any but the *viperæ officinales*, which were not fond of their lodging. They found means to creep out before the bottle could be corked. They crept over the hands and bare arms of the woman, without occasioning the least fear in her: she, with great calmness, took the snakes from her body, and put them into the place destined for their grave. She had taken these serpents in the field with the same ease she handled them before us; this we were told by the Arab who brought her to us. Doubtless this woman had some unknown art which enabled her to handle these creatures. It was impossible to get any information from her; for on that subject she would not open her lips. The art of fascinating serpents is a secret amongst the Egyptians. It is worthy the endeavours of all naturalists, and the attention of every traveller, to learn something decisive relative to this affair. How ancient this art is among the Africans may be concluded from the ancient Marii and Psylli, who were from Africa, and daily shewed proofs of it from Rome. It is very remarkable that this should be kept a secret for more than 2000 years, being known only to a few, when we have seen how many other secrets have within that time been revealed. The circumstance relating to the fascination of serpents in Egypt, related to me, were principally, 1. That the art is only known to certain families, who propagate it to their offspring. 2. The person who knows how to fascinate serpents, never meddles with other poisonous animals, such as scorpions, lizards, &c. There are different persons who know how to fascinate these latter animals; and they again never meddle with serpents. 3. Those that fascinate serpents, eat them both raw and boiled, and even make broth of them, which they very commonly use; but in particular they eat such a dish when they go out to catch them. I have even been told, that serpents fried or broiled are frequently ate by the Arabians, both in Egypt and Arabia, though they know not how to fascinate them, but take them either alive or dead. 4. After they have ate their soup, they procure a blessing from their sheik (priest or lawyer) who uses some superstitious ceremonies, and amongst others, spits on them several times, with certain gestures. This matter of getting a blessing from the priest is purely superstitious, and certainly cannot in the least help to fascinate the serpents; but they believe, or at least will endeavour to persuade others, that the power of fascinating serpents depends upon this circumstance."

In the mountains, near the village of Eridy, are 10 or 12 sepulchral caverns. There are also many heaps of ruins, which, according to the report of the Copti, are the remains of the ancient town of Irgy.

Dandera is a small village, but very pleasantly situated, it being encompassed by continued rows of trees, which produce all the various fruits to be met with in Egypt.

Nagadi is a large town, and among other edifices, contains several spacious mosques; and the Copti have a bishop, who constantly resides here.

Carnac is a name given to a vast extent of country to the east of the Nile, where are seen, in various places, some very considerable ruins of buildings that were once spacious and magnificent.

Einy is higher up the river, and is a large place,

adorned with a very handsome mosque. It is the residence of an Arab sheik, and is situated where the ancient Latopolis stood; some remains of which are still to be seen.

Edfu, or Etsou, is the antient Apollinopolis, and is situated on the western side of the Nile. Here is a fine monument of antiquity well preserved, which has been long converted into a citadel, occupied by the Turks.

Elsouan is also situated on the western side of the Nile, and is the ancient Seyne, which was under the tropic of Cancer. It is a poor small town, with a fort of fortrefs, or rather barrack for Janizaries, under their governor, who has the command of the country. In this town, as also in an island adjoining, are quarries of granite, and the remains of some antient buildings. It is at this place where the first cataract of the Nile begins, above which is the island Giefret Ell Heiff, the Philæ of the antients, which is a desert, and quite covered with rocks of granite. The borders of this island are cut in the form of a wall on the rock; and within are abundance of colonades, buildings, and other magnificent antiquities.

At Debonde are the ruins of several grand edifices; as also at Hindau, Sahdach, and Tessa, where Egypt ends, and Nubia begins. From thence up to Derri are many small villages, in some of which are to be seen several ruins of antiquity.

Derri is situated on the eastern shore of the Nile, near the place where the river begins to direct its course towards the west. It is inhabited by a race of people called Barbarins, who are a poor miserable tribe, and live chiefly by plunder. The slope of the shores of the Nile here is in many places covered with lupines and radishes, the seed of which serves for making oil.

The people of Derri have frequent occasion to cross the Nile, in order to go to Elsouan, but as they have not the convenience of canoes, they supply that deficiency by various projects, the most distinguished of which, as described by a modern writer, are as follow: Two men sit upon a truss of straw, while a cow goes before swimming; one of them holds in one hand the tail of the cow, and with the other directs a cord fastened to the horns of the animal. The other man, who is behind, steers with a little oar, by means of which he keeps a balance at the same time. Another way is, to cross the river with camels loaded in this manner: a man swims before, holding the bridle of the first camel in his mouth; the second camel is fastened to the tail of the first, and the third to the tail of the second; another man, sitting on a truss of straw, brings up the rear, and takes care that the second and third camels follow in a row. A third way is this: they put themselves a-straddle upon a great piece of wood, after having placed their cloaths over their heads in form of a turban. They also fasten to it their assagaye or dart; they afterwards make use of their arms as oars, and by this means cross the river without much difficulty, or any danger from the crocodiles.

Having thus given an account of the antient and modern state of Egypt, we shall now proceed to describe its inhabitants, with such other particulars as are necessary to be observed relative to this antient kingdom.

SECT. IV.

Of the Persons, Manners, Customs, Habits &c. of the Egyptians.

EGYPT is inhabited by various people, viz. Arabs, Moors, Copts or Coptis, Turks, Greeks, Jews, Franks, &c. And these so materially differ in their persons, habits, manners and customs, that a peculiar description of each is necessary.

The Turks are tall, well made, finely featured, fair, and dressed after the Asiatic fashion.

The Arabs are a small swarthy people, and reside in tents scattered about the country in a circular form, which they remove as inclination prompts or necessity requires.

The Moors are almost as swarthy as the Arabs, and in every other particular resemble the Moors of the Barbary States.

The Greeks are in every particular like those of the Levant, the Jews in all things resemble those who reside in the other parts of Africa, and the Franks may be characterized

characterized from the different nations from whence they come.

But the Copts or Coptis, who are the real Egyptians, being the descendants of the original inhabitants of the country, are a very ill favoured, bad shaped, slovenly, effeminate, nasty people. They are disagreeable to the beholders in themselves, and receive no manner of addition from their dress, for if the latter is ever so good, they put it on so awkwardly and wear it so clumsily as to appear very ridiculous to other people. But the best dress cannot be long decent with these people, as they frequently use their long sleeves not only to wipe their hands and mouths after meals, but to blow their noses on at other times.

But as evil communication corrupts good manners, we find that the other people already described, when they have a long time resided in this country, insensibly give way to the bad customs of the original natives, and by degrees adopt the disagreeable and obnoxious qualities of the Coptis, for

Example is a living law, whose sway
Men more than all the written laws obey.

This observation is confirmed by a noble writer, who says "Effeminacy and inaction are peculiar to the Egyptians; and though this kingdom is no more than a shadow of what it was heretofore, yet the peoples notions are the same as ever. They are idolizers of feasts, love music, shows and dancing, even to excess; and the modern Egyptians vie with the antients in the state of every thing that may be an agreeable entertainment to the senses. It is almost impossible to be long acquainted with them without catching their humours and manners. The Turks, who are naturally of a serious and phlegmatic temper, by degrees lose somewhat of their gravity. Besides this, such an influence has the climate of this country on the inhabitants, that though the Turks are brave and martial, the children they get here become cowardly, like the other Egyptians, who are, to the last degree, poltroons. Therefore all persons born in Egypt are by the laws themselves excluded from military posts; and though, by a special favour, the children of the Turks have a privilege of being common soldiers, yet this right does not extend beyond the second generation. And all the militia that the Grand Seigneur keeps up in Egypt are recruited by the Turks that are sent from the European and Asiatic provinces. This degeneracy, owing to the air of the country, makes the people of quality glad to mix their blood with that of foreigners; for men as well as animals decline in Egypt, from one generation to another. The horses here, by degrees, lose their speed, the lions their strength and courage, and the very birds are inferior to those of other countries."

Besides the people already mentioned among the inhabitants of Egypt, there are two sorts of a peculiar kind, the first of whom are called the Established Bedouins, and the latter the Wandering Bedouins. The former live in villages, and are to be considered as peasants of the country. The Wandering Bedouins lead the same life as the ancient patriarchs; they live under tents, upon the milk of their cattle, and shift their habitation for the convenience of pasture: they always encamp in places where they can easily come at water; some take up their residence near the mountains, and others retire to places before uninhabited.

A celebrated French writer has given us a very pleasing description of these people, with ingenious reflections on their manner of life and contempt of worldly grandeur; which, as matters of entertainment, we shall lay before our readers.

"The Bedouins, says he, are fonder of their rural life than the courtiers are of the pageantry and bustle of a palace. With them the golden age is still in being; their cattle not only furnish them with the most delicious dishes of meat, but also provide for their other occasions. The wool of their sheep suffices to clothe them, for they make a stuff with it which defends them from the injuries of the air. They look upon those to be madmen, who build immense palaces, and yet think they live in a narrow compass. Do not cares and perplexities, say they, inhabit in those stately buildings? If man has no more content nor satisfaction in those than we have under

our tents, why should we be at the trouble of building them?

"The Bedouins have no need to assemble their general states for preserving their liberty; for they have no disputes, no civil war; they find pasture and water wherever they go, and that is their best treasure, their industry and frugality furnishing them with every thing else. They have no difference about religion, no wrangling doctors and divines; they pass their lives without being disturbed by the rage of opposite parties, always ready to murder one another. These happy people have no tent encompassed with ditches, guarded by soldiers, and set apart for the confinement of prisoners of state: they make it no crime for their brother to differ entirely from themselves; but they have every one the liberty always of praying to the Deity in the Turkish, Arabic, Persian, or even the French language.

"An enemy, were he ever so potent, would not be able, with the assistance of a scrap of paper obtained by the favour of a Bedouin minister, to get an order for a private man to quit his tent, his family, and his flock, and to repair to the confines of Ethiopia, there to stay till further orders. A Bedouin must do not go with a guard of soldiers from one tent to another, to get a subscription to the confession of the Mahometan faith, drawn up in a set form of words, wherein all the virtue of it consists.

"Counsellors, attorneys, solicitors, the several degrees of jurisdiction, subaltern, inferior and sovereign, are unknown to the happy Bedouins. A suit of law between two persons never lasts above twenty-four hours, for the oldest man of the tribe gives his decision of the matter in question on the spot.

"These people are ignorant of edicts and new regulations for the rising or falling the value of money: never does a Bedouin go to bed with an hundred thousand crowns in his pocket, and rise not worth a penny. The most he loses is a sheep, perhaps, which a wolf may run away with in the night. He pays no tax at coming into the world, nor any thing at going out."

Such is the description given of these people by the above writer; from which it appears, that if happiness is in any degree to be possessed by mankind, the Bedouins must be allowed to have a most ample share of it. Their minds are not disturbed by worldly pomp; they are strangers to avarice, and think of no other enjoyments than what result from pure nature.

Some of the Bedouins, however, are not quite so disinterested; for an English traveller who was lately at Alexandria, informs us of an anecdote which was communicated to him by a gentleman of the French factory there.

"This gentleman (says he) told me, that two winters ago, a Bedouin came and shewed him something, which on examination proved to be a piece of ice, a thing not found in an age in this place. Mr. Roboly, pleased with the sight of what he had not seen since he left France, offered the value of a shilling for it; but the Bedouin imagining it to be a precious stone, disdaind his offer, and wrapping it carefully in a rag, went away in quest of a better bidder. He met an acquaintance and opening the rag to shew him what he had found, was surpris'd to find it, and his imaginary jewel, wet; and in order to dry them, he laid them in the sun-shine on a large stone. But how great was his surpris when he saw his jewel grow less and less. He invoked Mahomet, called every Turk that pass'd to look at this miraculous affair, which in a very short time deprived him of his jewel, and left him nothing but the rag."

With respect to the dress of the Egyptians, in common it is a long shirt with wide sleeves; it hangs almost to the ground, and is tied about the middle: over this the vulgar wear a brown woollen shirt, and people of a superior condition, a long cloth coat; and the whole is covered by a blue frock, except upon public occasions, when a white frock is substituted. In the Lower Egypt indeed, instead of the blue frock, a black woollen one is sometimes worn, which, when left open before, is called a terjee. People of rank have these upper garments made of fine cloth, and ornamented with fur. The Coptis and Arabs always wear large sleeves; but the Turks only wear large sleeves upon public occasions; at other times their sleeves are small and close. The people in

general

general wear drawers, but the men do not tuck the shirt or under garment into them, though the women do. Some of the Turks, over their linen drawers, wear another pair made of red cloth, but the latter reaches to the ankles, and beneath them yellow socks are worn.

The Arabs and Egyptians wear red leather slippers, but the Turks and Christians in general use wooden sandals within doors, and shoes or slippers, made after the fashion of their respective countries, when they go abroad.

The dress of the head and feet of this country is the peculiar characteristic of the different people; as all are liable to be fined who transgress the established custom. Pococke says, the head dress is a high stiff cap; with a long piece of muslin wound round it, which is all together called the Turban by Europeans; but inferior people, instead of the turban, wear a red woollen cap that comes close to the head, under which they wear a little white linen skull cap. The shawl wound round the head is the great distinction, and none but the relations of Mahomet are permitted to use green; other people of rank wear white, middling people brown, and the lower ranks of all go without any shawl round their caps. Of the Mameluk dress we have the following account.

The true Mameluk dress is the short garment above-mentioned, put into their great red trousers, which are tied round the leg at each ankle, the foot being left bare; and they wear the sort of shoes used by the Arabs when they ride. In other respects they dress like the Turks; and this is the dress of the slaves, as also of many of the great men, when they are not in a dress of ceremony.

The girdle round the waist is made either of silk, mohair or woollen, and in this a knife in its sheath is usually stuck. The Copts wear a large blue cloth round their necks, with which they cover their heads, as a security either against cold, rain or sun. Some of the Arabs, and native Mahometans, cover themselves in winter with a large brown blanket, and in summer with a blue or white cotton sheet, which they wear as a surlout, putting one corner before over the left shoulder, and then bringing it under the right arm; the left shoulder and body being by these means covered, and the right arm left bare for action.

The dress of the Turkish women here, like the dress of the women in Turkey, differs but little from that of the men, except in being rather shorter, and the under garments made of silk. Their hair is likewise plaited, and their heads bound with an embroidered handkerchief, which encircles a white woollen skull-cap. The common Egyptian women, or Copts, wear a large linen or cotton blue garment, like a surplice, with a kind of bib before their faces, which is joined to the head dress by a tape over the nose, the intermediate space being for them to see through. The superior sort wear a piece of gauze over their faces, and a large black veil to cover their bodies. "The women in some of the villages on the banks of the Nile (says a late traveller) wear a ring in their noses, about the circumference of a half-crown piece, clumsy bracelets of silver, ivory, or iron, round their wrists and ankles, and large heavy ear-rings of metal or great beads. Their whole clothing is no more than a long blue shift, and a veil of the same, with winkle-holes cut in it to see through. They go into the river up to their middle to fill their pitchers, which they carry on their head to their cottages, and sometimes are devoured by crocodiles while they are filling them."

With regard to the bracelets worn for ornaments in Egypt, some are made of gold finely jointed, others of silver or brass wire, and a common sort are manufactured of plain iron.

In the cities of Egypt, most children go entirely naked during the summer, as many in the villages do all the year round, for this reason, that they have no cloaths to wear.

The lower kind of women paint their lips and the tip of the chin blue; the better sort dye their finger nails and their feet yellow, and colour their eye-lid with black lead; but both, with a design to render themselves attractive, take great pains to make their appearance frightfully hideous, at least to strangers.

No women go bare-faced, but such as, for a subsistence, sing, dance, or play upon some instrument about the streets; and common prostitutes, who are heretofore called, and pay a considerable tribute.

We cannot conclude the article of dress better than with an extract from a letter lately written by an English gentleman at Cairo to his friend in London: "As at Grand Cairo (says he) no Frank wears his own country dress, Mr. — and myself have had our hair cut off, thrown aside our European garments, clothed ourselves like Turks, and in order to be quite complete, have been letting our whiskers grow ever since we left Smyrna. I find these garments rather troublesome at present particularly when I go up stairs with any thing in my hands, as I then tread on the bottom of my caftan. The next morning after my metamorphosing, I was obliged to get one to assist in dressing me, but can now do it easily myself. I am at present free from many articles I used before this mutation, as buckles, stockings, garters, sleeve-buttons, ruffles, stocks, cravats, hats, great coats, and walking-sticks."

The Copts in general are grossly ignorant; a few indeed can read, write, and cast accounts; but if any one goes farther in literature, he is deemed a miracle of learning. The Arabs seldom know even how to read, and the native Mahometans very rarely, unless they have been bred up to the law. What is very singular is, that the most intelligent and best educated people in this country are the slaves, who can read and write, are expert in arithmetic, and understand the Arabic, Turkish, and Coptic languages. This proceeds from the laziness of the masters, who being too indolent to attend to business, or inspect their own affairs, generally purchase slaves who have been properly educated, to officiate for them, and superintend their business both at home and abroad.

The Egyptians in general are a treacherous people, ungrateful to their friends, inhuman to their relations, faithless to strangers, and false to their words. If they can cheat you by stratagem they will, if not they attempt it openly; and either accuse you publicly of having committed some crime, or of owing them money; and those who preside in the courts of judicature are so venal, that for a trifling bribe they will give judgment in favour of the accuser, though sensible that the accusation is unjust; of which the following is a remarkable, though not a singular instance:

A worthy French merchant who had long resided in this city, used every day during some years to take a solitary walk. A poor Turk stood to ask alms in the way this gentleman passed, and received daily of him a para, by way of charity. At length the merchant finding his business decrease, determined to quit Alexandria and return to France. As he was here he settled, and remained nine years; at the expiration of which, some genteel offers were made to induce him to settle again in Alexandria. He accepted them, and returned. According to his former custom, he went to take his old walk, in which he saw the Turk mendicant he had so often relieved, and offered him a para, which he refused, and said, "Sir, you are some hundreds in my debt." The gentleman affronted at this insolence walked on, and determined never more to give him any thing. The next day the merchant was ordered to appear before the cadi, when the beggar declared he owed him as many paras, as there were days in nine years, (the time of the merchant's absence.) The cadi desired the mendicant to explain the nature of the debt, which he did as follows; "during this gentleman's first residence in this city, I constantly received a para a day of him, and on this account, looked on myself as his pensioner, and depended on my pension; but he acted very unjustly by me in absencing himself nine years, without first leaving a fund sufficient for the payment thereof; but fate has favoured me in bringing him here again, and I doubt not but I shall have justice done me." The cadi declared that the beggar had a just right to the pension in question, and ordered the merchant to pay him up to that day, which he was obliged to comply with.

The use of laudanum, which was formerly almost general in Egypt, has declined greatly of late years, and is succeeded by the custom of drinking strong waters. When the common people cannot procure the latter, they pound the leaves of green hemp, make a ball of it, and swallow it to make them chearful.

The people in general are great believers in magic, divination and fortune-telling; are fond of talismans, philtres, and charms; and firmly imagine that the eyes

of some particular persons, commonly called evil eyes, have the power of fascinating, and doing great mischief.

The late Dr. Smollet in speaking of Egypt says, "It was from hence that the vagrant race called Gypsies came, and dispersed themselves into every kingdom of Europe and Asia. They were originally called Zinganees, from their captain Zinganeus, who when sultan Selim made a conquest of Egypt about the year 1517 refused to submit to the Turkish yoke, and retired into the deserts, where they lived by rapine and plunder, and frequently came down into the plains of Egypt, committing great outrages in the towns upon the Nile, under the dominion of the Turks. But being at length subdued, and banished Egypt, they agreed to disperse themselves in small parties into every country of the known world, and as they were natives of Egypt, a country where the occult sciences, or black art, as it was called, was supposed to have arrived to great perfection, and which in that credulous age was in great vogue with persons of all religions, and persuasions, they found no difficulty to maintain themselves by pretending to tell fortunes and future events."

An ingenious gentleman who lately belonged to the English factory at Grand Cairo, gives the following entertaining account of the remnants of the Gypsy race, as they are now found in Egypt.

There are still in Egypt a considerable number of people known by the name of Gypsies, some of which I have myself seen. Two of these peregrinators, both females, came to the factory I was at, and inquired whether any of us were desirous to be acquainted with future events that would happen to us. Our cook and chamberlain, who were no less superstitious than many in England, bargained with them for two paras each, and I doubt not, but reaped as much benefit from their prognostications, as the credulous in Britain do from fortune-tellers there. Nothing can be more extravagant than the notions these impostors make those they impose upon believe; always taking care to level their mummery, with the favourite desires of the people of the country. Among many other wonderful events which our cook was to have happen to him, the following were apart. They made him believe, that whatever he should wish for, would certainly come to pass; that he would be blessed with the possession of three beautiful wives, and a numerous train of concubines; that he should be exceeding rich, and after some time become an Adgi. It must here be observed, that the men in Egypt make beauty only (not money, which is never a point considered) the material part of their choice of women, and to be reckoned a pilgrim or saint, which is an Adgi, one of their most ultimate wishes. The effect their extravagant nonsense had on the fellow, is scarce credible; he became proud, imperious, insolent, and totally neglected his business, nor was it possible to continue him longer in our service; he even refused at different times to act so much beneath his new expected dignity, as to labour in his employment: so that it may with propriety be said, he was robbed both of his money and his senses at the same time. The dress of these people differs much from that of the rest of the inhabitants of this country. The women in general go with their faces covered, but the Gypsies leave theirs naked as with us. In their ears they wear long strings of large beads, and at their back is a kind of bag, in which they carry a black cat, which while they are telling people their fortunes, creeps up to their shoulder, and putting its head to their ear, is looked upon as their familiar. Though there are males among this order of people, yet they seldom appear at Cairo, but the cause cannot easily be assigned. The vulgar show great reverence to these wanderers, and believe implicitly every thing they tell them, however extravagant.

By a prophecy which it is said they have amongst them, they believe that Egypt will again be under their dominion; and at the expiration of a certain time, the Turkish empire will be brought to nothing. Mr. Hill has favoured us with this prophecy in English verse, as follows:

"Years over years shall roll,
"Ages o'er ages slide,
Before the world's controul,
Shall check the Crescent's pride."

Banish'd from place to place,
Wide as the oceans roar,
The mighty Gypsy race,
Shall visit every shore.

But when the hundred year
Shall three times doubled be,
Then shall an end appear
To all their slavery.

Then shall the warlike powers
From distant climes return,
Egypt again be ours,
And Turkish turrets burn.

Some of these fortune-tellers are very dextrous at breeding up birds, who are taught to carry little scrolls of paper from their masters to those who come to enquire what luck they shall have; and the good or bad fortune is written therein, the truth of which the people implicitly believe.

The Turks in this country think themselves far superior to all the other Mahometans, and the Mahometans in general fancy that all the Christians are much beneath them. From these absurd degrees of pride, good manners and common civility are seldom preserved among the different orders of people. The mode of salutation, when any of these haughty gentry think proper to salute each other, is by stretching out the right hand, bringing it to the breast, and a little inclining the head; they then kiss the hand, and afterwards put it to the head. But on extraordinary occasions, such as when an inferior visits a superior, the former must kiss the hand, or the hem of the garment of the latter. The word made use of in these salutations is *peace*; but this simple word a Mahometan cannot be prevailed on to make use of to a Christian. With respect to the Arab salutation, it is by joining the hands, and bowing the head several times to the head of him saluted.

At meals, the Turks make use of a low circular or octangular stool instead of a table; under it a coloured cloth is placed on the ground, and over it a kind of table-cloth is spread, large enough to come into the lap of the guests. To people of condition a napkin is given before they eat, and another after they have done, previous to their washing. A copper dish, tinned both within-side and without, is put on the stool, round which bread, pickles, sallads, &c. are placed. Then two or three dishes follow, to which the company either sit cross-legged or kneel. The use of knives and forks is unknown; and the right hand only is employed at meals, with which they tear the meat in a healthy manner; and the matter of the house often throws large pieces to such of the guests as he would pay an extraordinary compliment to. The entertainment consists of two or three courses, and coffee immediately succeeds. The food consists of pilaw, soups, sweet ragouts, stewed dishes, pieces of meat cut small and roasted, and dulma, which is any kind of vegetable stuffed with forced-meat. The inferior servants, who are not slaves, eat what is left; but the slaves have a meal of the coarsest kind of food provided on purpose for them. The Arabs, for their own family, use only a skin by way of table-cloth, which they spread upon the ground; but when they have company, a coarse woollen cloth is substituted, when whole sheep and lambs, boiled or roasted, are set before the guests; and as soon as one company has done, another falls to, till all is consumed.

Dr. Pococke says, "an Arab prince will often dine in the street, before his door, and call to all that pass, even beggars, who sit down to the repast: for the Arabs are great levellers, put every body on a footing with them, and maintain their interest by such generosity and hospitality; but the middling people among them, and the Copts, live poorly. At a Turkish visit, a pipe is immediately brought, and coffee; if it is a visit of ceremony, sweetmeats with the coffee; afterwards a shesbet, and then, according to the dignity of the person, incense and rose-water to perfume, which is a genteel way of dismissing the company. If any one goes to the house or tent of an Arab, bread is immediately made, and they serve four milk, fried eggs, and oil to dip the bread in, a salt cheese like curds, and other similar things."

In Grand Cairo, women are obliged to ride on asses, because the men are asses enough to put confidence in an old prediction, which foretells that a woman on horseback shall some time or other take that city. They are likewise obliged to have short skirts, which would be disgraceful for a man riding on an ass * to make use of. Friday is the day appointed for women to go abroad, when they repair to the sepulchres of their relations to adorn them with houghs and flowers, to hang a lamp over them, and pour water on their graves. The women in riding wear yellow boots without soles, or rather boot legs, and ladies of distinction are attended by many female slaves, who follow them all mounted upon asses.

The bagnios are the places where the women most particularly meet, where they freely chat of the current news, and converse together without the least reserve. We shall here insert, in his own words, an account of the whimsical dreams of an English gentleman who lately resided at Grand Cairo, on his inadvertently entering one of these bagnios while the women were bathing in it.

As there are excellent bagnios in Cairo; I have often been at one near the place where I live. Going there again about six weeks ago, I went in as usual, passing through the entry to the undressing room. I had no sooner got there, but I heard such horrid shrieks and cries, that I was really amazed. In my fright I happened to cast mine eyes on the place where those who came to bathe, undress themselves, and beheld a number of human species entirely naked, with their posteriors turned towards me, who kept screaming on. When I was recovered a little from my fright, I perceived they were females. I immediately took to my heels, the woman servant following me half way out of the passage, endeavouring to strike me with a boom. As soon as I had gained the street, fearing some severe punishment for this accident, I lost no time in getting to the Bazar, where there are always asses to let out. I hired one and ordered the driver to take me to Boulack; when I got there, I bid him drive me half a mile farther up the bank of the Nile. Here I alighted, fat down under a date-tree, and amused myself with smoking tobacco, until the dusk of the evening, and then returned to my place in Cairo, very much cast down for fear of being discovered. The next day, on hearing that inquiry was making after the person, who contrary to the laws of the country, had presumed to go into a bagnio, while women were in it, I was so terrified that a fever ensued, and I lay ill about a fortnight. After my recovery I learnt from our druggeman, that on the days the ladies come to bathe, a large towel is hung over the outward door of the bagnio, as a signal for men not to go in. I acknowledge I saw the towel, but not knowing at that time what it particularly signified, I imagined it was hung out to dry. Besides this signal, a man is placed at the door-way to prevent mistakes; but when I went in, he was gone to a neighbouring house to light his pipe.

People in superior stations do not resort to coffee-houses, but those of the middle rank are very fond of frequenting them. In some of them they have music daily, at stated hours, and in others, a person is regularly employed to recite some entertaining story, which brings a great deal of company together, and highly contributes to their amusement. These coffee-houses are, in general, only so many large sheds, with banks under them, and covered with mats; many of them will contain several hundred persons, who, besides the abovementioned amusement, regale themselves with a pipe of tobacco, and a dish of coffee; the latter is made very strong, but neither sugar nor milk is used with it.

Unless a Christian inhabitant is married, it is not safe for him to suffer any woman whatever to come into his house, and it is for this reason that some of the Frank

* A late traveller says; "No Christian whatever, under the degree of a consul is permitted to ride a horse in Cairo, and a consul seldom does it above once a year, when he goes to pay his respects to the bathaw, and then he throws handfuls of paras among the populace. If a Turk is asked, why a Christian should not ride a horse, he will reply, "because He, you call your Saviour, was contented to ride on an ass."

merchants, settled here, marry Christian women of the country; for then the Turkish ladies may have free access to their houses, and the merchant's wife can be admitted into the harems, by which means she may sell them various commodities.

All persons of the Mahometan persuasion have a particular veneration for fools and madmen, as they think them both inspired, and consequently dearer than saints. The Santos or Santonis, a kind of enthusiasts, are likewise very much admired; of these a late traveller gives an ample and accurate account, which we shall therefore insert.

In this country there is a great number of Saints, Santos, or Santonis; some of them go entirely naked, others with a rag or skin of a beast round their loins for the sake of decency. Some lead a solitary life in holes and caverns, others run begging about the city: these last are very troublesome to every decent person who passes the streets, particularly the Franks, who generally ride, when they have occasion to go to any distant part of the city; for these Santos will lay hold of the ass's neck, and keep with you until you give them something. There is one of these, who begs between Cairo and Boulack, with a brick or stone in his hand; but will accept of nothing except the donor lays it thereon. I have seen one of these fellows run his head several times against a stone wall, for the sake of two or three paras. Those Santos who go entirely naked, are highly esteemed by the people, who say they are undoubtedly in a state of innocence, otherwise they would know they are naked, and would ask for clothes. The Santos who beg on the banks of the Nile, between Rosetta and Cairo, wear their own hair. Most of them have got some favourite passage of the Alcoran by heart, which they repeat in the streets. I have seen many of their tombs, covered with a building in form of a cupola. These mausoleums are erected at the expence of those who most admired the Santo in his life time.

When the followers of a Santo cannot afford to build him a magnificent sepulchre, they will, when carrying him to the grave, suddenly stop, then run backward, as though impelled by some external force; and as soon as they have (or rather pretend to have) recovered themselves, they will feign to try again to get the corpse to the grave, and suddenly run backward as before. After they have repeated this prank several times, they declare to all present, that the holy man will not be buried in the common burial ground, but must be interred in a distinct place, and have a mausoleum erected over him. The populace believe this, and a collection is immediately made to defray the expence of building one. Some days are set apart in memory of some favourite Santos, but it is the common people only who pay any regard to them. Those who are too lazy to work turn Santos, and in many respects behave like lunatics; for the better they act the madman, the greater opinion the people have of their sanctity. Some few of them, I believe, are real lunatics; but the greatest part are certainly more knaves than fools.

In a country so hot as Egypt it must be imagined, that the construction of kitchens, and the modes of cookery, greatly differ from what are found in Europe, particularly towards the northern parts; a gentleman who resided there tells us, "that the places for dressing victuals are detached from the houses. These sheds, or cooking-places, have chimnies, though of a peculiar construction; they are made of a kind of basket-work pargetted in the inside as our chimnies are, and the outside covered with a kind of plaiter. Jacks, for roasting of meat, are not known here, and in a climate so warm as Egypt, the turning of a spit, by a large fire, must be very fatiguing. In pity to our cock, after endeavouring in vain to find a man who could make a Jack, I got a wheel made of wood, and a dog to turn it (such as are seen in and about Bristol.) It is hardly possible to imagine, how

As I was one day riding through a street where almost all the inhabitants get their living by transcribing such parts and sentences of the Alcoran as are particular esteemed by the religious Mahometans, the ass I was riding fell down in the middle of the street, and the scriber at the same time exclaimed "See! see! the beast is not willing to carry an infidel through our holy street."

much the people admired this simple machine, and what elogiums they bestowed on me, who, they imagined, was the inventor of it." The same ingenious gentleman describes the intolerable heat of Cairo, and the consequent customs, in this manner: "Cairo is excessive hot in summer time; the heat is so intolerable, that one has hardly power to set about any thing, and such a multitude of flies, that we are obliged to keep a kind of whisk continually in our hand, otherwise they would, in two minutes, cover our faces like a mask. When we write, we are obliged to have a man stand by us to wipe these insects away. The very beds are so hot, that there is no sleep to be had one night in six, and had we not musketo curtains, there would be no possibility of sleeping at all, because of the gnats. I have often thrown my bed into the corner of the room, and lay on the bare bedstead.

SECTION V.

Language, Arts, Trade, Commerce, Manufactures, &c. of the Egyptians.

THE language antiently spoken in Egypt, at least the most antient that we now know of, was the Coptic: this continued in general use till the conquest of the country by Alexander the Great, who introduced the Greek, which was the most prevailing language for above nine hundred years after; that is, till the Greeks were driven out of it by the Arabs; since which the vulgar Arabic, or Arabick, language, hath been the most universal. The other languages which are still spoken, though not so prevalent as the Arabic, are the Turkish, modern Greek, and Coptic.

The Turks have a genius for traffic, but very little for the liberal or ingenious arts, these being principally in the hands of the Franks, or Christians. In particular, Christians only are silversmiths and jewellers; and these have a pretty brisk trade, on account of the great demand for trinkets and trappings to adorn women and horses: for the Mahometans are not allowed to keep plate in their houses, nor are the men permitted to wear rings, unless they give a tenth part of what they are worth to the poor. Few, however, are found who are so fond of ornament as to purchase the privilege of being fine at the expence of so much benevolence.

The window lattices both to the mosques and houses are very elegant, being curiously manufactured either of iron, brass, or wood. They are made of round bars let into each other, and forming small squares, which are decorated with a variety of ornaments. With respect to the Turks, those who do attempt any inanner of work are much inferior to the Turks of Constantinople.

In many of the villages on the banks of the Nile, the inhabitants are chiefly employed in making sal-ammoniac. This salt is procured from the foot which arises from the burnt dung of animals that feed only on vegetables; but the dung of these animals is only fit to be burnt for that purpose during the four first months of the year, when they feed on fresh spring grass, which in Egypt is a kind of trefoil or clover; for when they feed only on dry meat it will not do. The dung of oxen, buffaloes, sheep, goats, horses, and asses, at the proper time, is as fit as the dung of camels for this purpose. The foot arising from the burnt dung is put into glass vessels, and these vessels into an oven or kiln, which is heated by degrees, and at last with a very strong fire for three successive nights and days; after which the smoke first shews itself, and, in a short time, the salt appears, adhering to the glasses, and by degrees covers the whole opening. The glasses being broken, the salt is taken out in the same state and form in which it is sent to Europe.

The domestic trade of Egypt chiefly consists in supplying the lower parts of Egypt from the upper parts with corn, pulse of all sorts, dates, &c. and supplying the upper parts from the Delta with rice, salt, &c. Cairo is the general mart for all things imported into Egypt, but Indian linens, muslins, callicoes, and China ware, &c. bear a greater price here than in England, being brought the principal part of the way by land.

The exportation of coffee and rice from Egypt to any parts not under the Turkish government is prohibited;

however, great quantities of both are smuggled to a variety of places. Senna, cassia, coloquintida, and a red dye called safranoui, are exported from hence to several European countries. Flax is sent to all parts of Turkey and Leghorn, and cotton is transported in great quantities to Marseilles.

The imports are English, French, and Venetian cloths, silk from Leghorn and Venice, likewise drugs, and dyes which Egypt does not produce; tin from England, lead and marble blocks from Italy, small wares from France and Venice, furs and copper utensils from Constantinople, iron from Salonica, carpets from Asia Minor, wool from Barbary, raw silk from Syria, and coral and amber from various parts.

Besides the above, the things imported from and exported to different places are,

<i>Imports.</i>	<i>Exports.</i>
Agaric	Opium
Arsenic	Indigo
Orpiment	Sugar
Antimony	Cinnamon
Quicksilver	Tamarinds
Vitriol	Saffron
Vermillion	Sal ammoniac, &c.
Cinnabar	
Cochineal	
Brazil wood.	

Of the manufactures of Egypt, the linens are the principal not consumed at home, great quantities of these being sent to Turkey, France, Italy, Algiers, &c. The chief manufactures here are three, viz. linen, woollen, and silk. The silk is worked into large handkerchiefs for womens veils, and other rich handkerchiefs worked with gold; and in Cairo many sattinets and taffetas are made, but both are inferior to those of India. The wool is manufactured into carpets of different colours and sizes, and various garments. And the linen is made from flax which principally grows in the Delta. The threads are drawn from the distaff by letting the spindle hang down, without being spun. The linen, however, when made, is not very fine, which appears to be principally owing to its not being in great request in Egypt, as the better sort of people wear a kind of fine light muslin, which seems better adapted to so hot a climate: the linen, however, is cheap and white; and the chief place for making it is Rosetta.

Pebbles are here finely polished for snuff-boxes, handles for knives, &c. they are done by a wheel, like jewellery work, and are not to be rivalled any where. At Cairo, red leather is made, and a better sort is prepared at Alexandria; yet the latter is far inferior to that which is made in Morocco.

With respect to the trade carried on by the English factory at Grand Cairo, we shall insert an account of it written by a gentleman who resided there many years, and belonged to the factory. In a letter written upon this subject and addressed to a friend, he says, "The goods we have to sell here, are consigned to us by some eminent Turkey merchants in London. The principal articles are, woollens, lead, lead ore, tin, fire arms, cutlery, hard-ware, opticks, bob and chime clocks, also watches, made in a particular manner for the Turkey trade. We sell our goods to some for ready money, and with others, we barter them for some of the following articles, viz. coffee, saffras, gum elemy, gum arabic, gum tragacanth, fagapenum, frankincense, myrrh, aloes, sal-ammoniac, alafaxida, Cocculus Indicus, &c.

When we first settled here, and sold goods to the Mahometans, they would sometimes bring them back, after having kept them a week, complain of defects, when there were none, and insist upon having the money returned; but we were soon after taught in what manner to deal with them. When we sell any thing now to a Mahometan, as soon as the price is agreed on, which we will suppose is 200 Zermaboop chequins, we call in two Mahometans as witnesses, and then take a handful of dirt and put it upon the goods, saying at the same time, we sell you this dirt for 200 Zermaboop chequins.

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if he replies, "I buy this dirt, for 200 Zermaboop chequins, the bargain then will be like the laws of the Medes and Persians, which alter not. Perhaps custom only has established this method; but be that as it may, they are never after returned on our hands. When we have gun-arabic, frankincense, myrrh, or Cocculus Indicus, to send to Christendom, we always take care to have it garbelled first; but we, and all other Franks here, are obliged to employ a set of men called Garbellers, and no other, as they pay a certain sum yearly to the Basha for this privilege.

Merchants who consign goods to Cairo, should be very careful to see them well and securely packed or embalmed. We had 30 barrels of tin in rods consigned us by a merchant in London; it came very safe to Alexandria, and was there unshipped and put on board some vessels for this place. In their passage up the Nile, the excessive heat of the sun had such an effect on the barrels, as to cause some of them to fall entirely to pieces, others lost their hoops, and some their heads; which gave the poor thieving sailors who work these vessels, a fine opportunity of making a penny; which when the goods arrived at Boulack, we found they had not neglected; for out of every barrel damaged, they had taken some pounds weight of tin, and sold it at different villages on the banks of the Nile. I would recommend merchants who send tin to Cairo, not to have it put in barrels, but in strong cases made of elm, or oak, to the length of the rods, and have them well nailed up; if this was done, there would scarce be a probability of an ounce being lost; for I never heard of Nile sailors forcing any packages open. Woollens should be embalmed as tight as possible, with a tarpaulin under the outside canvas; for at the mouth of the Nile is a boughas, or mud-bank, on which sometimes the germs run foul; but cloth packed up in the manner I describe, may in case of this accident, be got into another germ without receiving any damage.

Gold and silver stuffs are packed in stout waxed cloth, and then put into a strong case. In and near Cairo, they make oil of the seeds of safflowers, and sell the greaves at 26 paras the kintal of 150 rotolos; these greaves are used by the poor for fuel. In Upper Egypt there are many plantations of sugar-canes; the sugar and molasses made there are sent to a kan near Boulack for sale: the molasses is put into the skins of oxen, heifers, calves, and other animals, which when quite full appear like fo many dead beasts.

Business in general is done by the assistance of brokers, who are mostly Jews, and will buy or sell for their employers, no matter how, so as they get their brokerage. A native of Aleppo, who kept a shop in this city, sold many pikes of woollen cloth to a great Turk for the clothing of his servants, and to be given to the poor; and a few days after, being desired by the Turk to bring in his bill, replied, that through the hurry of business, he had forgot to enter that transaction in his book; he perfectly remembered the rate per pike agreed on, but as to the number of pikes, he was totally at a loss. The Turk desired him to guess as near as he could, and the shop-keeper, seeming suddenly to recollect himself, asked the Turk if he had the listing of the cloth by him; and was answered in the affirmative; then said he, we can soon settle the matter, by measuring that, which must be the same as the length of the cloth. The listing was measured, and the shop-keeper was paid for as many pikes of cloth; but he grossly imposed on the Turk; for it was evident he made him pay twice as much as he ought, as all woollen cloth has two listings. The baseness of this transaction was a few days after explained to the Turk, but the Aleppo knave, had a friend who warned him of his danger, and advised him to decamp, which he immediately did. We pack the drugs, &c. for Christendom, in large square baskets, made of date-tree-wood, which are called coffasses; we line them with coarse blue linen, and cover them with skins of beasts. During the Turkish lent, month, or moon Ramazan, we sell more woollens than at any other time; for then the Turks purchase great quantities for the new clothing of themselves and servants, against the festival of Bairam.

The Weights made Use of in Egypt are as follow, viz.

A grain is the first and least, four of which is a killat.

Sixteen killats is a dram, of which all the Egyptian weights are compounded.

11 drams is a mettigal, by which is weighed gold and silver lace.

144 drams is a rotolo, and is equal to 1 lb. 4 oz. 1 $\frac{1}{2}$ dr.

400 drams is an oke, by which weight shop-keepers sell pepper, sugar, &c.

The Kintals in Egypt are as follow, viz.

One of 36 okes, others of 110, 133, 150, and 155 rotolos.
One pound avoirdupois is equal to 142 $\frac{1}{2}$ dr.
One hundred weight, to — — 40 okes.
One oke, to — — 2 lb. 12 $\frac{1}{2}$ oz.
One hundred okes, to — — 280 lb.

The current Coins in Egypt are,

Burbers, medines, and sequins.
The burber is a copper piece of money about as big as a sixpence, 12 of which make a medine, which is a piece of iron silvered over, and about the size of a silver three-pence.

The sequin is of two sorts; the one, called a funduckee, is of the value of 146 medines; the other, called a zermaboop, is worth 110 medines.

Apers, though not coined in Egypt, are taken here, three going to a medine. Barbary sequins, and Spanish pieces likewise go here. In speaking of great sums, the inhabitants of Egypt always reckon by purses, a purse being 25,000 medines, or 120 pounds sterling.

The Turkish month being lunar, they begin it at the time the moon first appears. The Coptic month is 30 days; and every year they have five intercalary days, and every fourth year six. Their era begins 302 years after Christ, from the martyrdom of the saints in Egypt, in the emperor Dioclesian's reign.

One great caravan that arrives at Cairo, is of those blacks who come from the country near the isle of pheasants, and pass through Fez, Morocco, and Tripoly; being about eight months on their journey, and what they bring is chiefly gold dust. Caravans also come from Tunis and Algiers: besides, there is one of Berberines, from Sennar, who bring the goods of Ethiopia, and of several parts of Africa, as black slaves, gold dust, elephants teeth, gums, ostrich feathers, mulk, ambergris, and ebony.

S E C T. VI.

Political and Military Government of Egypt.

THE government of Egypt is the most considerable one the grand seignior has to bestow. It is vested in a basha, 24 beys, and seven corps of different troops, without the consent of whom the basha cannot act. He begins his viceregency with the month of September, which is the first in the Coptic calendar, and the grand seignior sends his order every year towards that time, by virtue of which he is either confirmed in his post, or dismissed from it. His residence is in the castle of Cairo, and he holds a divan, or privy council, three times a week, viz. Sundays, Tuesdays and Thursdays, at which the beys and the agas, or head of the above-mentioned troops, always assist.

Although the number of beys is fixed at 24, yet it is never complete: the basha, who has a right to appoint them, turns the salary of those who are wanting to his own account. This salary is 500 apers, or about 15 s. sterling per day; and in case they have made some campaigns for the good of the country, it is double that sum. The dignity of bey is purchased, and seldom at a less price than 30 purses.

It is much the same with the militia, or land forces, who are seldom found to exceed half their proper number; only with this difference, that the officers sink the pay of those that are wanting into their own pockets, though not without making some suitable acknowledgement to the basha for winking at the deficiency.

Two of the corps of troops serve on foot, viz. the Janizaries and Azabs. The rest are horsemen, and are called Jumelis, Tufekgis, Sherakfas, Mettefaraccas, and Shaous. The Janizaries are supposed to form a body of 12,000, the Azabs one of 8000, and the horse 20,000; so that the whole number should be 40,000; but for the

reason before observed, they seldom amount to above half the number.

The foot soldiers form the garrison in the castle and city of Cairo; the Meltefarraacs hold the other castles, such as Alexandria, Rosetta, &c. The Junelis, Tuffekgis, and Sherakias, are distributed throughout the kingdom, to serve the beys and governors of provinces; and the Shaous are employed to keep a watchful eye over the chargeable revenues belonging to the grand feignior.

Egypt is divided into a number of provinces, called *Cashtefs*. The governors of them are stiled *Cashtefs*, and those who possess villages, *Meltezens*. All these *Cashtefs* and *Meltezens* are obliged to obey the commands of the *divan* and *basfa* at Cairo. Each *Meltezen*, or owner of a village, must either have sold or given his right to another 40 days before his death. If this has not been done, the whole becomes the property of the grand feignior, in consequence of his right of confiscating all the possessions of his subjects, who at the time of their deaths, are in his service.

The beys are possessed of all the troops and the power, and there is always one amongst them who takes some advantage above the others, and by that means raises their jealousy; but he only keeps in this situation till his enemies have found a stronger party than his own. The government of those who thus elevate themselves above the rest is short, and their end often proves tragical.

Dr. Pococke says, that neither the *basfa*, nor any of the beys seropie taking off their enemies by poison or the dagger, particularly by the former means, of which he relates the following instance: "A *basfa*, says he, knowing that the bey whom he would willingly dispatch was jealous of his designs, ordered his servant, when he came to visit him, to pour his own coffee and that of the bey's out of the same pot. The bey, seeing this, concluded that it could not be poisoned, and drank it off; but the slave, on his given the coffee to the *basfa*, made a false step, as he was ordered, and spilt it on the floor; upon which the bey, too late, perceived the *basfa*'s treachery."

When any intestine wars arise, the *basfa* grows rich, partly because the division among the troops throws some of the power back into his own hands, and partly because a considerable share of the estates of those who are killed in battle, or are afterwards proclaimed enemies of the state, becomes his property. But the most considerable branch of this revenue arises from the pestilence that so frequently rages in Egypt; inasmuch that during the three or four months it commonly lasts, it brings in so great an income, that a single day may produce two or three hundred thousand crowns, by the deaths of those who are possessed of large villages. By the laws of the Ottoman empire, these lands revert to the grand feignior, but a considerable part of them fall to the share of the *basfa*, to which he is entitled by virtue of his commission; and these frequently amount to immense sums, especially as, by the rapid deaths, with which the purchasers are often snatched away, one after another, he is enabled to sell the same estate to three or four different persons in one week; no land purchase being longer than the life of the purchaser.

A late celebrated writer, in speaking of the political constitution of Egypt, says, "Notwithstanding Egypt is subject to the grand feignior, yet we may say it properly belongs to their *Mamalucks*, or slaves, most of whom are Georgians or Circassians. The Turks, who carry on the trade with those slaves, force them to abjure their religion before they bring them into Egypt. All the beys, and especially all the officers of the troops, are renegadoes, and it is rather extraordinary to see a Turk raised to any great military post. They go into the service of the renegadoes, who partly to get rid of the expence of feeding them, obtain for them the pay of a janizary or of a horseman: in one word, all the seven corps of troops consist merely of the life-guards of these renegadoes. There are thays of the janizaries, who have a guard of four hundred men about them, besides those whom they keep in their villages. The renegadoes inherit equal shares of their masters estates with the children; and it has been observed, that the latter being brought up to a voluptuous life, soon spend their inheritance, and are reduced

to such wretched circumstances, as to have recourse to these their own slaves, and beg of them for subsistence, or even to serve them. It may justly be said, that there is no country besides Egypt where such vast changes happen in families."

The revenues of the grand feignior in Egypt consist of three branches, which arise from the lands, the customs and the poll-tax on Christians and Jews. All the villages in Egypt pay a certain yearly rent to the grand feignior, which is fixed; and this is the *hafna* or treasure, that is sent every year to Constantinople. How easy the rent is, may be concluded from the sum which is raised, amounting only to 6000 purses, each of 25,000 medines, or about 120l. sterling; out of this, corn, flour, oil, and the like are sent yearly to Mecca, and 12,000 soldiers are paid, which reduces the treasure to 1,200 purses. After other deductions, for the conveyance of the water of the Nile to their lands, preserving the public canals, repairing the castles, supplying the seraglio, and storing the arsenal, the whole of this treasure carried to Constantinople does not commonly amount to more than 200 purses in specie, or about 24,000l. sterling. The customs are farmed, and the persons that pay the poll-tax are only men, after they arrive at the age of sixteen. It is called the *harach*, and is imposed only on the Christians and Jews.

S E C T. VII.

Of the Civil Government of Egypt.

THE civil as well as political government of this kingdom is first vested in the *basfa*, whose prime minister is called *caia*, and generally holds the *divan*. The *basfa* preserves a dignity not inferior to that of the grand feignior: he always sits behind a lattice at the end of the *divan*, and seldom assists himself, except on very particular occasions, such as reading some order from the *Porte*, or the like. When he goes abroad, he is always attended by one of the great officers, called a *Druggerman* *aga*, who is not only an interpreter, but more especially acts as master of the ceremonies; and, like the grand feignior, he is always escorted by a body of guards.

The *divan* is held three times a week, viz. on Sunday, Tuesday, and Thursday, at the *basfa*'s palace at Cairo. This grand council sits in a spacious and magnificent hall, which hath a noble square or court before it, where the members of it parade with all their retinue, and make such a splendid appearance with their servants and horses, richly dressed and caparisoned, and glittering with gold, silver, and precious stones, that it is said to exceed even the pomp of the grand feignior at Constantinople. According to ancient records, we are informed that sultan Selim, having held his *divan* at Cairo, and in the stately hall of the royal palace of the Egyptian monarchs, forbade the then *basfa* and all his successors to meet any more in that magnificent apartment, lest the sight of so much grandeur and opulence, joined to the noble appearance of the *divan*, should inspire them with a design of shaking off their loyalty to the *Porte*, and of making themselves absolute masters of Egypt: so that this hall, where the *divan* now meets, is quite different from that of the ancient Egyptian kings; nor is there any thing in it worthy of observation, except seven deal planks, each about half an inch thick, and closely fastened together by an arrow, which, it is said, that sultan shot through them. These are kept suspended over the place where the *basfa* sits, as a monument of the extraordinary strength of that monarch.

The different divisions of this country are subdivided into provinces, some of which are under the direction of governors, called *sangacks*; and others under the government of Arab sheiks, or chiefs, all of whom are annually chosen by the *divan* on the 20th of August, which is the first day of the Coptic year. The business of these officers is, to keep the people under their respective jurisdictions in proper order, and to gather in such revenues as belong to the grand feignior.

The city of Grand Cairo is under the guard of the *Janizaries*, as is also the country north of it, and the *Azaba* have the charge of the country round the city. An officer constantly patrols about the city, especially at night, who is called the *Wallas*, and answers to the Turkish officer called *Soubasba*. He takes into custody all persons who behave

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behave diſorderly, or cannot give a ſatisſactory account of themſelves; and, if they are not under the protection of the janizaries, frequently inflictſ puniſhment on them at his own diſcretion. Another diſtinguiſhed officer belonging to the city is called metſhib, whoſe buſineſs is to ſee that all weights and meaſures are of their proper ſtandards.

The teſtardar is a great officer, being lord high treaſurer of the tribute paid out of the lands to the grand ſeignior. He is choſen annually by the Porte, but, unleſs in caſes of miſbehaviour, or breach of truſt, he uſually retains his office during life.

The emir hadje, or prince of the pilgrims that go to Mecca, is alſo choſen annually, and generally continues in his office two years, in order to make amends for the great expence he muſt neceſſarily be at the firſt year for his equipage: but if he is a perſon of abilities, and has great intereſt at the Porte, he may be continued longer, though rarely more than ſix years; for if they conduct the caravan ſeven years the grand ſeignior preſents them with a collar of gold. Their perſons are eſteemed ſacred, and if they happen to make any violation on that conduct they ought to preſerve, they are not ſubject to any other puniſhment than being degraded from their office. This officer has command over the eſtates that belong to Mecca. The perquiſtes of his office, excluſive of what he is allowed by the Porte, conſiſt in having a tenth of the effects of all pilgrims who die in their journey; and if he behaves himſelf well during his adminiſtration, it procures him the general eſteem and affection of the whole country.

With reſpect to the adminiſtration of juſtice here, it is much the ſame as in moſt other parts of the grand ſeignior's dominions. A cadilſkier (whoſe office is much like that of lord high chancellor) is ſent annually from Conſtantinople to Grand Cairo, to whom they may appeal from the cadis; and many cauſes of importance in Cairo are immediately brought before him. He has his deputy, called nakih, and his houſe is the place of juſtice. In Cairo there are alſo eight cadis in different parts; and in every ward there is an officer called kabani, who is ſomething like a notary-public; by whom all obligations muſt be drawn that are deemed valid.

A cadi is ſent annually from Conſtantinople to Alexandria, Roſetta, Damietta and Gize; but the cadilſkier ſends them from Cairo to moſt other towns.

The law here is much ſtudied, and is written in the pureſt language, ſuch as is ſpoken at Damafcus. They have a ſaying, that "the law cuts the ſword, but the ſword cannot cut the law;" for the grand ſeignior himſelf cannot inflict any puniſhment on a perſon of that profeſſion, however atrocious his offence.

Many cauſes in Egypt are brought before leading men, who abſolutely decide the matter without having any reference to a magiſtrate; nor is there any appeal to be had from them. One thing is much to be admired here in the adminiſtration of juſtice, which is, that all cauſes are immediately decided, as ſoon as the parties make application to thoſe in whoſe power it is to determine them.

Their puniſhments are proportioned to the offences committed. Thoſe guilty of murder are puniſhed with death; but in trifling matters, they either give them the baſtinadoe, or elſe ſeverely whip them. They are particularly ſevere in the puniſhment of bakers for making their bread deficient, as alſo to butchers for ſelling their meat either ſhort of weight, or ſo ſtale as not to be wholeſome. Of theſe latter puniſhments we have a very particular account, given by a perſon who, a few years ago, travelled through moſt parts of this kingdom: "The puniſhment, ſays he, inflicted on bakers in this country, for making their bread deficient in weight, is, I think, ſevere and cruel; for though I cannot excuſe ſo barbarous an impoſition on the labouring part of the community, yet I would, by all means, limit the puniſhment within the bounds of humanity. When found guilty of the firſt offence, the overſeer of the bakers, who is the examiner and only perſon who tries them, immediately orders the delinquent to be ſeverely baſtinadoed, which is beating them on the ſoles of their feet with a large ſtick; for the ſecond, they are more ſeverely puniſhed in the ſame manner; and for the third, without any other proceſs than the above officer's order, they are ſometimes put into their own oven when hot, where they are ſuffered to periſh, being burnt to death; which puniſhment I ſaw executed.

"The puniſhment of the butchers in this country, who are detected in ſelling meat either ſtale or deficient in weight, is no leſs extraordinary than that of the bakers, though not ſo cruel or ſevere; and as I mean to acquaint you more particularly with facts I have had ocular demonſtrations of, than relations culled from other travellers, ſuch as dancing camels, &c. related by many, and which, after the moſt ſtrict inquiry among the natives, I affirm, I could never hear the leaſt trace of from the old inhabitants of Cairo; ſo you may be aſſured the following is a fact, of which alſo I was an eye-witneſs. A butcher in the neighbourhood where I reſided was detected by the examining officer of being guilty of this crime, and without any other form of trial than the order of the officer, was immediately nailed by one of his ears to the poſt of his own door, his noſe pierced, and one end of a wire about ſix inches long ſaſtened to it; at the other end of which a piece of his ſinking meat was fixed. In this ſituation he was obliged to continue near four hours."

The relations or deſcendants of Mahomet, called in Arabic, ſheriff or noble, and by the Turks emir or prince, have the privilege of being exempt from appearing before any judge but their own chief, who is himſelf a relation of Mahomet, and is called neckhel-ſheraſh. They are ſo much eſteemed, that though any one of the military bodies will puniſh them if guilty of any miſdemeanor, yet they ſill take off their green turban out of reſpect to their character, and then ſubject them to equal puniſhment with others; and the like ceremonies are uſed when they are puniſhed by their own magiſtrate.

Although juſtice is in ſome caſes adminiſtered by the baſſa, his beys, and the military officers, yet they all pay little regard themſelves to the laws of equity. The military officers in particular enrich themſelves by various oppreſſions of the people, eſpecially of the richer ſort, whom they either artfully enliſt, or pretend to have enliſted, under ſome of their bodies; by which they ſeeze them while alive, and ſeize on the beſt part of their effects after they are dead. The baſſa connives at all theſe abuſes, either as being a ſharer in the ſpoils, or out of fear of diſobliging ſuch a powerful body, by diſcountenancing or ſuppreſſing them. The immense riches of the grand ſeignior, ſays a celebrated writer, may be eaſily collected, as he is abſolute lord of all the lands in his dominions; and all the riches center in him, notwithstanding the bad government; for the little officers oppreſs the people, the great officers ſqueeze them; the baſſa, all the people under him; himſelf becomes a prey to the great people of the Porte; and the grand ſeignior at laſt ſeizes the riches of the great officers about him.

Theſe arbitrary proceedings of the military are exerciſed more or leſs all over the kingdom, eſpecially among the Arabian ſheiks, from whom they extort the moſt exorbitant contributions, under the ſpecious name of tribute for protecting them. The janizaries are ſo bent upon this point, that they keep an exact roll of all the various eſtates, trades and occupations in the kingdom; of all the rich and poor; of the different ways by which they have extorted any ſums from them; and are ever conſidering new ones to effect their oppreſſive purpoſe.

The Europeans, and other trading nations, partake of theſe cruel extortions: the janizaries are never at a loſs for a pretence to quarrel with them, ſometimes about their dreſs, at others about their behaviour, as not paying a proper reſpect, or for admitting ſome of their Mahometan women into their quarters by night. Under ſuch pretences, whether real or falſe, they extort money, for there is no other method of avoiding their reſentment than by a quick ſubmiſſion, and ſome anſwerable atonement, as ſpeedy as valuable, according to one of their favourite adages, that "the egg of to-day is preferable to the chicken of to-morrow." But, of all nations, that of the Jews is moſt hated, deſpised and oppreſſed by this tyrannic government; under which they are dwindled to a very inconfiderable number, except at Cairo, and reduced to the loweſt poverty; though they were once very numerous, rich, and entrusted with ſome of the moſt important poſts of the ſtate.

The inhabitants of the upper parts of the kingdom are ſtill more wretched, as they are not only equally oppreſſed by their rapacious governors, but frequently expoſed to the inroads and dreadful ravages of the Arabian ſheiks, who take all opportunities of plundering the poor villagers

by

by way of reprisal for the hardships they suffer from their petty tyrants.

From the tyranny thus exercised by one degree of people over another, the government of Egypt may be said to be at least equally oppressive with that under the direction of the most despotic prince. The rich plunder the poor, and the latter, in defence of themselves, make reprisals wherever they are to be met with. Thus insurrections frequently happen, the consequences of which are not only the loss of property, but of lives; for the poorer sort, when urged by necessity, become desperate, and wreak their vengeance on those that have oppressed them.

“ Tempt not the brave and needy to despair ;
 “ For though your violence should leave them
 bare,
 “ Of gold and silver, swords and darts remain,
 “ And will revenge the wrongs which they sustain :
 “ The plundered still have arms.”

S E C T. VIII.

Of the religion of the Egyptians.

BEfore we describe the present state of religion in Egypt, it may not be improper to give some account of that used by the ancient Egyptians, who were gross idolaters, and worshipped the most fabulous deities.

The Egyptians are said to have been the first who erected idolatrous altars, images and temples, and the first inventors of festivals, ceremonies, and transactions with the gods by the mediation of others, and to have first given names to the twelve gods. They had a great many deities of different ranks and orders. Those who were chiefly honoured were Osiris and Isis, by which it is most probable they originally meant the sun and moon, whose influences governed and preserved the world. The name Osiris in the Egyptian tongue, signified *many-eyed*, an epithet very proper for the sun; and Isis signified *antient*. These two planets are considered by them as the great causes of nutrition and generation, and as it were the sources from whence the other parts of nature, which also they looked upon as gods, and to which they gave distinct names, were derived. These were Jupiter, or Spirit, the *vis vivifica* of living creatures; Vulcan, or Fire; Ceres, or the Earth; Oceanus (by which they meant their Nile) or Moisture; and Neith (Mineiva) or Air. They had also terrestrial and mortal deities, which had, they thought, merited the honours paid them by the benefits they conferred on man in their life-time, several of them having been good kings of Egypt. Some of these bore the same names with the celestial gods, and others had proper names of their own. Such were the Sun, Cronus, or Saturn, Rhea, Jupiter (called by them Ammon) Juno, Vesta, Hermes or Mercury, Orus, Venus, Ian, Arueris, Nephthys, Harpocrates, and others.

Besides these gods, the Egyptians worshipped a great number of beasts; as, the ox, the dog, the wolf, the hawk, the crocodile, the ibis, the cat, &c. Many of these animals were the objects only of the superstition of some particular cities; and whilst the inhabitants of one part worshipped a particular species of them as gods, their neighbours held the same in abomination. This was the source of the continual wars carried on between one city and another; and this was owing to the false policy of one of their kings, who, to deprive them of the opportunity and means of conspiring against the state, endeavoured to amuse them by engaging them in religious contests.

The inhabitants of every city had a peculiar zeal for their gods. “ Among us, says Cicero, it is very common to see temples robbed and statues carried off; but it was never known that any person in Egypt ever abused a crocodile, an ibis, or a cat, for its inhabitants would have suffered the most extreme torments, rather than have been guilty of such sacrilege.” It was death for any person to kill one of these animals intentionally; and even a punishment was decreed against him who should have killed one of them even by accident. Diodorus Siculus relates an incident to which he was eye-witness during his stay in Egypt. “ A Roman, says he, had inadvertently, and without design, killed a cat; the exasperated populace ran to his house; and neither the authority of the king, who immediately detached a body of

his guards, nor the terror of the Roman name, could rescue the unfortunate criminal. And such was the reverence the Egyptians had for these animals, that in an extreme famine, they chose rather to eat one another, than feed upon these imagined deities.”

But of all the animals which the Egyptians held sacred, that most revered was the bull, by which they represented Osiris. There were two of this kind kept, the one at Memphis, called Apis, and the other at Heliopolis, called Mnevis. This last was black, and the honours paid to him were inferior to those due to Apis.

The extravagant worship which the Egyptians paid to the bull at Memphis and Heliopolis, the goat at Mendes, the lion at Leontopolis, and the crocodile at the lake Mæris, almost exceeds belief. They were kept in consecrated enclosures, and well attended by men of high rank, who at a great expence provided victuals for them, which consisted of the greatest dainties, such as the finest flour boiled in milk, cakes of several sorts made with honey, and the flesh of geese boiled or roasted. Those that fed on raw meat were supplied with several sorts of birds. They were washed in hot baths, anointed with the most precious ointments, and perfumed with the most odoriferous scents. They lay on the richest carpets and other costly furniture; and that they might want nothing to make their lives as happy as possible, they had the most beautiful females of their several kinds provided for them, to which they gave title of their concubines, bestowing extravagant attendance and expence upon them.

The crocodile to whom they paid adoration was trained up to be tame and familiar for the purpose; he had his ears adorned with strings of jewels and gold, and his fore-feet were ornamented with golden chains. He was fed with consecrated provisions at the public charge, and when strangers went to see him, which often happened out of curiosity, they also carried presents of cake, dressed meat, and wine, or a drink made with honey, which was offered him by the priests, one opening his mouth, and the other feeding him. When he died, his body was embalmed and buried in a sacred coffin at Arsinoe.

The Egyptians often laid out more money than they were worth in the funerals of these animals. Thus, in the beginning of the reign of Ptolemy the son of Lagus, the bull Apis dying of old age, the funeral pomp, besides the ordinary expences, amounted to upwards of 50,000 French crowns. After the last honours had been paid to the deceased deity, the next care was to provide him a successor and all Egypt was sought through for that purpose. He was known by certain signs that distinguished him from all other animals of that species; upon his forehead was to be a white spot, in form of a crescent; on his back the figure of an eagle, and upon his tongue that of a beetle. As soon as he was found, mourning gave place to joy; and nothing was heard in all parts of Egypt but festivity and rejoicings. The new god was brought to Memphis to take possession of his dignity, and there installed with a great number of ceremonies.

Besides the worship of animals, the Egyptians carried their superstitious folly to such lengths, as even to ascribe a divinity to the pulse and roots of their gardens, for which they are thus reproached by an antient satirical poet.

“ Who has not heard where Egypt's realms are nam'd,
 “ What monster gods her frantic sons have fram'd;
 “ Here Ibis god's with well-grown serpents, there
 “ The crocodile commands religious fear:
 “ Where Memnon's statue magic strings inspire
 “ With vocal sounds that emulate the lyre;
 “ And Thebes, such, Fate, are thy disastrous turns!
 “ Now prostrate o'er her pompous ruins mourn,
 “ A monkey-god, prodigious to be told!
 “ Strikes the beholder's eye with burnish'd gold;
 “ To godship here, blue Triton's scaly herd,
 “ The river progeny is there prefer'd:
 “ Thro' towns, Diana's power neglected lies:
 “ Where to her dogs aspiring temples rise:
 “ And should you seek or onions eat, no time
 “ Would expiate the sacrilegious crime:
 “ Religious notions sure, and blest abodes,
 “ Where ev'ry orchard is o'er-run with gods.”

Such

Such reverence did the Egyptians pay also to cats and dogs, that when one of the former died, all the family shaved their eye-brows; and if one of the latter, their whole body. In case of fire there was great lamentation on account of their cats, which they took greater care, if they could, to preserve, than their houses.

It would be needless to enumerate all the animals worshipped by the antient Egyptians; but at the same time a piece of remissness not to take notice of Herodotus's account of the phoenix, which fable of theirs has given rise to whatever has been since related of that imaginary bird. He tells us, the phoenix was one of the sacred birds, which himself had never seen but in effigy, for he appeared in Egypt but once in 300 years, immediately after the death of his father, as those of Heliopolis affirmed. Their painters represented him with a plumage of crimson and gold, and of the shape and size of an eagle. They pretended he came from Arabia, bringing the body of his father embalmed, which he buried in the temple of the sun. And this they said he performed thus: first, he moulded as much myrrh as he could carry into the shape of an egg; and having tried its weight, hollowed the egg, and put his father into it: he then stopped up the aperture again with myrrh, in such proportion, that the weight of the whole might equal that of the egg before the body was put in, and then carried it to Heliopolis.

The antient Egyptians also offered human sacrifices to their gods. As red oxen were allowed to be sacrificed, because of their resemblance to Typhon, who was said to be red-haired, so men of that complexion were slain in former times at the tomb of Osiris; but few of the Egyptians having red hair, strangers were the usual victims. Men were also in old times sacrificed at Heliopolis to Juno or Lucina. Three a-day were sacrificed at a certain season in the dog-days, being burnt alive, and their ashes scattered abroad. But this barbarous custom was abolished by Amosis, who ordered that so many images of wax should be offered in their stead.

Several reasons have been given for the worship paid to animals by the Egyptians. The first is drawn from the fabulous history. It is pretended that the gods, in a rebellion made against them by men, fled into Egypt, and there concealed themselves under the forms of different animals; and that this gave birth to the worship which was afterwards paid to these animals. The second is taken from the benefits which these several animals procure to mankind: oxen by their labour, sheep by their wool and milk, dogs by their service in hunting and guarding houses, whence the god Anubis was represented with a dog's head. The ibis (a bird very much resembling a stork) was worshipped because he put to flight the winged serpents, with which Egypt would have otherwise been grievously infested, the crocodile was worshipped because he defended Egypt from the incursions of the wild Arabs, by preventing their crossing the Nile, and the ichneumon was adored because he prevented the too great increase of crocodiles, which might have proved destructive to Egypt.

Since the establishment of Christianity, philosophers have asserted other means for the worship which the Egyptians paid to animals; and declared, that it was not offered to the animals themselves, but to the gods of whom they were symbols. Plutarch, in his treatise, where he examines professedly the pretensions of Isis and Osiris, says thus: philosophers honour the image of God wherever they find it, even in inanimate beings, and consequently more in those which have life. We are, therefore, to approve, not the worship of these animals, but those who, by their means, ascend to the deity; they are to be considered as so many mirrors which nature holds forth, and in which the Supreme Being displays himself in a wonderful manner, or as so many instruments which he makes use of to manifest outwardly his incomprehensible wisdom. Should men, therefore, for the embellishment of statues, amass together all the gold and precious stones in the world, the worship must not be referred to the statues; for the deity does not exist in colours artfully disposed, nor in frail matter destitute of sense and motion.

Plutarch says also, in the same treatise, that as the sun and moon, heaven, earth, and the sea, are common to all men, but have different names according to the difference

of nations and languages; in like manner, though there is but one deity, and one providence that governs the universe, and which has several subaltern ministers under it, men give to this deity, which is the same, different names; and pay it different honours, according to the laws and customs of every country.

Having thus premised the religious worship of the antient Egyptians, we shall now take notice of that practiced by the modern ones.

The present established religion in Egypt is that of Mahometanism, which is here exercised in all respects the same as in Turkey, except that they are not quite so strict in observing it in the former as they are in the latter.

Those who have the care of the mosques are called sheiks, which signifies head or chief; but the superiors of the religious government are a mufti, who is the principal, and the doctors of the law; and these are the judges in all causes of a spiritual nature.

The number of sheiks to each mosque is fixed in proportion to its size and revenues. One is superior over the rest, under whom there are hogis, or readers, and those who summon the people to prayers. In small mosques the sheik does all himself: he opens the mosque, calls the people to their devotion, and begins the performance of religious duties at the head of the congregation, who stand in great order, and make all their motions together.

By the most antient and authentic records, it appears that Christianity was first planted in Egypt by St. Mark, who was the first bishop of Alexandria, then the metropolis of the kingdom. The jurisdiction of these prelates were settled by the council of Nice over all the churches of the diocese of Egypt, which included Lybia, Pentapolis, and Egypt properly so called; and afterwards the Ethiopian, or Abyssine churches, became subject to this patriarch.

The first emperor that issued orders to persecute the Christians was Nero, and that persecution extended to Egypt, where many Christians were destroyed. Domitian issued out orders against the Christians, which Nerva revoked. In the time of Severus, a persecution against the Christians went through all the Roman provinces; but it was more cruel at Alexandria than any where else; and many Christians of the first rank in Egypt suffered martyrdom, particularly St. Felicia and St. Perpetua, two female martyrs.

Churches were established in Egypt in the first century; and in the third, more than one half of the Roman empire became Christians. There were many churches in all the cities, which were governed by bishops, priests, and deacons. Of these churches, some were more eminent, and the bishops of them had more authority than others. That of Rome, founded by St. Peter and St. Paul, was the first: those of Alexandria and Antioch held the second and third rank; and that of Jerusalem was respected, because it gave birth to Christianity; but all these churches were linked together in the same communion.

The patriarchs that succeeded St. Mark in the five first centuries were as follow:

The names of the bishops of Alexandria.	The beginning of their pontificate.	The length of their pontificate.
Anianus,	62	23
Avilius,	84	13
Cerdon,	97	11
Primus,	109	12
Justus,	119	11
Eumenes,	130	13
Marcian,	143	10
Celadion,	153	14
Agrippa,	167	12
Julian,	179	10
Demetrius,	189	43
Heraclus,	232	16
Dionysius,	248	17
Maximus,	265	16
Theonas,	281	19
Peter,	300	11 He suffered martyrdom.
Achillas,	311	4
Alexander,	315	

5 X

St.

The names of the bishops of Alexandria.	The beginning of their pontificate.	The length of their pontificate.
St. Athanasius	326	46
Piflus,	}	These three succeeded at the different times Athanasius was deposed.
Gregory,		
Georgius,		
Peter II.	373	8
Lucius,		
Timotheus,	381	4
Theophilus,	385	27
Saint Cyril,	412	32
Diofcorus,	444	7 Banished.
Proterius,	454	6 Put to death by the Alexandrians.
Timotheus I.	457	Banished.
Timotheus II	460	
John Talaia,	482	
Peter Mongus		

The succession of the patriarchs of Alexandria which followed is not known, and would be of little use in history, as the Barbarians were then in possession of Egypt.

During the persecutions under the Roman emperors, many of the Christians of Egypt retired to Copts, and the places about it, from which it is said they obtained the name of Copts. The Turks still call them by this name. As the Copts practise circumcision, the Christians of other countries, by way of contempt, give them the nick-name of Kufs, or Girdlers, meaning thereby, "that they are Christians only from the girdle upwards," but carry the fear of Judas's below it; for either from a spirit of opposition, or in imitation of their neighbours the Abyssinians, they have adopted that and many other Jewish rites.

The Copti monks, who are dispersed all over the Upper Egypt in poor wretched convents, have also adopted so much of the ascetic life of the old Jewish hermits, that they are looked upon as their spiritual offspring, and particularly imitate them in their long fasts, singing, prayers, and many extravagant severities. Their churches, cells, gardens, utensils, and dress, are as poor and mean as their diet; and, from their ascetic way of life, they contract a morosity of temper, which, joined to their tenaciousness and ignorance, render them totally unfit for any other conversation than that which tends to a monastic life.

The ceremonies of the Copti church are much the same as those of the Greek church: their liturgies are in the ancient Coptic language, which is the Egyptian, though much corrupted, especially by the Greek language, that was introduced among them during the time of the Ptolemies, when they took not only several of their letters, that might be something different in their manner of pronunciation, but likewise adopted many of their words. It is reasonable to suppose that the Arabic language took place of it when the Arabs conquered this country; so that now the Coptic is no more a living language, nor is it understood properly, except by a few of their priests.

The Copti churches are always covered with matting; and when these people go to their devotion, before they enter the church they take off their slippers, and when they come into it, they prostrate themselves and kiss the pavement. The patriarch makes a short discourse to the priests once a year; and the latter read legends from the pulpit on great festivals, but never preach. They keep the Sunday very strictly, and, taking in Wednesdays and Fridays, fast seven months in the year. Their abstinence chiefly consists in not eating eggs, milk, butter, oil, and such things as are at other times commonly used.

It is said, that the chrism, or holy oil, which they call the micron, is consecrated but once in 30 years by the patriarch; and that a whole day is spent in that ceremony, in the course of which they chant the Old and New Testament all over. It is possible this may be done, but the means of effecting it must certainly be by different acts of them taking different parts.

* An excellent writer says, "But if, as has been supposed by some, the Egyptians by years did not mean the

In their ceremony of baptism, they dip the child three times into the water, then confirm it, and give it the sacrament, that is, the wine; the priest dipping the end of his finger in it, and putting it to the child's mouth; which is done after they have administered the sacrament, for they do not keep the consecrated mysteries.

They give absolution as they do in the Greek church, and also anoint all the people present, that the evil spirit may not go into them. The priests are obliged to say an office every day, as long as that of the Roman breviary; only it is every day the same, which they get by rote. The deacons have a shorter form, but the bishops is longer, and the patriarch's still longer. They administer the sacrament on Sundays and holidays, which latter are numerous; and also on Wednesdays and Fridays, and every day in Lent. The priests prepare for it by going into the church the evening before at sun-set, and continuing there till the ceremony is over: they spend the night mostly in singing psalms, and some of the laity shut themselves up with them. They abstain from blood and things strangled; they pray for the dead; but have a notion that the soul goes to heaven in 40 days; and yet they pray for them afterwards.

The Copts in general are very irreverent and careless in their devotions. The night before Sunday and festivals they spend in churches, and the holy day in sauntering about from one place to another. They seem to think that their whole religion consists in repeating their long services, though without the least devotion, and in strictly observing their numerous fasts. They are in general exceeding ignorant, both priests and people; and if we except the convents of St. Paul and St. Anthony, and one at Esne, the rest are inhabited only by one or two priests. The patriarch must be a man that has never been married, and is always taken out of one of the above convents.

The Alexandrian metropolitan is said to have no less than 140 bishoprics in Egypt, Syria, Nubia, and other parts that are subject to his patriarchate; besides the abuna, or bishop of the Abyssinians, who is nominated and consecrated by him. The bishops elect the patriarch, who is confirmed by the principal Copti, because they must advance the money for the firman, or patent, which is afterwards paid out of the patriarchal revenues. He is installed at the east end of the church of St. Macarius in Cairo, where he is elected, and afterwards in the choir of St. Mark in Alexandria. He is generally chosen by the majority of voices; but if the number appear equal, they vote in a more solemn manner, by writing their names, and putting them on the altar.

We must not quit this section, without taking notice of the dervises, who are a very particular sort of people, and may be reckoned of two or three kinds. Those that are in convents are in a manner a religious order, and live retired; though some of these travel with credit, and return to their convents. Some who take on them this character live with their families, and follow their trades; these also appear to be a good kind of people; but there is a third sort that travel about the country and beg, or rather oblige every body to give. They all wear an octagonal badge of white alabaster, with a greenish cast, before on their girdles, and they have a high stiff cap without any kind of ornament. The turcomen wear the same, a little more pointed, but with a white sash about it. There are few of these people in Egypt, except those who live in convents, and these are chiefly situated within a small distance of Cairo.

SECTION IX.

The History of Egypt.

IT is certain that the Egyptians are a very ancient people, though not near so ancient as they would represent themselves, when they give us a catalogue of their princes, some of whom according to their fictitious account reigned several thousand years before the creation.*

It is however evident that this country was very early planted, but the history of its ancient state is so much en-

veloped

periodical revolution of the sun, but only of the moon, their chronology in that case might be confident enough with the Scripture

veloped in obscurity, or disguised by fables, that it cannot in the least be depended on. The first king of Egypt of whom we can speak with any degree of authority was Menes or Mifraim, the son of Ifam, or Cham, who reigned in the year of the world 1816 and 2188 years before Christ. Concerning this prince, Herodotus says that the Egyptian priests informed him that "this Menes was the first king who reigned in the world; and that, before his time, all Egypt, except the country of Thebes, was one moras. That he diverted the course of the Nile, by drying up that part of it, which had passed by the foot of the sandy mountain towards Lybia; and caused the waters to run from a certain angle through the hills by a new channel: after which, he built the city of Memphis, within the ancient bed of the river; caused a lake to be made without the walls from the river; and founded the magnificent temple of Vulcan. Menes instituted the worship of the gods, and the ceremonies of the sacrifices.

Herodotus then tells us that the same priests read to him the names of 330 sovereigns who reigned after Menes, eighteen of whom were Ethiopians, one a woman, and the remainder Egyptians. Diodorus Siculus makes mention of several princes between Menes and Meris, for he says the Menefian family enjoyed the throne to the 52d descent, and that the whole of their reigns included the space of 1400 years. Hence Busris the first was the 53d monarch from Menes, and he was succeeded by eight kings of his line, the last of whom, who was likewise named Busris, was the founder of the city of Thebes, which he made the royal residence.

Osymandyas is supposed to have succeeded the above monarch, though the fact is controverted by some historians. The Bactrians having revolted in the reign of this prince, he raised an army of 400,000 foot, and 20,000 horse, and with this prodigious force reduced them again to obedience. The descendants of Osymandyas reigned after him to the eighth generation; and the last monarch of that line, whose name was Uchoreus, rebuilt and fortified Memphis, to which city he removed the regal seat from Thebes.

Safychis is considered as a great legislator, and the queen Nitocris, who succeeded him, founded the third great pyramid.

After the death of Nitocris comes the race of shepherd kings; for the shepherds, who were Arabians, conquered the greatest part of Lower Egypt, with the city of Memphis its capital. But Upper Egypt still remained unconquered, and Thebes existed a kingdom till the reign of Sesostris. The first of the shepherd kings was named Salatis, and this monarch was succeeded by five others called Beon, Aphaenas, Apophis, Janar and Aflis, whose reigns included the space of 259 years.

Thetmothis, king of Upper Egypt, having raised a prodigious army, drove these shepherd kings and their subjects from Lower Egypt, and obliged them to retire into Palestine. This happened 1825 years before Christ, and in the year of the world 2179, from which time nothing remarkable occurs in the Egyptian history till the year of the world 2276, which was the time when Joseph was brought a slave into Egypt.

The history then becomes uninteresting again, till the year of the world 2427, when Ramafes Miamun, one of the Pharaohs of the sacred writings, reigned over the country, and was particularly oppressive to the Israelites. This prince had a very long reign, and was succeeded on the throne by his son Amenophis, in the year of the world 2494. This Amenophis was the Pharaoh under whose reign the Israelites departed out of Egypt, and who was himself drowned in the Red-Sea.

Moris, or Myris, was the prince that dug the celebrated lake that goes by his name to this day, and erected a noble portico on the north side of Vulcan's temple at Memphis. This monarch was succeeded by the celebrated Sesostris, who began his reign in the year of the world 2513, or 1491 years before Christ.

Sesostris was one of the greatest heroes and conquerors

of antiquity, and his reign is deemed one of the most extraordinary periods of the Egyptian annals. His father formed a design of making him a hero, even from his birth, and laid a plan to bring him up to all the hardihoods of body, fortitude of mind, and military knowledge, requisite to form the character of a great conqueror. His plan was as follows: he ordered all the male children in Egypt, born on the same day with his son, to be brought to court, where they were educated with the young prince, and inured to laborious exercises, in order to qualify themselves for a military life, and at the same time proper care was taken to adorn their minds with all kind of suitable knowledge, so that they were at once formed to command and to execute.

When Sesostris was arrived to a proper age, his father sent him, and those who were educated with him, at the head of a considerable army, against the Arabians, whom they subdued. This was the introductory campaign of the young Sesostris, and his juvenile companions who had been educated with him, in order to give as officers under him, and who were 1200 in number. The king then ordered Sesostris and his army to march against the Lybians, whom they subdued, as they had done the Arabians. On his return from the Lybian expedition, Sesostris mounted the Egyptian throne, his father having died during his absence.

Having a great thirst for glory, and being fond of a military life, Sesostris determined to extend his conquests still farther. But before he entered upon this design, or quitted his kingdom, he wisely provided for its security during his absence, by dividing Egypt into 36 nomes, or provinces, over each of which he placed a trusty governor, in whom he could confide, and made his brother, Armais, supreme regent of the whole. He then levied a vast army, consisting of 600,000 foot, 24,000 horse, and 27,000 armed chariots. With this force he first invaded Ethiopia, rendered it tributary, and obliged its inhabitants to furnish him annually with a stipulated quantity of gold, ebony, ivory, &c. Finding his land forces inadequate to the great plans he designed to execute, he was the first Egyptian king who turned his thoughts to the equipment of a navy. He accordingly, at a vast expence, fitted out two fleets, the one, consisting of 400 ships, was to act in the Arabian seas, and the other, which was of a similar force, was stationed in the Mediterranean. With the first of these fleets he entered the Red-Sea, subdued the coasts, conquered the islands, and then turning back, he proceeded with equal success to India. With his Mediterranean Squadron he conquered Cyprus, the sea-coast of Phoenicia, and several of the Cyclades.

On his return to Egypt, he assembled another numerous army, with which he landed on the continent, and conquered all the countries where he passed. He overran and subdued Asia with an amazing rapidity, entered India, subdued the countries beyond the Ganges, and advanced as far as the ocean. The Scythians, as far as the river Tanais, Armenia, and Cappadocia, were conquered. He left a colony in the ancient kingdom of Colchos, situated to the east of the Black Sea, where the Egyptian customs and manners have been ever since retained. Either the scarcity of provisions in Thrace stopped the progress of his conquests, and prevented his advancing farther in Europe; or his return was hastened by advice he received from the high-priest of Egypt of the revolt of his brother Armais. His empire extended from the Ganges to the Danube; and Herodotus saw in Asia Minor, from one sea to the other, monuments of his victories. It was his custom to let up pillars in every country he conquered, with this inscription: "Sesostris, king of kings, and lord of lords, subdued this country by the power of his sword."

On his return to Egypt with the spoils of the nations he had vanquished, he rewarded his officers and soldiers with the most profuse liberality. The ancient historians say that one circumstance respecting this conqueror is very remarkable, which is, that he never once thought of agriculture, is placed about the same time as in our histories; which could not possibly have been the case, had the world been as old as they suppose; for it cannot be conceived how men could live any time in a regular society without them."

2 like

like other heroes of preserving what he conquered, but contented himself with the glory of having subdued many nations. After having ravaged various countries, and made the world havoc up and down the world for the space of nine years, he seems to have confined himself within the limits of ancient Egypt, as no traces of this new empire are to be found, either under himself in the latter part of his reign, or under his immediate successors.

Sesoftris then expelled his brother Armais from Egypt, on account of his rebellion, when the latter retired into Greece; after which Sesoftris disbanded the Egyptian army, and applied his mind to works the most stupendously magnificent that the imagination can conceive, by which he hoped to immortalize his name, and contribute at once to his own reputation and the public good.*

Sesoftris might be deemed one of the most illustrious heroes of antiquity, had not his pacific virtues been eclipsed by a blind thirst of glory, and the brilliancy of his fame eclipsed by the clouds of vanity which induced him to forget his humanity. He treated the kings and chiefs of the nations he had vanquished with the most unmanly indignities, by ordering them to be chained to his cart, four abreast, instead of hortes. He was at length, however, restrained from this inhuman practice, by a just remark made to him by one of those unfortunate princes, who, in speaking concerning the vicissitudes of fortune, compared the instability of human greatness to the motion of the chariot wheels, by the rotation of which the same part is alternately above and then upon the ground.

After having reigned 33 years, Sesoftris, upon his demise, left the kingdom to his son Pheron, in the year of the world 2547, and 1457 years before Christ. This Pheron, or Sesoftris the second, as he is sometimes called, did not succeed to his father's glories, though he did to his territories. He built two magnificent obelisks in the temple of the sun at Heliopolis, each being 100 cubits in height, and eight in breadth, consisting of one stone only: there is nothing more recorded of his reign, but what is apparently fabulous.

From this period there is a chasm in the Egyptian history, supposed to have been owing to a state of anarchy and confusion, or an inter-regnum; so that we have nothing historically certain upon record, till the time of Proteus, or Cates, who reigned in the year of the world 2800, that is 1204 years before Christ. In the reign of this prince, Paris, the Trojan, was driven by a storm from the Ægean to the Egyptian seas, which compelled him to put into the port of Parichea, situated in the Canopian mouth of the Nile. Thonis, a tributary king, and the governor of that part, seized his person, secured his ships, and sent Paris himself to Proteus at Memphis. The king, understanding that he had stolen Helen, reproached him severely with his perfidious behaviour and breach of hospitality; and then seizing all the riches which he had brought with him from Greece, together with Helen, in order to restore both to the injured Menelaus, he commanded Paris and his attendants to quit his territories in three days, under pain of being treated as enemies. Homer was apprized of these circumstances, but thought proper to sink them in his *Iliad*, as incon-

sistent with his plan, and that he might have an opportunity of rendering his poem much more entertaining by the supposed presence of Helen at Troy. This is manifest from the *Iliad*; for describing the voyages of Paris, he shews, that after he had been drove through divers seas, he arrived at Sidon in Phœnicia:

There garments lay, in various colours wrought,
The work of Sidon's dames; from Sidon brought
By god-like Paris, when he plow'd the seas,
And high-born Helen waded home from Greece.

Iliad, B. VI.

And after having described the nepenthes or mirth-inspiring bowl, prepared by Helen, Homer adds,

These drugs, so friendly to the joys of life,
Bright Helen learn'd from Thone's imperial wife;
Who sway'd the scepter, where prolific Nile
With various simples cloths the fatten'd foil.

Pope's Homer's Odyssey, B. IV. v. 315.

Which verses sufficiently shew, that Homer was not ignorant of the arrival of Paris in Egypt.

Several circumstances related of this king Proteus have given rise to a variety of poetical fables among the ancients. In particular, Eustathius enumerates various opinions concerning Proteus: some understand Proteus allegorically to signify the first matter, which undergoes all changes: others make him an emblem of true friendship, which ought not to be settled till it has been tried in all shapes: and others again make Proteus a picture of a flatterer, who takes up all shapes, and suits himself to all forms, in compliance to the temper of the person whom he courts. Diodorus observes, that the Greeks imagined all these metamorphoses of Proteus to have been borrowed from the practices of the Egyptian kings, who were accustomed to wear the figures of lions, bulls, or dragons, in their diadems, as emblems of royalty; and sometimes that of trees, and such like, not so much for ornament as terror. Others take Proteus to be an enchanter; which kind of men always pretend to know events. This perhaps was the real foundation of the whole story concerning Proteus: the rest is the fiction and embellishment of the poet, who ascribes to his Proteus whatever the credulity of men ascribe to enchanters. Proteus had a magnificent temple erected to him at Memphis, and on his death left the crown to his son Rhempis.

Rhemphus or Rhampinitus is said, by Diodorus Siculus, to have been of an exceeding avaricious temper, and to have amassed so much wealth, as to be able to leave behind him 400,000 talents. Herodotus, however, speaks in milder terms of this monarch; he allows indeed he was fond of riches, but not to fo fond a degree, as he is represented by Diodorus. He tells us that Rhempis built the western portico to the temple of Vulcan, and erected two statues before it, each 25 cubits high, the one being dedicated to summer and the other to winter. He likewise erected a treasury for the purpose of depositing the immense riches he had collected together; and concerning the building of this edifice, Herodotus records the following singular story. The architect employed in this work, placed one of the stones in so

* An ingenious writer says, "His works may be considered as religious, military, and civil. As to the first, he erected an hundred magnificent temples, that is, one in each city, as for many monuments of gratitude to the tutelary gods of all the cities: and he took care to publish in the inscriptions of them, that these mighty works were completed without the assistance of any of his subjects; for he made it his glory to be tender of them, and to employ only captives in these monuments of his conquests. He was particularly studious of adorning the temple of Vulcan at Pelusium, in acknowledgment of the imaginary protection of that god, when his brother had a design of destroying him there. And he erected several statues at the entrance of this temple, in commemoration of his conquest of Ethiopia. His military designs were equally great and useful. To prevent the incursions of the Syrians and Arabians, he fortified the east side of Egypt with a wall, which ran from Pelusium though the desert to Heliopolis, 100 furlongs, or 17 miles and a half. From Memphis, as far as the sea, he cut a great number of canals on both sides the river, for the convenience of trade, and settling an easy correspondence between

such cities as were most distant from each other. Egypt was thereby also made inaccessible to the cavalry of its enemies, which before had harassed it by repeated incursions. Egypt herself, which had been hitherto famous for her horses and chariots, and was admirably well adapted for either, was now no longer the same place in those respects, and put on a new face. And his improvements in civil affairs were of the greatest utility; for he raised a great number of high banks, or moles, in every part of the kingdom, so which new cities were built, as a better security for men and beasts, during the inundations of the Nile. Beldar, according to Herodotus, he divided the lands equally among all the Egyptians, reserving to himself a certain rent; yet if the river diminished the lot of any man, the royal surveyors measured it, and ascertained the loss: from whence, the above author conjectures, geometry had its beginning, and was afterwards introduced among the Grecians; but astronomy, with the use of the gnomon, and the division of the day into twelve parts, they received from the Babylonians.

artful manner, that it might be taken out and put in again by one man only; it being his intention to have some share of the riches of the place. But about the time that the treasure was lodged in it, he was seized with a violent fit of sickness; and finding himself at the point of death, he sent for his two sons, declared to them the whole artifice, and gave them the most exact directions in the management of the business, which he foresaw would never be his fate to accomplish. The father died; and the young men, impatient to take advantage of the discovery, repaired soon after his death, to the treasury; and having, with great ease, removed the stone, carried off with them a considerable sum, repeating, every night, the same theft. Some time after, Rhamphinitus, going in to view his wealth, was surprized to find a visible diminution of his treasure; and the more, as his seal was whole on the door, the only part of the building which he thought could give entrance. The two brothers continued their night expletions, till the king, after two or three further surveys, was perfectly sensible, that, by some means or other, his wealth suffered a successive decrease. He then ordered snares to be laid all round the vessels which held his money. The two brothers failed not to come at night; but one of them, as he approached a vessel full of silver, was immediately taken in the snare. As he found it impossible to make his escape, he called to his brother, who stood without, and earnestly intreated him to come in, and cut off his head, that so he might save his own life, and prevent the discovery of their clandestine theft. The brother, consulting his own safety, and despairing of his, complied with his request; and putting the stone in its place again, took the head away with him. Early next morning, the king, going in to see the event of his project, was so surprized to find a man taken in the snare without a head, that he hastened out in the greatest confusion; from which he no sooner recovered, than he directed that the body should be hung on the outside of the wall, and exposed to public view; charging the guard, appointed to take care of it, to make a narrow inspection into the countenances of the spectators, and in whomsoever they perceived signs of sorrow and mourning, to bring such persons into his presence. The mother of the deceased, hearing that the body was exposed in this manner, distracted with grief, and upbraiding her surviving son, threatened, if he did not procure her his brother's body, and bring it home, to let the king know who had robbed his treasury. The young man did his utmost to bring her to some temper, by reasoning to her the impracticability of her request, but to no purpose. Finding her, therefore, unalterable in her resolution, he gratified her, in the end, by the following subtil invention: loading his asses with skins of wine, he drove them towards the place where the body hung up. Having reached the guard, he privately opened some of the skins; and, striking himself, in token of despair, as soon as the wine began to run out, he counterfeited the trouble and consternation of a person utterly undone: in the mean time, the soldiers upon duty strove to save as much of the liquor as they could for themselves; which he seeing, reviled them with the most bitter reproaches, for the pleasure they took in his misfortune, instead of offering to assist him: but they using him kindly, he pretended to be pacified, and leading his asses out of the way, feigned to be very busy in securing the remainder of his wine; in the mean time, the guards stood round him, and he, pretending to be pleased with their jokes and humour, at last consented to give them a skin of the wine; and they, in return for so great a favour, pressed him to stay, and take part of it with them: he complied, and when the skin was emptied, he gave them another; so that, by excessive drinking, the whole guard was overcome, and fell into a deep sleep: then watching his opportunity, in the dead of the night, he took down the body, laid it across an ass, and, having the right cheek of each of the soldiers, by way of derision, carried it home to his mother. The news of this was matter of new wonder to the king, who, to find out the person that had done it, bestowed him of the following expedient: he ordered his daughter to give her company, in a certain apartment of the palace, to all comers promiscuously; but under this restriction, that she should previously extort from each of them a confession of the most

ingenious action he had ever managed, and the most wicked crime he had ever committed. The daughter punctually complied with her father's instructions; which the young man being apprised of, he resolved to perplex the king a little farther. With this view, he got the arm of a dead body, yet fresh, and, taking it under his cloak, went to the king's daughter: she examined him, in the same form, and to the same purpose, as she had done the rest who had been with her before him; when he frankly confessed, that the most abominable and wicked action of his life was the cutting off his brother's head, when ensnared in the treasury; and the most ingenious thing he had ever done, was the stealing the body from the guard that kept it. She then offered to lay hold of him; but he, holding out the dead arm to her, hastened out, while she grasped it; and, by the favour of the night, made his escape. Rhemphis's rage being now converted into an admiration of the boldness and ingenuity of the man, he caused it to be proclaimed in every city, that if the person, whoever he was, would discover himself, he should not only be pardoned, but rewarded. The young man, confiding in this, went straightway to the palace, and having made himself known, the king gave him his daughter in marriage, accounting him far superior in wisdom to any man then living upon earth.

Seven kings succeeded Rhemphis, but nothing remarkable is recorded of any of them, except Nilus, who ordered a great number of canals to be dug all over the country, and did his utmost endeavours to render the Nile as universally serviceable as possible; whence that river, which had been called hitherto Egyptus, changed its appellation; and from this king, Nilus received the name of Nile.

Cheops followed these seven kings; he was a great tyrant, built the largest of the three great pyramids, (his daughter soon after building a small pyramid near that erected by her father) and reigned 50 years. He was succeeded by his brother

Cephrenes, or Chabrejis. This prince reigned 56 years, was as great a tyrant as the former, and likewise erected a pyramid.

Egypt had been thus afflicted with tyrants for 106 years, when Macherinus, the son of Cephrenes, mounted the throne, and acted quite upon different principles from his father and uncle, being upon the whole a mild and merciful prince.

Astydis succeeded this prince, and erected the eastern portico of the temple of Vulcan, with a magnificence that eclipsed the former porticoes. After his death, Anyfis, who was blind, mounted the throne; and in his reign Sabbaco, king of Ethiopia, invaded Egypt with a powerful army, drove Anyfis to the seas, and seized the kingdom. Sabbaco made great improvements in Egypt, and after having reigned 50 years over that country, evacuated it, when Anyfis returned, and in an extreme old age became repossessed of his kingdom.

On his death, he was succeeded by Sethon, who was both king and a priest of Vulcan. It was in the reign of this prince that Sennacherib, king of Assyria, invaded Egypt, and committed great depredations, till his whole army, according to the sacred writings, was slain by the destroying angel.

Tharaca succeeded Sethon, and reigned 18 years; after whose death the Egyptians divided their whole country into 12 districts, and elected a king to reign over each division. These 12 kings contracted the strongest alliances by mutual intermarriages, and reciprocally covenanted to continue in perpetual amity, without invading the particular territories belonging to each other. This duodecimate, or government of 12 kings, however, lasted only 15 years; for Pflammatichus, who ruled near the sea coast, having grown opulent by commerce, and contracted several alliances with foreign powers, at length became so formidable, that, with the assistance of the Carians and Ionians, he conquered the other 11 kings, and reduced the whole country beneath his sway. Pflammatichus was a great king, and reigned with much wisdom and magnificence; he was, however, guilty of one great political error, which was heaping too many favours not only on the Ionians and Carians, but on the Greeks in general, out of gratitude for the assistance they had given him in subduing the 11 allied kings; which so much irritated his subjects, that 200,000

of them revolted, and made a settlement in Ethiopia, under the protection of the king of that country.

To repair the loss which the country sustained by so great an emigration, Psammaticus applied himself to the encouragement of commerce, and opened his ports to all strangers; and at the same time entered into new, or renewed his old alliances with the Athenians, and other Greek nations. He likewise added a portico to the temple of Vulcan, and built a spacious edifice on the front of it. He reigned 54 years, 29 of which he consumed in the siege of Azotus, in Syria, before he could reduce that great city; this having been the longest siege commemorated in history.

Necus succeeded his father Psammaticus in the year of the world 3388, and 616 years before Christ. This monarch in scripture is called Pharaoh Nechoch. He began a canal of communication between the Nile and the Red Sea, which Darius the Persian afterwards finished. He built a fleet of galleys in the north sea and another in the Arabian gulf at the mouth of the Red Sea; after which he got some of the expertest seamen in the Phœnician service, and sent them out by the Red Sea, through the straits of Babelmandel, to discover the coasts of Africa, where in three years time they sailed round the continent of Africa, passed the straits of Gibraltar, and returned home by the way of the Mediterranean sea. Herodotus says, that this king fought a battle against the Syrians in the plains of Megdolus, where he obtained the victory, and took the great city of Cadytis. Josephus says that Necus made war upon the Mædes and Babylonians, who had dissolved the Assyrian empire, and became so formidable thereupon, as raised the jealousy of all their neighbours; and therefore, to put a stop to their growing greatness, Necus marched with a great army towards the Euphrates, to make war upon them, in the 31st year of Josiah king of Judah. But the scripture expressly says, "Pharaoh Necho king of Egypt went up against the king of Assyria to the river Euphrates; and king Josiah went against him, and he slew him at Megiddo." This Valley of Megiddo in the scripture, is the same as the plains of Magdolus in Herodotus; and the whole is related thus by dean Prideaux: On Necus's taking his way through Judea, Josiah resolved to impede his march, and posted himself in the valley of Megiddo, to stop his passage: whereon Necus sent ambassadors to him, to let him know that he had no design upon him; that the war he was engaged in was against others; and therefore advised him not to meddle with him, lest it should turn to his hurt. But Josiah not hearkening thereto, it came to a battle between them, wherein Josiah was not only overthrown, but also unfortunately received a wound, of which, on his return to Jerusalem, he died.

Necus, animated by this victory, continued his march, and advanced towards the Euphrates, where he defeated the Babylonians, and took Charchemish, a great city in those parts, where he left a good garrison, and after three months returned again towards Egypt: but hearing in his way, that Jehoahaz, the son of Josiah, had taken upon him to be king of Judah without his consent, he sent for him to Riblah in Syria, and on his arrival caused him to be put in chains, and sent him prisoner into Egypt, where he died. Necus, then proceeding on his way, came to Jerusalem, where he made Jehoiaquin, another of the sons of Josiah, king instead of his brother, and put the land to an annual tribute of an hundred talents of silver, and a talent of gold; after which, he returned with great triumph into his own kingdom.

Necus died after a reign of sixteen years, and was succeeded by his son Psammis, who reigned only six years, and left the kingdom to his son Apries.

Apries, in the sacred writings, is called Pharaoh Hophra; he reigned with great prosperity, took Sidon, and reduced all Phœnicia and Palestine; after which he concluded an alliance with Zedekiah, king of Judah (Ezek. xxvii. 15.) declared himself the protector of Israel, and promised to deliver it from the tyranny of Nebuchadnezzar, who soon after destroyed Jerusalem, and carried away Zedekiah captive to Babylon (Jer. xxxvii.). Soon after, the judgments decreed by the prophets of God against Apries began to operate, for that prince having sent an army against the Cyrenians, it was defeated, and the greatest part of the men slain. But the overthrow was not the only misfortune, for the Egyptians con-

ceived, by the imprudent conduct of Apries in the whole affair, that he had intended this army should perish. Fearing therefore that he should devote more of them to destruction, they revolted in great numbers, and put him to defiance. In this dilemma Apries dispatched Amasis, an officer of his court, to appease the insurgents, and bring them back to a sense of their duty. But while Amasis was speaking to them, they put on his head the ensigns of royalty, and declared him their king. Amasis accepted the dignity, and joined the revoltors, which enraged Apries, that he sent Paterbemis, another of his officers, to apprehend Amasis. Paterbemis not being able to effect the business, on his return had his ears and nose cut off by the king's orders. The wrong and indignity offered to a person of his character and worth, so enraged the rest of the Egyptians, that the revolt became almost general: whereupon Apries was forced to fly, and made his escape into the Upper Egypt, where he maintained himself for some years, while Amasis held all the rest. The king of Babylon took advantage of these intestine divisions, and subdued Egypt from Migdol to Syene: that is, from one end of the kingdom to the other. He made a miserable ravage and desolation wherever he came; killed a great number of the inhabitants; and made such dreadful havoc in the country, that the damage could not be repaired in 40 years. (Ezek. xxix.) Nebuchadnezzar having loaded his army with spoils, and conquered the whole kingdom, came to an accommodation with Amasis, whom he left as his viceroy, and returned to Babylon.

Nebuchadnezzar having left Egypt, Apries forsook his hiding place, and hiring an army of Carians, Ionians, &c. marched against Amasis, and gave him battle near the city of Memphis. Being however vanquished and taken prisoner, he was carried to the city of Sais, and there strangled in his own palace; whereby the prophecies of Ezekiel and Jeremiah were fulfilled. (Jeremiah xliii. xlv. xlv.—Ezekiel xxxix. xxx. xxxi.)

Concerning this king Apries, it is observed by Herodotus, that he was of that pride and high conceit of himself, as to vaunt that it was not in the power of God himself to dispossess him of his kingdom. For the first 20 years of his reign he had enjoyed as prosperous a fortune as most of his predecessors; having had many successes against the Cypriots, Zidonians, Philistines, and other nations; but after he took on himself, Caligula-like, to be thought as a God, he fell from his former state, and made this miserable end. After his death, Amasis, without any farther opposition, became possessed of the whole kingdom of Egypt; which happened in the 19th year after the destruction of Jerusalem.

Amasis, who became sole monarch of Egypt in the year of the world 3435, and 565 years before Christ, was a native of Sinph, in the province of Sais; he was a worthy king, and an excellent legislator. Egypt, in his time, was happy in the fecundity of the Nile, and is said to have contained 20,000 populous cities, towns, and villages. To maintain good order in the midst of such a multitude, Amasis made a law, whereby every Egyptian was obliged once a year to inform the governor of the province by what means he maintained himself; the omission of giving such information being punished with death.

Among other public works he built an admirable portico before the temple of Minerva at Sais, and erected a colossus before the temple of Vulcan at Memphis. This colossus lay with its face upwards, was 75 feet in length and had beside it two other smaller statues cut out of the same stone. He likewise built the spacious temple of Isis at Memphis, which was a structure of astonishing magnificence.

In the reign of this king, Cambyses conceived the design of invading Egypt, but when he arrived on the borders of that kingdom, he received information of the death of Amasis, who departed this life, after a happy reign which lasted 44 years, his body was embalmed, and then interred in a sepulchre which he had some years before erected for himself.

Pammenitus the son of Amasis succeeded his father in the year of the world 3479, and 521 years before Christ. This prince had a short and calamitous reign; for Cambyses, still pursuing his design of conquering Egypt, the Persians and Egyptians came to an engagement, when the

the latter were defeated, great numbers slain, and Psammenitus himself taken prisoner. Cambyses treated the captive king in a most ignominious manner; he made his daughter a slave, ordered his son to be executed as a common malefactor, and at length put Psammenitus himself to death.

Having received the submission of all Egypt, Cambyses proceeded to Sais, and with an unmanly degree of resentment, ordered the body of Amasis to be taken out of his sepulchre and burnt; he then slew the god Apis, ordered the Egyptian priests to be severely scourged, and oppressed the people with the most tyrannical cruelty.

Thus were the Egyptians treated with all the insolence of conquest, and reduced to the very lowest degree of submission. Their royal line was extinct, their religion trampled on, their priests persecuted, and themselves despised and oppressed. And thus the kingdom, after having continued in a regal succession above 1600 years, fell a prey to Cambyses, one of the most outrageous, and violent princes that ever reigned.

The succession of the Egyptian kings here ends, and from this period, the history of this nation becomes blended with that of the Persians and Greeks, till the death of Alexander the Great, and after that æra, it is intermixed with the history of other nations. Concerning this great revolution, an ingenious author says, "The Almighty had given by the mouth of his prophets, an astonishing relation of the several circumstances of this mighty event. Thus Ezekiel declared, that during forty years, the Egyptians should be oppressed with every species of calamity, and be reduced to so deplorable a state, that there should be no more a prince of Egypt. The event verified the prophecies, for soon after the expiration of 40 years, Egypt was made a province of the Persian empire, and has been governed ever since by foreigners; for after the ruin of the Persian monarchy, it has been subject, successively, to the Greeks, Romans, Saracens, Mamluks, and last to the Turks, who possess it at this day. See Ezek. xxix. 17—20. xxx. 13. xxxii. Isaiah xix. 4. xx. Jerem. xlvi. 8. 13. xlv. 30. xlv. 11—27.

This period, viz. the year of the world 3280, and before Christ 524, is deemed the second period of the Egyptian history. But with respect to the subsequent actions of Cambyses, and his successors, who reigned over Egypt, as well as Persia, we shall refer the reader to our account of the empire of Persia, page 61 and 62, in which the most remarkable occurrences are recorded; but as only the outlines of the transactions of Alexander the Great's reign are there given, we shall here enter into a more copious detail of that singular and eccentric monarch's transactions.

When Philip king of Macedon had made himself master of Greece, he prepared to revenge the injuries which it had received from the Barbarians during the space of 300 years. With this view, a war against the Persians was resolved on in a general assembly of the Amphictions, and Philip was appointed commander in chief of the forces desired for this expedition; but before he could put this mighty project in execution, he was murdered by Pausanias, in the midst of all the pomp and festivity which he made to celebrate the nuptials of his daughter Cleopatra with Alexander king of Epirus. Philip was succeeded by his son, Alexander the Great, who was then 20 years of age.

The most distinguished passions that appeared in Alexander, even from his tender years, were ambition, and an ardent desire of glory. The terror of his arms soon made all things give way before him in Greece. After punishing several barbarous nations, and also the Thebans, he called the general council of all the states, and free cities of Greece to meet at Corinth, to obtain from them the supreme command against the Persians, as had been granted his father a short time before his death. The deliberations of the assembly were very short, and that prince was unanimously appointed generalissimo against the Persians.

Alexander, in the spring of the following year, collected together his forces, marched with them to Selus, and there passed the Hellespont into Asia. At this time,

* This bank, or causeway, is still remaining, and the same as when first made, being about half a mile in length; by means of which, what was formerly an island, at that

his army amounted to no more than 30,000 foot, and 4500 horse; but with this small army he attempted, and also accomplished, the conquest of the whole Persian empire, and added India to his acquisition.

When Alexander arrived on the banks of the Granicus, a river of Phrygia, he was opposed by the Persian governors with a very considerable army, whom he totally defeated, and, besides great numbers killed, took upwards of 20,000 prisoners. He then took Sardis, the bulwark of the Persian empire next the sea; Ephesus, Miletus, and Halicarnassus, though defended by Memnon, Calene, and Ardion, the capital commanders of Phrygia.

Memnon, soon after his defeat by Alexander, died, and Darius commanded his army in person: it was assembled at Babylon, and amounted to 400,000 foot, and 100,000 horse. Alexander immediately marched to attack Darius, when both armies met and engaged near Issus in Cilicia, where the Persians were defeated, with the loss of 120,000 foot, and 10,000 horse, though the Macedonians lost only 300 foot, and 150 horse. Darius himself escaped; but his queen, his children, and his mother, were taken prisoners; to whom the conqueror acted like a husband, a father, and a son.

Alexander, by this conquest, obtained all the treasures, and other rich stores, which Darius had deposited in Damascus, as a place of security; for not only that city, but most others in Syria, surrendered to him. Instead of pursuing Darius into the plains of Babylon, he directed his march towards Egypt. All Phœnicia submitted to him, except Tyre, which was justly called the Queen of the Sea, that element bringing to it the tribute of all nations. Alexander desired to enter the city, that he might offer a sacrifice to Hercules, its tutelary god; but the Tyrians, who were attached to Darius, refused him admission, upon which Alexander immediately resolved to force them to it by a siege. Tyre was at this time seated in an island on the sea, about half a mile from the continent, and was surrounded with a strong wall. Alexander, to effect his purpose, began to throw up a bank, or causeway, which should reach from the continent to the island. The Tyrians contemptuously asked the workmen, "where Alexander was greater than Neptune, and if they intended to prevail over that god?" This distinguished undertaking, however, was in a short time accomplished; the Tyrians were invested on all sides, and attacked at the same time both by sea and land. After sustaining a siege of seven months, it was taken by Alexander, who sold 30,000 of the inhabitants, and then reduced the city to ashes.

Alexander marched from Tyre to Jerusalem, with a firm resolution of chastising the Jews, because they persisted in maintaining their oath of fidelity to Darius. But he spared the holy city of God, and offered sacrifices to him in the temple, after the manner prescribed to him by the high priest, who shewed him those passages in the prophecy of Daniel, which are spoken of that monarch, and which foretold the destruction of the Persian empire, by a Grecian king. Under the figure of a spotted leopard, with four heads and four wings, the prophet represents Alexander, intermixed with good and bad qualities; rash and impetuous in his resolutions; rapid in his conquests; flying with the swiftness of a bird of prey, rather than marching with the weight of an army, laden with the whole equipage of war; supported by the valour and capacity of his generals, four of whom, after having assisted him in obtaining his empire, divided it among themselves, Dan. vii. 4, 5, 6. Isaiah prophesied the victories of Cyrus, and Daniel those of Alexander, the two most famous conquerors that ever existed; the one founder, the other destroyer, of the powerful Persian monarchy.

From Jerusalem, Alexander took his rout to Gaza, which was the only pass into Egypt, and was defended by Ictis the eunuch, who made a gallant defence for two months; but the place was then taken by assault, and the inhabitants either put to the sword or sold for slaves.

The victorious monarch left a garrison in Gaza, and then turned the whole power of his arms against Egypt. Mazæus commanded for Darius at Memphis, and finding

distance from the shore, was made a peninsula, and so it has continued from that time to the present.

it would be of little use to attempt an opposition against so powerful and triumphant an army, he readily submitted to the conqueror, and gave up 800 talents of gold, with all the royal furniture; whereby Alexander became master of all Egypt.

Alexander, during his stay at Memphis, determined on making a journey to the temple of Jupiter Ammon, * which was situated among the sands and deserts of Lybia, at the distance of 200 miles from Egypt. His motives for making this journey were, according to the religion of those times, vain-glorious and impious. He had read in Homer, and other fabulous authors of antiquity, that most of their heroes were represented as sons of some deity; and aiming to be celebrated an hero like them, he would also be thought the son of a god. Accordingly, having chosen Jupiter Ammon to be his father, he sent messengers before, to consult the priests, to cause him to be declared the son of that god by their oracle, when he should come to consult it.

In his journey to the temple, he took particular notice of a spot of ground opposite to the island of Pharos, which he thought a very convenient place for a new city; and determined to build one there, which should be called Alexandria, in allusion to his own name. He drew the plan of it himself, and marked out the several places where the temples and public squares were to be erected. He employed Dinocrates to build it, and it soon became not only the capital of Egypt, but one of the most flourishing cities in the universe.

As soon as Alexander arrived at the temple, he paid his devotions there, and received from the oracle the declaration he wanted. He then returned to Memphis in great triumph, and from that time, in all his letters, orders and decrees, styled himself, *King Alexander son of Jupiter Ammon*; and occasioned it to be universally propagated, that this god begot him on Olympias his mother, in the shape of a serpent.

He now turned his attention to his new city of Alexandria, whither he went, and took great pains to populate it, by inviting to it the inhabitants of many other places. Among these were great numbers of Jews, to whom he gave very distinguished privileges, not only allowing them the use of their own laws and religion, but also admitting them equally into the same franchises and liberties with the Macedonians themselves. After staying a short time at Alexandria, he left it, and wintered at Memphis, where he settled all his affairs in Egypt. The military command of it he entrusted only with his Macedonians; he divided the country into several districts, under each of which he placed lieutenants independent of each other, not thinking it safe to commit the whole power of that large and populous country into the hands of one man. The civil government he placed wholly in one Doloaspes, an Egyptian; for as he intended that the country should still be governed by its own laws and usages, so he thought a native, who was best acquainted with them, the most likely to see them properly executed.

After Alexander had adjusted these matters, he went to Syria, from whence he marched with his army into Asia, and crossed the Euphrates and Tigris to meet Darius, who had in vain offered terms of peace, and had therefore collected together a much more numerous army than that he had when defeated at Babylon.

Alexander pitched his camp on the banks of the Tigris, a few days after which there happened an eclipse of the moon, which so terrified the Macedonians, that they refused to proceed in their march, crying out, that heaven displayed the marks of its anger; that they were dragged, against the will of the gods, to the utmost extremities of the earth; and that even the moon refused to lend them her usual light. On this Alexander summoned the principal officers into his tent, and commanded the Egyptian soothsayers to declare what they thought of this phenomenon. These were well acquainted with the natural causes of eclipses; but without entering into such enquiries, they replied, that the sun was predominant in Greece, and the moon in Persia; whence, as

often as the moon suffered an eclipse, some great calamity was thereby portended to the latter.

This answer revived the hopes and courage of the soldiers, and Alexander proceeded on his march to attack Darius, who was encamped in a large plain near the city of Arbela, where a battle was to be fought, on which depended the empire of Asia. The Persian army was very superior in numbers to the Macedonian, notwithstanding which the former were totally defeated; and, according to Quintus Curtius, 40,000 Persians were slain.

Darius fled into Armenia and Media, while Alexander took Arbela, Susa, and Persepolis, where he acquired immense treasures. Darius was afterwards murdered by Bessus, who was put to death for it by Alexander. This died Darius, in the 50th year of his age, and sixth of his reign; in whom the Persian empire ended, after it had lasted 206 years, under the government of 12 kings. When Alexander viewed the dead body of Darius, he wept, and paid it such honours, that he ordered it to be magnificently interred. On the death of Darius, all his commanders submitted to the conqueror, by whom they were restored to their former honour and employments.

Alexander was at this time captivated with the charms of an Athenian courtesan, called Thais, at whose instigation he destroyed the city and palace of Persepolis. This she persuaded him to do in revenge for Xerxes having burnt Athens; and thus was destroyed one of the most beautiful palaces in the universe, some remains of which are still to be seen, at a place called Chekel-Minar, near Shiraz in Persia.

Alexander, after having conquered various other countries, at length crossed the river Indus, entered India, and advanced very near the Ganges, which he also intended to pass, had not his army refused to follow him. He therefore contented himself with marching to view the ocean, and went down the Indus to its mouth. In the course of his march to India, he subdued many nations, some of which resisted as long as they were able, while others immediately submitted. His army consisted of 120,000 Greeks and Persians; and his fleet, which he had in the Indus, amounted to 2000 vessels of different kinds and sizes. He conquered Porus; after which he sailed down the Indus as far as the ocean, subduing all the nations in his way on both sides that river.

When he had passed the mouth of the Indus into the Southern-ocean, and had carried his victories to the uttermost boundaries of the earth on that side, he appeared fatigued; and after settling the conquests he had made in India, marched with his army to Babylon, where he relinquished the character of the hero, and substituted in its place that of the debauchee.

Alexander had two wives, the first of whom was Roxana, the daughter of Oxavies, a noble Persian; and the latter, Statira, the eldest daughter of Darius. His chief favourite Hephæstion, married Drypetis, the youngest sister of Statira. Alexander married about an hundred of the Persian ladies to others of his commanders and principal followers; for as these were the daughters of the prime nobility of the Persian empire, he hoped by these marriages to make such an union of the Grecians and Persians, as should render them both as one nation under his empire. These nuptials were celebrated at Susa with great pomp and solemnity for five days together; and all the dowries of these ladies were paid by Alexander, who expended vast sums on these and such other occasions, which were all supplied him from the immense treasure of Darius; of which, it is said, the conquered monarch laid up in his treasury at Ecbatana 100,000 talents, which, according to the lowest computation, amounts to 3500,000 sterling.

When Alexander returned to Babylon, he intended to have made that city the seat of his empire, but the loose he gave to dissipation soon frustrated those intentions. He spent the greatest part of his time in the pleasures and luxuries of the place, especially in drinking, which he carried to such excess as to continue at it sometimes for

* This temple was built in honour of Ham, the son of Noah, who being the first planter of Egypt and Lybia, became the great god of those countries in the idolatrous ages. He was the same whom the Greeks call Jupiter,

whole nights and days together, till at length he drank himself into a fever, of which he died in a few days, in the same manner as his favourite Hephelion had done the year before, while he was at Ecbatana in Media.

Thus ended all the designs of this great and vainglorious prince. Never had any man a greater run of success than he during the twelve years of his reign; in which time he subjected to him all the nations and countries that lay from the Adriatic-sea to the Ganges, at that time the greatest part of the known habitable world.

Alexander was only 32 years and eight months old when he died. He was succeeded by his natural brother, Arrideus, who was declared king in his stead; but, as he was an idiot, the regency of the kingdom was placed in the hands of Perdicas. The government of the provinces was divided among the chief commanders of the army, all of whom went to take possession of their respective districts, leaving Perdicas at Babylon, to take care of Arrideus, and direct for him the main affairs of the whole empire.

The governors of the respective provinces had been but a short time settled in their new stations, before they began to wage war against each other, from the natural consequences of which, several of them were killed, and their districts fell into the hands of their conquerors; so that in the course of a few years, the number of them was reduced to four, namely, Ptolemy, Cassander, Lyfimachus, and Seleucus, who divided the whole empire between them.

Ptolemy had Egypt, Lybia, Arabia, Palestine, and Syria; Cassander had Macedonia and Greece; Lyfimachus had Thrace, and those parts of Asia that lay upon the Hellespont and the Bosphorus; and Seleucus had all the rest.

Thus the prophecies of Daniel were truly fulfilled; which foretold, that the great horn of the Macedonian empire, that is, Alexander, being broke off, there should arise four other horns, signifying four kings of the same nation, who should divide his empire between them. Dan. vii. 6. viii. 8.—22. From this division begins the era of the Lagides, or Ptolemies in Egypt, which continued till the time of Augustus Cæsar.

The era when the empire of Alexander the Great was partitioned out, is termed the third period of the Egyptian history, and this happened in the year of the world 3681 and before Christ 323. The partition of Alexander's empire was however of short duration, except in Egypt, where Ptolemy had first established, and always maintained himself upon the throne without acknowledging any superior, or even competitor. After the battle of Ipsus in Phrygia, wherein Antigonus and his son Demetrius were defeated, and the former lost his life, the empire of Alexander was divided into four kingdoms by a solemn treaty, as had been foretold by the prophet Daniel.

Egypt, from this time to its becoming a province of the Roman empire, had fourteen successive monarchs, including Cleopatra. All these had the common name of Ptolemy, but each of them was likewise distinguished by a peculiar surname, and they had also the appellation of Lagides, from Lagus the father of the first Ptolemy.

The first monarch of the Macedonian race who reigned in Egypt after the death of Alexander the Great, was called Ptolemy Soter. This prince had been one of the chief favourites of Alexander the Great, who reposed the most implicit confidence in him on account of his wisdom, courage, and prudence; in short, he was beloved by the king and revered by the army. On receiving the government of Egypt, he chose Alexandria as the place of his residence, and granted great privileges to those who settled there, by which means that city became exceeding populous and wealthy. The name of Soter or Saviour was given to this Ptolemy by the Rhodians, in consideration of his friendly offices towards them, while their metropolis was besieged by Demetrius, the son of Antigonus. The Rhodians erected statues to Ptolemy, Cassander, and Lyfimachus, who had greatly contributed to the preservation of the place; but to express their gratitude to Ptolemy above the rest, they consecrated to him a grove, and gave him the name of Soter or Saviour. Soon after his establishment in Egypt, Ptolemy confederated with Antigonus, Antipater and Craterus, against Perdicas and Eumenes. However, the troops of Perdicas intinued and

undered him, and then went and joined the army of Antigonus, and Eumenes was defeated by Antigonus in Cappadocia.

It is to be observed, that all this time the body of Alexander the Great lay unburied, as the preparations for the funeral, which was designed to be the most magnificent that had ever been known, consumed two whole years; in the interim, however, the body had been embalmed, in order to preserve it from the effects of heat, and Diodorus Siculus gives the following account of the funeral itself, as well as the preparations for it.

The coffin was of beaten gold, wrought by the hammer as to answer to the proportion of the body, and it was half filled with aromatic drugs, which served as well to delight the sense, as to preserve the body from putrefaction. Over the coffin was a cover of gold; so exactly fitted, as to answer the higher part every way; and over this was thrown a curious purple coat, embroidered with gold; near to which were placed the arms of the deceased, that the whole might represent the acts of his life. Upon the top of the chariot, in which the body was to be conveyed, was raised a triumphal arch of gold, set thick and studded over with precious stones, eight cubits in breadth, and twelve in length. Upon this roof was placed a throne of gold, joined to the whole work, on which were carved the heads of goats; and to these were fastened golden rings, of two hands breadth in the diameter; at which were hung little coronets of various beautiful colours, like so many flowers. Under the top of the arch was a fringe of net-work, where hung large bells, whose sound might be heard at a great distance. On both sides the arch, at the corners, stood an image of victory in gold, bearing a trophy. A peristhylum of gold, like a piazza, supported the arch-work; the chapters of whose pillars were of Ionian workmanship. Within the peristhylum, by a thick net-work of gold, were suspended four tables; and on the first of which was portrayed a chariot curiously wrought, representing Alexander sitting with a royal sceptre in his hand, surrounded by his body-guard, in complete armour; the Macedonians on one side, the Persians with battle-axes on the other; and before them stood the armour-bearers. In the second, were seen elephants completely harnessed, with a band of Indians seated on the fore part of their bodies; and on the hinder, another band of Macedonians, armed as in the day of battle. The third exhibited to the view several squadrons of horse ranged in military array; and the fourth represented ships preparing for a battle. At the entrance into the pavilion were golden lions, that seemed to guard the passage. From the middle of every pillar, an acanthus of gold sprouted up in branches, springing in slender threads to the chapters. Over the arch, about the middle of the roof, a purple carpet was spread in the open air, on which was placed a vast crown of gold, in form of an olive coronet, which, by the reflection of the sun-beams, darted such an amazing brightness and splendor, that it appeared as a flash of lightning at a distance. Under the seats, or bottom of the whole work, ran two axle-trees, about which moved four Persian wheels, whose spokes and naves were overlaid with gold, and the rounds plated with iron. The extremities of the axle-trees were made of gold, representing the heads of lions biting a dart. The chariot had four draught-beams, or poles, to each of which were harnessed four sets of mules, each set consisting of four of those animals; so that this chariot was drawn by sixty-four mules. The strongest and largest of those creatures were chosen on this occasion; and they were adorned with crowns of gold, with collars enriched with precious stones and golden bells.

It may easily be imagined, that, in so long a procession, the motion of a chariot loaded like this would be liable to great inconveniences. Therefore, that the pavilion, with all its appendages, when the chariot moved in any uneven ways, might constantly continue in the same situation, notwithstanding the inequality of the ground, and the shocks that would be frequently unavoidable, a cylinder was raised from the middle of each axle-tree, to support the pavilion; by which expedient the whole machine was preserved steady. And, suitable to so stately a procession, a numerous body of workmen and pioneers attended it, to clear the way from all impediments.

The chariot was followed by the royal guards, all magnificently arrayed in arms. The multitude of spectators at this solemnity is hardly credible: but they were drawn together as well by their veneration for the memory of Alexander, as by the magnificence of this funeral pomp, which had never been equalled in the world.

There was a current prediction, that the place where Alexander should be interred would be rendered the most happy and flourishing part of the whole earth. The governors contended with each other for the disposal of a body that was to be attended with such a glorious prerogative. The affection Perdicas entertained for his country made him desire that the corpse should be conveyed to *Æge* in Macedonia, where the remains of its kings were usually deposited; but Egypt had the preference, and Ptolemy determined to signalize his gratitude to Alexander on this occasion. He accordingly set out, with a numerous guard of his best troops, to meet the procession, and advanced as far as Syria. When he had joined the attendants on the funeral, he prevented them from interring the corpse in the temple of Jupiter Ammon, as they had proposed: therefore it was first deposited in the city of Memphis, and afterwards conveyed from thence to Alexandria. Ptolemy raised a magnificent temple to the memory of this monarch, and rendered him all the honours which were usually paid to demi-gods and heroes by pagan antiquity. Upon which account, says Diodorus, "he was deservedly honoured, not only by men, but by the gods themselves."

Ptolemy, having been thus successful, formed the design of making himself master of Syria, Phœnicia, and Judea. Those provinces lay convenient for him, as well for the defence of Egypt, as for the invading from thence the island of Cyprus, which he had an eye upon. They were granted in the first partition of the empire to Laomedon the Mytlenian, who had possessed them from the death of Alexander, without any interruption or disturbance. Ptolemy at first thought to have bribed them, and offered vast sums for that purpose, but failing in his designs, he dispatched Nicanor with an army into Syria, while he invaded Phœnicia with a fleet. Nicanor defeated Laomedon, took him prisoner, and seized his country. Ptolemy was equally successful in the naval department, by which he obtained the possession of Syria and Phœnicia; but this increase of his power gave umbrage to both Antipater and Antigonus, who grew jealous of his success. As the Jews remained still refractory, Ptolemy marched into Judea, and laid siege to Jerusalem, which he took by assault on a Saturday (the Jews sabbath) as they made no opposition, thinking it a breach of their law, even to defend themselves on that day. Ptolemy returned to Egypt with above 100,000 Jews, whom he carried into captivity; but they at length so far ingratiated themselves into his favour, that he selected 30,000 of them, to garrison his most important places; and he likewise placed colonies of them in Cyrene and Lybia, which countries he had lately subjugated; and from these the Cyrenian Jews are descended.

Antipater about this time died, when Antigonus conceived the idea of re-uniting and making himself master of the whole partitioned empire. To oppose these designs, a league was formed between Ptolemy, Lysimachus, and Cassander.

Antigonus now marched from the East, to dispossess Ptolemy of Syria and Phœnicia, and make himself master of his shipping. Ptolemy, however, withdrew his naval force to Egypt; and Antigonus, being disappointed of his intended seizure of the shipping, proceeded to lay siege to Tyre, which city he reduced in 15 months; and having thus gained this celebrated sea-port, he fitted out a fleet of 500 sail, which rendered him exceeding formidable at sea. Antigonus then marched with one division of his army to oppose Cassander in the Lesser Asia, and ordered his son Demetrius, with another division, to defend Syria and Phœnicia (which he had now seized) against the arms of Ptolemy.

In the interim, Ptolemy reduced the island of Cyprus; and having made a descent upon Upper Syria and Cilicia, he returned to Egypt with great spoils and many captives. At Gaza he defeated the army of Demetrius, and by that means recovered Phœnicia and Syria. But after his departure, Demetrius, being reinforced, again made

himself master of them, and afterwards even conquered the island of Cyprus; all of which he annexed to the dominions of his father; and Antigonus, upon this accession of territory, thought proper to wear a crown, and assumed the title of king, which before he had not done.

Antigonus now determined to invade Egypt by land, while his son Demetrius attacked it by sea; the army and fleet came to Gaza, from whence Demetrius sailed to the Nile: but Antigonus met with great difficulties in passing the desert between Palestine and Egypt. The son could make no descent by sea, nor could the father make any better progress by land; for Ptolemy had well guarded all the mouths of the Nile, and all the passes and avenues on the frontiers. Therefore Antigonus was forced to return back into Syria with disgrace; having lost great numbers of his men by land, and many of his ships at sea, in this unsuccessful expedition.

Ptolemy wrote to Lysimachus, Cassander, and Seleucus, of his success, and renewed the league with them against their common enemy; from which time he became firmly settled in his kingdom, and was never after any more disturbed in it.

Ptolemy II. surnamed Philadelphus, was the son of Ptolemy Soter, by Berenice, and was declared by his father partner in the empire previous to, and successor to the crown after his death. Ptolemy had now governed Egypt 39 years, and was induced, by the assent of Berenice, to declare young Philadelphus his heir. For the king, who at this time was 82 years of age, had several sons by his other wives, and among these Ptolemy Cerannus, or the Thunderer, who was the son of Euridice, and the eldest of the male issue, on which account he deemed the crown his birth-right. The king therefore, in order to prevent the contest which might ensue after his demise between the two brothers, resolved to place the crown on the head of young Philadelphus during his life-time, and reign in partnership with him. This partiality occasioned the eldest son, Cerannus, to depart from court in disgust, and retire to Lysimachus, king of Thrace, who received him cordially in his court.

The celebrated watch tower in the island of Pharos was finished in the first year of the reign of Ptolemy Philadelphus; and Ptolemy Soter, who was himself a learned prince, and a great friend to literature, founded, at Alexandria, a museum, or college, of learned men, much upon the plan of the present Royal Society at London, or Royal Academy of Sciences at Paris. To render this museum respectable, he supplied it with a valuable library of books, which was afterwards gradually augmented by several of his successors, till it contained 700,000 volumes. The method of collecting (besides purchasing) was to seize all the books brought into Egypt by any strangers, to send them to the museum, that they might be transcribed, and then to remit the transcripts to the owners, and keep the originals to enrich the library. The works of Sophocles, Euripides, and *Tichylus*, were borrowed from the Athenians in this manner; when being transcribed, the copies were sent back, and the originals detained; however, as a recompense for the loss of such valuable works, a present of 15 talents, or 1004 pounds sterling, was remitted with the manuscripts. Strabo tells us, that this museum was a large building adjoining to the palace, and standing near the port, that it was surrounded by a portico or piazza, wherein the philosophers met and conversed together: that the members of the society were under the government of a president, whose office was of that consideration and dignity, that during the reigns of the Ptolemies, he was always appointed by those kings, and afterwards by the Roman emperors; and that they had within this building a common-hall, where they ate together, and were plentifully provided for at the common charge. Demetrius the Phalærean seems to have been the first president of this museum. He had been prince of Athens, and governed that state with absolute authority ten years together. As a legislator and philosopher, he was esteemed one of the most eminent men of the time in which he lived; and the emperor Antoninus ranks him with the greatest princes of that age, even with Philip and Alexander the Great. Demetrius was prime minister to Ptolemy Soter; and probably put him upon these projects. For Plutarch tells us, that "Demetrius Phalæreus persuaded Ptolemy to get together

together books which treated of the government of kingdoms and states, and to read them: for in those he would find such good advice, as none of his friends would dare to give him." However, to this museum it was owing, that Alexandria, for a great many ages together, was the greatest school of learning in all those parts of the world, and numbers of the most learned men were bred in it. Among the ornaments of literature who have had their education there, we find the names of Clemens Alexandrinus, Ammonius, Origin, Anatolius, Athanasius, &c.

But to return to Ptolemy Soter; he died in the second year after admitting his son to sit on the throne, and was 84 years old when he departed this life. He was a wife, prudent, just prince, and made Egypt a happy and flourishing kingdom. To his praise it is recorded, that he was easy of access to his subjects, frequently conversed and ate with them at their houses, and thought it no disgrace to borrow their richest plate when he gave any entertainment, because he had but little of his own; and when some represented to him, that the royal dignity seemed to require an air of greater opulence, his answer was, that "the true grandeur of a king consisted in enriching others, not himself."

After the decease of Ptolemy Soter, Ptolemy Philadelphus reigned alone; and to celebrate his accession to the throne, as sole monarch of Egypt, he entertained his subjects with a most splendid spectacle, of which Athenæus hath left us a description, which he transcribed from Callixenus the Rhodian, who compiled a history of Alexandria. It is requisite here to insert the particulars, as they are not only entertaining, but convey a very proper idea of the grandeur and opulence of Egypt; we think likewise, with Mr. Rollin, that as ancient writers speak frequently of sacred pomp, processions, and solemn festivals, in honour of their fabulous deities, it is incumbent on us to give some idea of them for once, by describing one of the most celebrated solemnities that stands on the records of antiquity. This splendid procession continued a whole day, and was conducted through the Circus of Alexandria, being divided into several parts, and forming a variety of separate processions. The fabulous deities had each of them a distinct cavalcade, adorned with the ornaments relative to their history. But Athenæus has only related the particulars of that of Bacchus, by which a judgment may be formed of the magnificence of the rest.

The procession began with a troop of Sileni, followed by a band of satyrs, who were succeeded by the Victories. These last had golden wings, and carried vases nine feet high, streaming with kinked perfumes: their habits were embroidered with the figures of animals, and every part of them glittered with gold. After these came a double altar, covered with a luxuriant foliage of ivy, intermixed with ornaments of gold, and beautified with a golden crown, composed of vine leaves, and adorned with white fillets. Next advanced 120 youths, clothed in purple vests; each of them supporting a golden vase of saffron, incense, and myrrh. They were followed by 40 satyrs, with golden crowns; two persons representing the year, and the geni of the four seasons. Then came Philicus, the poet and priest of Bacchus, attended by comedians, musicians, dancers, and others of that class. Two tripods were carried next, as prizes for the victors at the athletic combats and exercises. An extraordinary large chariot followed these, drawn by 180 men; in which was a figure representing Bacchus, 15 feet in height, and in the attitude of performing libations with a large cup of gold. Before him was a large vessel of gold, formed in the Laconic manner, and containing 15 metretres, or 145 English gallons. This was accompanied with a golden tripod, with a golden vase of odours. Bacchus was seated in a shade of ivy and vine leaves, intermixed with the foliage of fruit trees; and from these hung several crowns, fillets, and thyrsi, with timbrels, ribbands, and a variety of satiric, comic, and tragic masques; and in the same chariot were the priests and priestesses of that deity, with the other ministers, and interpreters of mysteries, dancers of all sorts, and women bearing vases. These were followed by the Bacchantes, who marched with their hair dishevelled, and wore crowns composed some of serpents, others of branches of the yew, vine, or ivy. After these advanced another chariot, drawn by 60 men; in which was the

statue of Nyssa, or Nisa, the supposed nurse of Bacchus. Then came another chariot, drawn by 300 men; on which was a capacious wine-press, full of the produce of the vintage: sixty satyrs trod the grapes, and sung airs to the sound of the flutes: Silenus was the chief of the band, and streams of wine flowed from the chariot throughout the whole procession. Next, followed another chariot, drawn by 600 men; which contained a vessel of 3000 measures, or 27,000 English gallons, and shed a constant effusion of wine. This chariot was followed by 120 crowned satyrs and sileni, carrying pots, flaggons, and large cups, all of gold. Then succeeded a silver vessel, containing 600 metretres, or 5400 gallons, adorned with jewels. Next appeared several large and rich bowls, and other vessels of massy gold and silver. After this rich equipage, marched 1600 youths, habited in white vests, and carrying gold and silver vases. Another troop succeeded, with large and superb drinking vessels, and tables, on one of which was represented the bed of Semelæ. In a chariot, drawn by 500 men, was the representation of a deep-cavern, throuded with ivy and vine-leaves: a fountain of milk, and another of wine, flowed out of the cavern: all the nymphs who surrounded it wore crowns of gold: and Mercury was seen habited in a splendid manner, with a golden caduceus in his hand. The expedition of Bacchus into the Indies was exhibited in another chariot, where the god was represented by a statue, eight feet high, and mounted upon an elephant: he was arrayed in purple, and wore a golden crown, intermixed with twining ivy and vine-leaves: a long thyrsus of gold was in his hand, and his sandals were of the same metal. A tall satyr was seated on the neck of the elephant, with a crown of gold on his head, formed in imitation of pine-branches, and blowing a kind of trumpet made of goat's horn: the trappings of the elephant were of gold, and his neck was adorned with a golden crown shaped like the foliage of ivy. This chariot was followed by 500 young virgins, adorned with purple vests, and golden zones. Next came 120 satyrs, in glittering arms; and these were succeeded by five troops of sileni, and crowned satyrs, mounted on asses, entirely habited with gold and silver. After this troop appeared a long train of chariots; 24 of which were drawn by elephants; 60 by he-goats; 12 by lions; six by oryges, a species of goats; 15 by buffalos; four by wild asses; eight by ostriches; and seven by stags. In these chariots were youths habited like chaitoteers, accompanied by others of a less stature, clothed in mantles embroidered with gold. On each side of these were three chariots drawn by camels, followed by others drawn by mules; in which were tents, with women of various nations, habited like slaves; and the camels carried great loads of odoriferous spices. Then marched a large band of Ethiopians, followed by hunters at the head of 2400 dogs of the Indian, Hyrcanian, and Molossian breed. They were succeeded by 150 men, with several sorts of birds, deer, sheep, and oxen; also a large white bear, 14 leopards, 16 panthers, four lynxes, three bears, a camelopard, and a rhinoceros. Bacchus advanced next, seated in a chariot, and wearing a crown of gold embellished with ivy leaves: he was represented as taking sanctuary at the altar of Rhea, from the persecution of Juno; and Priapus was placed near him, with a golden crown. The statue of Juno was crowned with a golden diadem; and those of Alexander and Ptolemy had crowns of fine gold. The image of Virtue was placed near that of Ptolemy; and also another statue, which represented the city of Corinth. At a little distance was a great vase with golden cups, and a large bowl of gold. This chariot was followed by several women richly arrayed, and wearing crowns of gold. In another chariot was a gold thyrsus, 135 feet long; and a silver lance 80 feet in length. In this part of the procession were a variety of wild beasts and horses, and 24 lions of a prodigious size; also a great number of chariots, in which were the statues of several kings and deities. After these came a chorus of 600 men, among whom were 300 who played on gilded harps, and wore golden crowns. After them were 2000 bulls, all of the same colour, and adorned with golden frontlets, in the middle of which rose a crown of gold. Next advanced the procession of Jupiter, and a great number of other deities; closed by that

that of Alexander, whose statue of massy gold was placed in a chariot drawn by elephants: on one side of this statue stood Victory, and Minerva on the other. The procession was graced with several thrones of gold and ivory, on one of which was a large golden diadem. On the throne of Ptolemy Soter was a golden crown, which weighed 10,000 pieces of gold, and was equal to about 5000*l.* sterling. In this procession were also 300 golden vases, in which perfumes were to be burnt; with fifty gilded altars, encompassed with golden crowns: there were large torches of gold, rich gilded hearths, and magnificent Delphic tripods of gold. After these were several gilded palms, and a gilt caduceus 62 feet long; a gilded thunderbolt 60 feet in length; and a gilded temple 60 feet in circumference. Next were carried 3200 crowns of gold; together with a consecrated crown 120 feet in circumference, and adorned with a profusion of gems: many golden vessels, and other ornaments, embellished with jewels; particularly 20 golden bucklers, and 64 complete suits of golden armour; as also many tables of gold, covered with golden goblets. There were likewise 400 chariots loaded with vessels, and other works of silver; 20 others filled with golden vessels, and 800 more appropriated to the carriage of aromatic spices. The troops which guarded this procession were composed of 57,600 foot, and 23,000 horse, all armed and dressed in a magnificent manner. During the games and public combats, which continued several days, after this pompous solemnity, Ptolemy Soter presented the victors with 20 crowns of gold, and they received 23 from his consort Berenice. It appeared by the registers of the palace, that these last crowns were valued, according to Egyptian estimation, at 334,000*l.* sterling: from whence some judgment may be formed of the immense sums to which all the gold and silver, employed in this splendid ceremonial might amount.

Ptolemy Philadelphus now devoted his whole attention to the improvement of the noble Alexandrian library, and spared neither pains or expence to procure the most valuable and curious books from various nations. In particular, he procured a copy of the Old Testament, and had it translated into the Greek language; of which translation we have the following account. Being informed that the Jews had a book which contained the laws of Moses, and the history of that people, he was desirous to have it translated into the Hebrew into the Greek language, that his library might be enriched with so valuable a performance. To accomplish this design, it was necessary for him to address the Jewish high priest, in which he met with great difficulty, because a great number of Jews had been actually reduced to a state of slavery in Egypt, by Ptolemy Soter, during the invasion of Judea in his time; and it was represented to the king, that there would be no probability of obtaining from that people either a copy, or a faithful translation of their law, while he suffered their countrymen to continue in their servitude. Aristæus, Sosibius, and Andreas, three of his principal noblemen, advised Ptolemy to release all the Jew Captives, who amounted to about 120,000; upon which that monarch published an edict for their release, and issued an order, that a certain sum per head should be paid out of the public treasury to their masters, by way of indemnification for the loss of their slaves. The whole expence of redeeming the Jews, of both sexes and all ages, amounted to 297,000*l.* sterling. Ptolemy then wrote a letter to Eleazer, the high priest of the Jews at Jerusalem, to send from thence a true copy of the Hebrew original book of the law of Moses, and with it six out of each of the twelve tribes of Israel, to translate it into Greek.

Aristæus and Andreas were sent with this letter to Jerusalem, and had with them likewise several gifts for the temple, to the value of 495,000*l.* sterling. When they arrived at Jerusalem, they were received with the utmost testimony of joy, and their request was granted with the greatest readiness. In consequence of which, they soon returned to Alexandria with an authentic copy of the Mosaic law, written in letters of gold, and given them by the high priest himself, with six elders of each of the twelve tribes, being in the whole 72 elders, or interpreters, who were authorized to translate the whole from the original Hebrew into the Greek language.

Ptolemy Philadelphus, on the arrival of the 72 elders

at Alexandria, sent for them immediately to court, when he made a trial of their knowledge and abilities, by proposing 72 different and difficult questions to them in their order, that is, one to each; and from the answers which they made, approving of their wisdom, he gave to each of them three talents, or 1350*l.* sterling, amounting in the whole to 97,200*l.* sterling. The elders were then conducted to the isle of Pharos, and lodged in a house provided for their reception, where they were plentifully supplied with all necessary accommodations. They applied themselves immediately to their work, and completed the volume, which is commonly called the Septuagint version, in 72 days. They agreed in the version of each period by common conference together; after which, the whole was read over and approved of in the presence of the king, who gave to each of them three rich garments, two talents in gold, and a cup of gold of a talent weight, with which they returned to Jerusalem.

This version is still extant, and is the same which was in use in the time of our blessed Saviour, as most of the passages quoted by the holy penmen of the New Testament are found verbatim in this version: it is still used in the oriental churches, as it was by those in the primitive ages.

An excellent writer says, "This version, which rendered the scripture of the Old Testament intelligible to a vast number of people, became one of the most considerable fruits of the Grecian conquests, and was evidently comprehended in the design God had in view, when he delivered up all the East to the Greeks, and supported them in those regions, notwithstanding their divisions and jealousies, their wars and frequent revolutions. In this manner God prepared the way for the preaching of the gospel, which was then approaching, and facilitated the union of so many nations, of different languages and manners, into one society, and the same worship and doctrines, by the instrumentality of the sinner, most copious, and correct language that was ever spoken in the world, and which became common to all the countries conquered by Alexander the Great.

It is here necessary to observe, that the most ancient and the best manuscript of the Septuagint version now extant, is the Alexandrian copy, which is in the king's library at St. James's, wrote all in capital letters, without the distinctions of chapters, verses, or words. It was sent as a present to king Charles I. by Cyrillus Lucaris, then patriarch of Constantinople, who had been before patriarch of Alexandria. He also sent an account of the book in a schedule annexed to it, written in Latin with his own hand; signifying, that "This book of the holy scriptures of the Old and New Testament, as we have it by tradition, was written by the hand of Thecla, a noble Egyptian lady, above 1300 years since, a little after the council of Nice."

Ptolemy Philadelphus had married the daughter of Lyfimachus, whose name was Arsinoë, and this princess brought him two sons and a daughter. The eldest of the former afterwards succeeded him, and was known by the name of Euergetes; but their mother, through jealousy, promoted a conspiracy to destroy her husband, who discovered the plot, and confined her in Upper Egypt; and Ptolemy then married another princess of the very same name, but of different qualities.

About this time the Romans began to flourish, and obtain a name among foreign nations, whereupon Ptolemy, desiring to enter into an alliance with them, sent an embassy for that purpose to Rome. The Romans received them with the greatest cordiality, and returned the compliment by sending an embassy to Egypt the ensuing year.

Ptolemy received the Roman ambassadors with the greatest respect, gave them a splendid entertainment, and presented each of them with a crown of gold; which they received because they were unwilling to disoblige him by declining the honour he intended them; but the next morning they placed those crowns on the statues of the king, erected in the public parts of the city. Ptolemy also gave them magnificent presents at their departure, which they deposited in the public treasury on their arrival at Rome. However, the republic would not suffer itself to be exceeded in generosity of sentiments, and ordered that the ambassadors should receive a sum of money equivalent to what they had put into the treasury.

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This was a noble contest between glory and generosity. We may observe here three fine examples set before us, in the noble liberality of Ptolemy, the disinterested spirit of the ambassadors, and the grateful equity of the Romans.

Ptolemy reigned about 20 years in a peaceful manner, but then his tranquillity was disturbed by some intestine broils and quarrels he had with his relations; these, however, he soon got over by his vigilance and policy; and then turned all his thoughts to advance the trade of his kingdom by the means of navigation. To this end he drew the merchants, both of the eastern and western parts of the world, by many privileges and immunities, to make Alexandria the center of trade; and that city continued the chief mart of commerce for above 1700 years afterwards (that is, till another passage from the west to those countries was found out by the way of the Cape of Good-Hope, in 1486). But as the road from Coptus to the Red-Sea was through deserts, where no water could be had, nor any conveniences of towns or houses for the lodging of passengers, Ptolemy endeavoured to remedy both these inconveniences, by drawing a ditch from Coptus which carried the water of Nile all along by that road, and built on it several inns at such proper distances as to afford every night lodgings and convenient refreshments both for man and beast, to all that should pass that way. As he thus projected to draw all the trade of the east and west into his kingdom, so he provided a very great fleet to protect it, part of which he kept in the Red-Sea, and part in the Mediterranean. This last was extremely fine, and some of the ships which composed it of a very unusual bigness: for he had in it,

Ships.	of	30	
2	-	-	30
1	-	-	20
4	-	-	14
2	-	-	12
14	-	-	11
30	-	-	9
37	-	-	7
5	-	-	6
17	-	-	5

} Oars on a side each.

Total 112 ships.

Besides the above, he had as many more with four and three benches of oars, exclusive of a prodigious number of small vessels. With this formidable fleet he advanced the trade of his country, and kept the maritime nations of Lesser Asia in awe.

The above fleet was certainly very considerable, considering the age in which it was built, and the little knowledge that mankind at that time had of maritime affairs.

Ptolemy, during his whole reign, paid the greatest attention to the improvement of his library; and after his death, left behind him the character of a wise, prudent, magnanimous, and learned prince, by at once endeavouring to promote commerce, and encourage literature in his kingdom, by which he improved the minds, and mended the circumstances of his subjects. The encouragement he gave to the professors of different arts and sciences brought many learned men to his court; among these were seven celebrated poets of that age, who, from their number, were called the Pleiades, or seven stars; these were, Aratus, Theocritus, Callimachus, Lycophron, Apollonius, Nicander, and Philicus. Theocritus wrote an idyllium, and Callimachus an hymn, in praise of Philadelphus, which have reached our time; as also have some of the works of Aratus and Lycophron. In his court likewise flourished Aristarchus, a learned grammarian; Manetho, the famous Egyptian historian, who dedicated his history to him; Conon and Hipparchus, two celebrated mathematicians; Zenodotus of Ephesus, the first who corrected the works of Homer, as Suidas informs us; and Aristophanes, who, according to Vitruvius, read over all the books in the Alexandrian library, in the order they stood. Zonius, the critic, came also to his court, and lived some time at Alexandria. He had written against Homer, whom all besides highly valued and admired: though his eminence this way was remarkable, it could not recommend him to Ptolemy; and for the same reason having drawn on him the aversion of all men, he at length died miserably. As Philadel-

phus had abundance of wit, and his happy genius had been carefully cultivated by great masters, he always retained a peculiar taste for the sciences, but in such a manner as suited the dignity of a prince; for, instead of suffering them to engross his whole attention, he regulated his propensity to those grateful amusements by prudence and moderation. To perpetuate this taste in his dominions, he erected public schools and academies at Alexandria, where they long flourished in great reputation. His intercourse with learned men, and his care to dignify the sciences, may be considered as the source of those measures he pursued to make commerce flourish in his dominions; and in which attempt no prince ever flourished more than himself.

Ptolemy III. surnamed Euergetes, or the benefactor, succeeded his father in the year of the world 3758, and 246 before Christ. In the commencement of his reign, he made preparations to wage war against Antiochus Teos, king of Syria, who had repudiated Berenice, the sister of this Ptolemy. But in the interim, Antiochus was poisoned by his other wife, Laodice; whose son, Seleucus Callinicus, ascended the throne, and began his reign by putting Berenice and her son to death.

Ptolemy determined to revenge the death of his sister, and assembled a considerable body of troops for that purpose. The cities of Asia Minor interested themselves in the quarrel, and dispatched great numbers of forces to join with the king of Egypt. With these reinforcements Ptolemy became very formidable; and having put himself at the head of the confederate army, he soon made himself master of Syria and Cilicia, and having taken Laodice, he put her to death; then passing the Euphrates, he conquered all the country from thence to the Tigris. A domestic sedition, however, interrupted the progress of his arms, and obliged him to return to Egypt with part of his forces. But to secure the countries he had conquered, he left one of his generals, named Antiochus, to guard the provinces which he had taken on the west side of Mount Taurus, and Xantippus was entrusted with the care of those on the east side of it. Having thus provided for the protection of the places he had subjugated, Ptolemy returned to Egypt, carrying with him immense riches, of which he had despoiled the enemy, particularly 40,000 talents of silver, which are equal to 18,000,000 sterling; a great number of gold and silver vessels, 2500 statues, &c. &c. All this happened exactly as it was foretold by the prophet Daniel, (Chap. xi.) who tells us, that after the king's daughter of the south, with her son, should be cut off, and he that strengthened her in those times, that is her father, should be dead, "out of a branch of her roots shall one spring up in his estate," that is Ptolemy Euergetes, who flourishing from the same root with her, as being her brother, stood up in the estate of Ptolemy Philadelphus his father, whom he succeeded in his kingdom; and that he "shall come with an army, and shall enter into the fortresses of the king of the north, and shall deal against them, and shall prevail; and shall also carry captives into Egypt their gods with their princes, and with their precious vessels of silver and of gold, and he shall continue more years than the king of the north: so the king of the south shall come into his kingdom, and return into his own land." The king of the south is the king of Egypt; and the king of the north is the king of Syria; for both are there so called in respect of Judea, which, lying between these two countries, hath Egypt on the south, and Syria on the north. After this the holy prophet proceeds, through the rest of the chapter, to predict all the other most remarkable events that were brought to pass in the transactions of the succeeding times of these two races of kings, till the death of Antiochus Epiphanes, the great persecutor of the Jews.

After the return of Ptolemy to Egypt, Seleucus prepared a great fleet on the coast of Syria, to reduce the revolted cities of Asia. However, his enterprize was ineffectual, as his whole navy was destroyed by a violent tempest. Seleucus and a few of his attendants escaped, but all the rest who composed the fleet were drowned. But, says Justin, this dreadful stroke contributed to the re-establishment of his affairs, for the cities of Asia, which had revolted out of the abhorrence they had of him for the murder of Berenice and her son, on hearing of his great loss, and thinking him sufficiently punished,

changed their hatred into compassion, and declared for him again.

Being thus restored to the best part of his dominions, Seleucus prepared a formidable army against Ptolemy, in order to recover the rest of his territories. But in this attempt he had no better success than in the former, for he was defeated by Ptolemy, who cut off the greatest part of his troops, and he himself, with a few followers only, with great difficulty escaped to Antioch.

The repeated misfortunes of Seleucus, however, seemed to conciliate the affections of his subjects, and their love to him rose in proportion to his distresses. Hence it was that the cities of Smyrna and Magnesia, in Lower Asia, out of the respect which they bore to him, entered into a league to join all their power and strength for the support of his interest and dignity, which they caused to be engraved on a large column of marble; "This very marble, says the learned dean Prideaux, is now standing in the Theatre-yard at Oxford, with the said league engraved on it in Greek capital letters, still very legible. It was brought out of Asia by Thomas earl of Arundel, in the beginning of the reign of king Charles I. and was given, with other marbles, to the university of Oxford, by Henry duke of Norfolk, his grandson, in the reign of king Charles II."

An accommodation at length took place between Ptolemy and Seleucus, and the former then applied himself to the enlarging of his dominions southward; and he extended them a great way down the Red-Sea, making himself master of all the coasts of it both on the Arabian as well as the Ethiopian side.

After having reigned 25 years, he was poisoned by his son, who succeeded him in the year of the world 3783, and 221 years before Christ, and was called Ptolemy IV. or Philopater.

This was a most profligate and vicious prince, and his title of Philopater was given him ironically, for the word itself signifies, lover of his father; but his enmity to his father, and murdering him at last, being notoriously known, he received that appellation by way of derision. Giving way to his diabolical disposition, he soon after murdered his mother Berenice, and his brother Magas, and thus embred his hands in the blood of his whole family.

The weakness and wickedness of this monarch's reign induced Antiochus, the lineal king of Syria, to try to recover his dominions, which had for some time past been annexed to the Egyptian territories. He first reduced Selucia, and afterwards Tyre and Ptolemais.

He began the next campaign in a formidable manner, having spent the winter months in equipping a great fleet, and fitting out a very large army. The fleet he gave the direction of to Diogenetus, and took the command of the army upon himself.

On the other hand, Ptolemy had put his army under the command of Nicolaus, and entrusted his fleet to the care of Perigenes. Nicolaus marched to mount Libanus, where he seized all the passes between that place and the sea. The fleets coasted and the armies marched on both sides; so that their naval as well as land-forces met at the passes which Nicolaus had seized. While Antiochus attacked Nicolaus by land, the fleets began to engage; so that there was a general engagement both by sea and land at the same time. Neither party had the superiority at sea; but Antiochus had the advantage on land, and forced Nicolaus to retire to Sidon, after losing 4000 men. Antiochus could not besiege him there, but marched into Galilee and Gilead, which he reduced to his obedience, and then took up his winter-quarters at Ptolemais.

In the ensuing campaign, both parties again took the field. Ptolemy was himself at the head of his army, which consisted of 70,000 foot, 5000 horse, and 73 elephants, which he led from Pelusium over the deserts that parted Egypt from Palestine, and encamped at Raphia, a town lying between Rhinocorura and Gaza. Antiochus met him there with an army of 62,000 foot, and 102 elephants. The two kings drew out all their forces for a decisive battle, and both rode before the front of their respective armies to animate their troops. Arsinoe, who was sister and wife to Ptolemy, accompanied him in this action, and continued in the army during the heat of the whole battle, exhorting the soldiers to behave valiantly, and exposing herself to all the dangers of the engagement.

During the battle, Antiochus commanding the right wing, routed the opposite wing of the enemy; but pursuing them too far, in the interim the other wing of the enemy having beaten his left wing, fell upon the main body, then left naked, and utterly broke them before he could return to their assistance. This compelled Antiochus to retreat, with the loss of 10,000 men killed, and 4000 taken prisoners; after which he abandoned all his conquests, and retired to Antioch with the remnants of his troops.

In consequence of the above victory, all Coele-Syria and Palestine submitted to Ptolemy, who went to Jerusalem on purpose to visit the temple. "But, says an accurate author, he was not content with viewing this temple only from the outer court, beyond which it was not lawful for any Gentile to pass, but would have pressed into the sanctuary itself, even into the holy of holies, where none but the high-priest was to enter, and that only once a year, on the great day of expiation. The high-priest, priests, levites, and people, in vain opposed this rash and impious resolution. The king entered the inner court; but as he was passing farther to go into the temple itself, he was smitten from God with such a terror and confusion of mind, that he was carried out of the place in a manner half dead. On this he departed from Jerusalem, filled with great wrath against the whole nation of the Jews; and on his return to Alexandria severely put it into execution."

The inhabitants of Alexandria were of three ranks: first, the Macedonians, who were the original founders of the city, and had the first right to it: 2dly, the mercenary soldiers, who came there to serve in the army; and, 3dly, the native Egyptians: but, by the favour of Alexander the Great, and Ptolemy Soter, the Jews were enrolled among the first rank, and had all the privileges of original Macedonians conferred on them. Philopater resolved to deprive them of this right, and to publish a decree, whereby they were degraded from the first rank, and caused them to be enrolled in the third rank, among the common people of Egypt. However, he permitted such of the Jews as would be initiated into the heathen religion, to retain their former privileges. But of the many thousands of the Jewish race, which then dwelt at Alexandria, there were found only 200 who accepted of this condition, and forsook their God, to gain the favour of their king; the rest stood all firm to their religion, and held the apostates in abhorrence, which so much enraged the king, that he took a resolution of destroying all the Jews in his extensive dominions, purposing to begin with those of Egypt, and then to proceed against the inhabitants of Judea. Accordingly he ordered all the Jews in Egypt to be brought in chains to Alexandria. They were brought and shut up in the Hippodrome, a large place without the city, where the people used to assemble to see the horse-races and other shows. The king was determined to expose them there for a spectacle to be destroyed by his elephants, who were brought forth three days successively for that purpose, and on the third day the king was present, when the elephants, to the number of 500, made drunk with wine and frankincense, that they might with the more rage execute what was intended upon those people, were let loose upon them; but, instead of falling upon the Jews, they turned their rage all upon those who came to see the show, and destroyed great numbers of them. Several appearances were seen in the air, which much frightened the king, and all the spectators. All which manifesting the interposal of divine power in the protection of those people, Philopater durst not any longer prosecute his rage against them, but ordered them all again to be set free; and fearing the divine vengeance upon him in their behalf, for the appealing and diverting of it, he restored them to all their privileges, rescinding and revoking all his decrees which he had published against them.

Ptolemy at length concluded a peace with Antiochus, who gave up Coele-Syria and Palestine. If Ptolemy had pursued the victory at Raphia, he might have deprived Antiochus of the whole Syrian empire; and the Egyptians were so much incensed at such a disadvantageous peace, that they broke into a rebellion; Ptolemy, however, suppressed it, and put many of the principal persons concerned to death, and immediately after this occurrence,

rence, the Romans sent ambassadors to renew their ancient friendship and alliance with Egypt, and enter into a treaty of commerce and mutual assistance.

Peace being entirely restored throughout the Egyptian territories, Ptolemy Philopater gave himself wholly up to lust and licentiousness, and suffered himself to be wholly guided by Agathoclea, his concubine, and Agathocles, her brother; drinking, gaming, and libertinism engrossed his whole time, till his excessive debaucheries quite emaciated him, and weakened him so, that he fell a martyr to excess, and died after having reigned 17 years, being then only 37 years of age.

Ptolemy V. surnamed Epiphanes, or the Illustrious, was but five years of age when he acceded to the sovereignty. The death of his father was concealed by Agathoclea and her brother, till they had plundered the palace of many valuable effects; after which they made it publicly known, and then summoned the Macedonians to a general council, when Agathocles, having the young king in his arms, implored their protection for him against the ambition of Theopomus. The Macedonians were so highly incensed at this, that they immediately wrested the young prince from the arms of Agathocles, and placed him on the throne in the public hippodrome, where Agathocles, Agathoclea, and Oenanthe, their mother, were put to death in his presence, as by his order; after which all their creatures were cut off, and the guardianship of the young king was committed to the charge of Salsibus, the son of him who had been the ruling minister of the court during the last three reigns.

Philip, king of Macedon, and Antiochus, king of Syria, thinking to take advantage of the death of Philopater, and the infant state of his successor, entered into a league to divide his dominions between them, in which it was agreed that Philip should have Caria, Lybia, Cyrene and Egypt; and Antiochus all the rest. Accordingly the latter marched into Syria and Palestine, both which places submitted to him without the least opposition.

The Egyptians, finding themselves much distressed by the league made between Philip and Antiochus, against their infant king, and the usurpations which had been made by them on his provinces, sent an embassy to Rome, to pray their protection, offering them the guardianship of their king, and the regency of the kingdom during his minority; and the farther to induce them to accept of their offers, they alleged that the deceased king had recommended both to them at his death.

The Romans, thinking this would extend their fame, accepted the offer, and took upon them the tuition of the young prince. They immediately dispatched three ambassadors to the kings of Syria and Macedon, to let them know that they had taken on them the tuition of the young Egyptian king, and to require them to desist from invading his dominions, otherwise they should be obliged to make war upon them for his protection.

Aristomenes, an old experienced minister of the Egyptian court, was not only appointed guardian over the young king, but also invested with the care of the government, which trust he discharged with great prudence and fidelity. He recruited the army with the best soldiers he could get, and took 6000 stout Ætoliens into pay. He sent one Scopas, an experienced commander, to recover Syria and Palestine; but he was defeated by Antiochus, with the loss of a great number of his men.

Soon after this conquest, Antiochus sent a messenger to Alexandria, with proposals of a marriage between Cleopatra, his daughter, and king Ptolemy, to be consummated as soon as the parties should be of a proper age for it; promising the restoration of the provinces he had conquered, on the day of the nuptials, by way of dowry with the young prince.

The consideration of these proposals was interrupted by means of Scopas, who had been conquered by Antiochus. This general had concerted a scheme for making himself master of Egypt, by murdering the young king; but the plot was discovered by Aristomenes, who put Scopas and all his accomplices to death, and dismissed the Ætoliens from the service.

At the time this conspiracy was fully suppressed, the king was fourteen years of age; and, according to the custom of that country, was declared to be out of his minority; in consequence of which he was enthroned with great pomp, and the government placed solely in his hands.

The Egyptians having accepted the proposals offered by Antiochus, the next year the young king was married to his daughter Cleopatra; on which Antiochus agreed to give up to Ptolemy the provinces of Cœle-Syria, and Palestine. Antiochus was soon after killed in the province of Elimais, where he had plundered the temple of Jupiter Belus.

The following year after Ptolemy's marriage, his wife Cleopatra bore him a son, who reigned after him in Egypt, by the name of Ptolemy Philometor. She had also another son by him, and a daughter called after her own name.

The principal affairs of government had hitherto been under the direction of Aristomenes, who had conducted himself with such propriety as to obtain universal esteem; but the king growing weary of that able and faithful minister, determined to get rid of him, which he accomplished by cruelly ordering him to be put to death. The remainder of his reign was little more than disorder and confusion, and his kingdom was involved in farther troubles than it had been in the time of his father.

The Egyptians, unable to bear longer the grievances under which they had laboured, from the bad administration of the king, attempted to depose him; but he extricated himself out of these troubles by making Polycrates his chief minister, who was a wife and valiant man. The revolters were suppressed, and many of them put to death, among whom were some of the principal nobility.

Ptolemy V. maintained a strict alliance with the Romans during the whole time of his reign; and he also carefully cultivated the friendship of the Achæans. He had proposed to make war upon Sedecus, king of Syria; but he was poisoned by some of his attendants, which put an end to his project and life in the 24th year of his reign, and 20th of his age.

On the death of Ptolemy Epiphanes, his son, Ptolemy VI. called Philometor, succeeded to the sovereignty; but being a child only six years of age, his mother Cleopatra was declared regent, who governed the kingdom with great care and prudence till her death, which happened only one year before the expiration of the king's minority.

The regency, after her death, was invested in Lenæus, a nobleman of the court, and Eulæus, who had the principal care of the young prince. As soon as these two had entered on the administration, they made a demand of Cœle-Syria and Palestine from Antiochus Epiphanes, the son of Antiochus the Great, who had agreed to give up those provinces to Ptolemy V. on his marrying his daughter Cleopatra. Antiochus refused to comply with their demands, which occasioned a war between Egypt and Syria. Cleopatra was mother to one king, and sister to the other, whereby she had prevented any breach being made between them during her life; but the new regents being absolute, friendship subsided, and animosity took place between Antiochus and his nephew Ptolemy Philometor.

The young king having now attained his fourteenth year, was declared to be out of his minority, and great preparations were made at Alexandria for his being enthroned with the usual pomp and solemnity.

Antiochus being informed of this, sent Apollonius, one of the prime nobles of his court, to be present at the ceremony, and to congratulate the young king on the occasion. When the ambassador returned to Antiochus, that prince found that war was intended against him, and therefore he put his frontiers in a proper posture of defence.

Antiochus, not chusing to wait for the enemy, marched to attack them, and was met by the forces of Ptolemy between mount Casius and Pelusium, where a battle ensued, in which Antiochus having got the victory, fortified those borders of his dominions, and then took up his winter quarters at Tyre, which he easily obtained by the governor giving it up without making the least opposition.

In the early part of the following year Antiochus invaded Egypt both by sea and land. He obtained another victory over the Egyptians on their frontiers, took Pelusium; and from thence made his way into the heart of the kingdom. So superior was he in strength wherever he came, that it was in his power to have out them all off to a man; but instead of taking this advantage, he rode about the field in person after the victory, forbidding the soldiers

soldiers to put any of the conquered to death. This clemency so far endeared him to the Egyptians, that on his farther march into the country, they all readily yielded to him. In short, the only place that held out against him was Alexandria, he having made himself master of Memphis, and all the other parts of Egypt.

The young and pusillanimous king voluntarily surrendered himself into the hands of Antiochus, who treated him with great respect; for they eat at the same table, and conversed together as friends. Antiochus pretended for some time to take care of the interest of the young king his nephew, and to manage the affairs of the kingdom as his tutor and his guardian; but when he had made himself master of the country, under this pretence, he seized all to himself, pillaged every place he went to, and greedily enriched himself and his army with the spoils of that country he had pretended to protect.

Antiochus marched from Egypt into Judea; took Jerusalem; slew 40,000 of its inhabitants; and sold the like number for slaves. He sacrilegiously plundered the temple, to the value of 800 talents of gold, or 12,960,000 l. sterling, and returned to Antioch with the spoils of Judea as well as Egypt, which both together amounted to an immense treasure. See Maccabees, chap. v. ver. 21.

The Egyptians, finding their king fallen under the power of Antiochus, and by him deprived, as it were, of the crown, looked on him as altogether lost to them; and therefore, having the younger brother with them, they placed him on the throne, and made him their king in his stead.

When these honours were conferred on the younger brother, he took upon himself the name of Ptolemy Euergetes II. which was soon changed to that of Kakergetes, the former signifying *benevolent*, and the latter *benevolent*. He afterwards obtained the name of Physicon, that is, the *fat gut*, or *great-bellied*, by reason of the great and prominent belly which he acquired by his luxury and gluttony; and by this name he is most commonly mentioned by historians.

Soon after this prince ascended the throne, Antiochus made another expedition into Egypt, under pretence of restoring the deposed king; but in reality to subject the whole kingdom to himself. He conquered the Alexandrians in a sea-fight near Palusium, entered the country with a great army, and marched directly towards Alexandria, to lay siege to that city. The ambassadors who were then at Alexandria, on embassies from several of the Grecian states to the Egyptian court, interposed in vain. Antiochus invaded Alexandria; on which Ptolemy Euergetes, and Cleopatra, his sister, who were then shut up in the town, sent ambassadors to the Romans, to solicit their assistance.

The Roman senate, moved with their remonstrances, and persuaded that it would not be for their interest to suffer Antiochus to attain such an height of power, resolved to send an embassy to Egypt, to put an end to the war. Accordingly three of the most proper persons were appointed for this important negotiation, whose instructions were, that they should first wait upon Antiochus, and afterwards on Ptolemy; that they should order them, in the name of the senate, to suspend all hostilities, and terminate the war; and that, should either of the parties refuse a compliance, the Romans would no longer consider them as their friend and ally.

While this negotiation was concerting, Antiochus, having met with great opposition from the Alexandrians, thought proper to alter his plan, and concluded that it would be most to his interest to keep up an enmity between the two brothers, which would probably so weaken them that he might at length get the master over them both. With this view he withdrew from Alexandria to Memphis, and there seemingly again restored the whole kingdom to Philometor, excepting only Pelusium, which he retained in his own hands; that having this key of Egypt still in his custody, he might thereby again enter the kingdom when matters should be ripe for his design; and having made these dispositions, he returned to Antioch.

From the misfortunes Ptolemy Philometor had met with during these revolutions, he began to be a little roused from his lethargy, and appeared susceptible of the future intentions of Antiochus. Wherefore, as soon as that prince was gone, he invited his brother to an accom-

modation, which was effected by means of their sister Cleopatra; and an agreement was made upon terms that they should reign jointly together. Philometor then returned to Alexandria, and peace was restored to Egypt, much to the satisfaction of the people, especially of the Alexandrians, who had greatly suffered by the war.

When Antiochus heard that the two brothers were reconciled, he fell into a great rage, and determined on future revenge. Accordingly, in the 13th year of the reign of Philometor, he made another invasion upon Egypt, in which he purposed, without owning the interest of either of his nephews, to suppress them both, and make an absolute conquest of the whole kingdom. He subdued all the country as far as Memphis, and marched towards Alexandria; but here he was stopped in his progress, and all his former designs totally frustrated; for, at a place called Leusine, within four miles of the city, he was met by the ambassadors sent from the Roman senate. Among these was Popilius, his old friend and acquaintance, with whom he had contracted an intimate friendship and familiarity while he was at Rome.

As soon as Antiochus saw Popilius, he put forth his hand to embrace him; but the latter refused the compliment, and told him, that the public interest of his country must take place of private friendship; that he must first know, whether he was a friend or an enemy to the Roman state, before he would own him as a friend to himself; and then delivered into his hands the tables, in which were written the decrees of the senate, and required him to give an immediate answer thereto. Antiochus having read the decree, told Popilius he would consult with his friends about it, and speedily give him the answer they should advise. But Popilius insisting on an immediate answer, drew a circle round the king, in the hand, with the staff which he had in his hand, and required him to give his answer before he stirred out of that circle; at which strange and peremptory way of proceeding Antiochus being startled, after a little hesitation yielded to it, and told the ambassador that he would obey the command of the senate; whereon Popilius accepted his embraces, and acted according to his former friendship with him. That which made him so bold as to act with him after this peremptory manner, and the other so tame as to yield thus patiently to it, was the news which they had a little before received of the great victory which the Romans had obtained over Perseus, king of Macedonia.

Antiochus, after this, went back to Syria, and Popilius returned with his colleagues to Alexandria, where they ratified and fully fixed the terms of agreement between the two brothers. The ambassadors then sailed to Cyprus, and caused an entire restoration of that island to be made to the Egyptian kings, to whom it of right belonged. They then returned to Rome, and were followed by ambassadors from the two Ptolemies, to thank the senate for the protection they had received from them.

Antiochus again plundered Jerusalem, and finished an impious life by a miserable death. See II Maccabees, chap. xiii. The two Egyptian kings preserved the agreement ratified between them by the Roman ambassadors but a very short time; for they broke into an open rupture, inasmuch that Physicon drove Philometor from the throne. The latter, in consequence of this, embarked for Italy, and landed at Brundisium, from whence he travelled on foot to Rome, in a sordid habit, and with a mean attendance, to demand from the senate the necessary aid for replacing him on the throne. As soon as the senate were informed of his arrival, they sent for him, and conducted him to a lodging suitable to his royal dignity. A day of audience being appointed, Philometor made known his case to the senate, who immediately decreed his restoration, and sent two ambassadors with him to Alexandria, to see their decree executed; who reconducted him accordingly, and succeeded in negotiating an accommodation between the two brothers. Lybia and the province of Cyrene were assigned to Physicon; Philometor had Egypt and the life of Cyprus. Each was declared independent of the other, and the treaty and agreement were fully confirmed with the usual ceremonies.

Physicon, being dissatisfied with the share allotted him, went to Rome to solicit the senate that he might have Cyprus instead of his brother, which was granted, and

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two ambassadors were sent with him to Philometor, to see it executed. The latter refused to submit to this decision, and the Romans declared him their enemy. Philometor afterwards defeated Ptolemy, and took him prisoner at Lapitho in Cyprus, where he pardoned him every thing, and even restored him Lybia and Cyrene, whereby the war between the two brothers was wholly ended, and never after revived.

About this time Antiochus Eupater, king of Syria, was put to death by Demetrius Sotor, the son of Seleucus Philopater, who became king in his stead; but he was defeated and killed by Alexander Balus, who then mounted the throne, and married Cleopatra, the daughter of Philometor. The latter, soon after, suspecting that Alexander had a design upon his life, took his daughter from him, gave her to young Demetrius, the son of Demetrius Sotor, and engaged to re-establish him on the throne of his father.

Soon after this, Philometor defeated Alexander near Antioch, when the latter fled to Zabdiel, an Arabian prince, who cut off his head, and sent it to Ptolemy; but this prince died a few days after, of a wound he had received in the battle. Thus Alexander, king of Syria, and Ptolemy Philometor, king of Egypt, died about the same time, the former after a reign of five years, and the latter after one of thirty-five. Demetrius, who had attained the crown of Syria by this battle, assumed the surname of Nicator, or the Conqueror.

Ptolemy VII. surnamed Ptolemy, or tun-bellied, succeeded his brother in all his dominions; in which he was at first opposed by Cleopatra, the wife of the late king, by whom he had a son; but affairs were accommodated through the mediation of Thermus, the Roman ambassador. It was agreed that Ptolemy should marry Cleopatra, and educate her son, who should be declared heir to the crown after his death.

Ptolemy had no sooner married the queen, and taken full possession of the crown, than he began to shew the natural cruelty of his soul; for before the day of their nuptials was expired, he killed the young prince in his mother's arms. He had affected to assume the name of Euergetes, or the Benefactor; but was now called by the Alexandrians, Kakergetes, or the Malefactor, on account of his wickedness; for he was the most iniquitous and cruel, as also the most vile and despicable of all the Ptolemies that reigned in Egypt.

Cleopatra, his wife, brought him a son, whom he called Memphitis, from his being born at the city of Memphis; but this gave no satisfaction to his people, who universally detested him on account of the barbarous cruelties he was perpetually exercising on his subjects. He murdered and banished not only such as were devoted to his deceased brother Philometor, but also those who had been firmly attached to himself. He empowered his foreign mercenaries to commit murder and rapine upon the oppressed and terrified Alexandrians, who fled into other countries, and left their city in a manner desolate. On this he invited all strangers to come and re-people the place; and as great multitudes flocked there, he not only gave them habitations, but admitted them to all the rights of those who, by his cruelty, had been obliged to desert the place of their nativity.

Among those that fled out of Egypt were many learned men, and other professors of arts and sciences; by which means learning (which had been a long time lost) was revived in Greece, Asia Minor, the Isles, and in all other places where they went.

While the city of Alexandria was receiving new inhabitants, three Roman ambassadors arrived there, who were received in great state by the king. These ambassadors, after taking a full view of Alexandria, and the state of affairs there, sailed up the Nile, to see Memphis and other parts of Egypt; by which they had an opportunity of discovering the number of cities it contained, and the strength of the country. They found that it wanted nothing but a prince of capacity and application to make it a very potent and formidable state. They were therefore pleased that Ptolemy appeared entirely destitute of every qualification necessary for such an under-

* The natural deformity of this prince is particularly mentioned by Ptolemy, who says, that he had a great

head, and a broad face, extremely deformed and shocking, upon a short squat body, with a belly enormously prominent.

taking; and they looked upon him in the most despicable light, more especially as the deformities of his body were equal to those of his soul. After staying a short time at Alexandria, they went over to Cyprus, and from thence proceeded to execute their commission in the other countries to which they were sent.

Ptolemy still persevered in giving a loose to luxury, tyranny, and cruelty. He divorced his wife Cleopatra, and married her daughter, who was called by the same name. He treated the new inhabitants of Alexandria as arbitrarily as he had done the old ones; and thinking it would be his best security to cut off their young men, who were the strength of the place, he caused his mercenaries to surround them in the Gymnasium, as they were at their public exercise, and put them all to death.

This horrid massacre so exasperated the people, that they rose in a general tumult, and set fire to his palace, with an intent to have burnt him in it; but he made his escape to Cyprus, with Cleopatra his young wife, and Memphitis his son. When he arrived there, he was informed that the Alexandrians had put the government of the kingdom into the hands of Cleopatra, his divorced wife, upon which he hired an army of mercenaries, and determined to make war against her.

He had made one of his sons governor of Cyrene, and fearing the Alexandrians would make him king, he sent for him to Cyprus, where he put him to death: by which shocking barbarity the Alexandrians were so much farther enraged, that they pulled down and demolished all his statues, wherever erected in their city.

Ptolemy imagined this was done at the instigation of Cleopatra, his divorced queen; wherefore, to be revenged upon her, he caused Memphitis, a very hopeful and young prince he had by her, to be slain before his face; after which, cutting his body in pieces, he put them all into a box, with his head, thereby to shew to whom they belonged; and sent it, with them inclosed therein, to Alexandria by one of his guards, who was ordered to present it to the queen on the day then approaching, which was to be celebrated as the anniversary of her birth. It was accordingly presented to her on that day, when the joy, which before was universal, was turned into the greatest lamentation, and the horrid scene produced a general detestation against the author of it.

The Alexandrians raised an army under the command of Mariyas, whom Cleopatra had made her general to defend the country against Ptolemy, who got together an army, and sent it against the Alexandrians, under the command of Hegelochus his general, who defeated Mariyas, took him prisoner, and sent him in chains to Ptolemy.

Cleopatra fled to her daughter, who was queen of Syria; and Ptolemy returned to Alexandria, where he re-assumed the government. He married his daughter Tryphæna to Antiochus Gripus, the son of his niece Cleopatra, and placed him on the throne of Syria.

Ptolemy soon after died at Alexandria, in the 67th year of his age, having reigned 29 years from the death of his brother Philometor; but no reign was ever more tyrannical, or abounded with greater acts of cruelty.

He left behind him three sons; Apion, whom he had by a concubine; and Lathyrus and Alexander, whom he had by his niece Cleopatra. The kingdom of Cyrene he bequeathed to Apion; and left Egypt to his widow Cleopatra, in conjunction with one of her sons, whom she should think fit to choose.

Ptolemy VIII. surnamed Lathyrus, had been banished to Cyprus by his father, and even his mother wished to keep him from the crown. But a faction being raised in his favour, he was sent for, and placed on the throne in the year of the world 3887, and 117 years before Christ. Nothing worth recording happened in this monarch's reign, which lasted to years, when his mother contrived to dethrone him, and place his brother Alexander in his room. Ptolemy Lathyrus then retired to Cyprus, where he was suffered to reign unmolested over that island.

Ptolemy IX. or Alexander I. began his reign in the year of the world 3897, and 107 years before Christ.

head, and a broad face, extremely deformed and shocking, upon a short squat body, with a belly enormously prominent.

The first transaction of Lathyrus, after being deposed from the throne of Egypt, was entering Phœnicia with an army of 30,000 men, in order to oppose Alexander Jannæus, the king of the Jews, who had invaded that country with 50,000 men. The two armies engaged at Afophes, near the river Jordan, and Lathyrus obtained a complete victory; but he was soon after obliged to return to Cyprus by his mother Cleopatra, who brought a great army from Egypt into Phœnicia, took Ptolemais, and drove Lathyrus out of that country; as she was apprehensive if he should make himself master of it he would thereby grow strong enough to recover Egypt.

The continual wickedness of the queen-mother was such, that her son Alexander began to be apprehensive that she would either dethrone him, as she had done his brother, or murder him; on which account he took the impious precaution of putting her to death. This parricide occasioned a revolt, and Alexander was driven from the throne by his own subjects. He attempted to recover the crown again, but was killed in an engagement against the revolted, and his brother Ptolemy Lathyrus, being sent for from Cyprus, was reinstated on the throne, and continued to reign over Egypt till his death, which happened 36 years after the death of his father, 11 of which he reigned jointly with his mother in Egypt, 18 in Cyprus, and seven alone in Egypt after his mother's death. He was succeeded by Cleopatra his daughter, and only legitimate child; her proper name was Bernice, for it is to be observed, that as all the males of his family had the common name of Ptolemy, so all the females of it had that of Cleopatra, and besides, had proper names to distinguish them from each other. Thus Selene was called Cleopatra, were two of her sisters; and thus Bernice received that name according to the usage of her family: the observing of this will remove many obscurities and difficulties in the Egyptian history.

It was at this time that Sylla was perpetual dictator at Rome, and sent Alexander to take possession of the crown of Egypt, on the death of his uncle Lathyrus, as his nearest heir male; for he was the son of that Alexander who had put his mother to death, and had attached him to Sylla, who was then the dispenser of law to the world. The Alexandrians had put Cleopatra upon the throne six months before he arrived among them. However, to compromise the matter, and avoid displeasing Sylla, it was determined that Alexander should marry Cleopatra, and reign jointly; but Alexander either disliking the lady, or not liking to have a partner in the government, put her to death 19 days after their marriage, and reigned alone 15 years. This monarch, who was called Ptolemy X. or Alexander II. began his reign about the year of the world 3023, and 81 before Christ. He was at first opposed by the two sons of Selene, the sister of Lathyrus, who went to Rome to solicit the senate in their behalf, but their solicitations were ineffectual. The people at length growing tired of their king, expelled him the kingdom, and called in Ptolemy Auletes, the illegitimate son of Lathyrus. Alexander applied to Pompey for aid, which was out of his power to grant, and the banished king went to Tyre, in hopes of some more fortunate circumstance arising in his favour; he, however, died before any such auspicious event happened.

Ptolemy XI. surnamed Auletes, or the Piper, on account of his priding himself particularly on being skilful in playing on that instrument, began his reign in the year of the world 3039, and 65 years before Christ. He was an exceeding wicked prince; and at the time of commencing his reign, Julius Cæsar was consul of Rome. As he wished to be confirmed in his title to the crown, and to enter into an alliance with the Romans, Cæsar insisted upon his paying six thousand talents for those courtesies. The revenues of Egypt amounted to much more than that sum, yet it was with difficulty the king raised it, and the overtaxing his subjects occasioned great murmurings. Much about the same period a decree was published at Rome by Claudius, for deposing Ptolemy king of Cyprus, the brother of Auletes, seizing his kingdom for the republic, and confiscating all his effects. The Egyptians pressed their king to demand that island as an old appendage of Egypt, which he declined, and they expelled him from his kingdom on that account. Auletes made his escape to Rhodes, where he met with the famous Cato, who was

on his way to Cyprus, to put the decree in execution against that island. Auletes and Cato had an interview, when the former told the latter that he was going to Rome to require assistance of the Romans, in order to re-establish himself in his kingdom; but Cato greatly blamed him for having quarrelled with his people, and thus exposing himself to the disgrace, trouble, and contempt, which he must expect to meet with at Rome. Adding, that if all Egypt was to be sold, the purchase-money would not be sufficient to satisfy the greedy expectations of the principal Romans; therefore he advised him to return to Egypt, and make up all differences with his people. Cato even offered to go with and assist him therein. But Ptolemy went forward to Rome, where he soon found, by full experience, all to be true that Cato had told him. The king was obliged to pay great attendance on the leading-men of the common-wealth, and expend great sums among them to procure them to favour his cause; and after all, when there was no more left to be extorted from him, an oracle was trumped up out of the Sibylline books, whereby it was pretended the Romans were forbidden to give him any help in this case. So that after he had solicited this matter a whole year at Rome, and expended vast sums in it, he was forced to depart from thence without success, and retire to Ephesus, after which the Egyptians placed his daughter Bernice on the throne, and sent an embassy into Syria to Antiochus Asiaticus, who, by his mother Selene, was the next heir male of the family, to invite him to come into Egypt, and there marry Bernice and reign with her: but the ambassadors on their arrival in Syria found him just deceased. However, they made the same proposal to Seleucus his brother, which he readily accepted. He proved a very fordid and base spirited man, which occasioned the Egyptians to give him the nickname of Cabofactes, or the scullion. It was this monarch, who sacrilegiously robbed the sepulchre of Alexander the Great, of the coffin of massy gold, in which his body had been deposited by Ptolemy I. and put it into a coffin of glass. However, the wife of this king, conceiving a great dislike to him, got him to be assassinated, and afterwards married Archilaus, the high priest of Comana in Pontus.

At this time Gabinus was proconsul in Syria, and had passed with a body of troops over the Euphrates, in order to reinstate Mithridates in the kingdom of Media, from which he had been expelled by his brother; but Ptolemy Auletes came to him with letters from Pompey, their common friend and patron, who was declared consul for the ensuing year. By those letters he conjured Gabinus to exert all his power in favour of the proposals that prince should make him with regard to his re-establishment in his kingdom. However dangerous that conduct might be, the authority of Pompey, and the hope of gain, made Gabinus begin to waver. The lively remonstrances of Antony, who sought occasions to signalize himself, and was besides inclined to please Ptolemy, whose intrigues flattered his ambition, fully determined Gabinus. This was the famous Mark Antony, who afterwards, as triumvir, governed one third part of the Roman empire for several years. He accompanied Gabinus into Syria as his general of the horse, and in that service first signalized himself. Being a young man of great courage and a bold spirit, he was the chief promoter of an expedition into Egypt; though it was opposed by most of the other generals; but the opinion of Antony agreed best with the avarice of Gabinus, and carried it against them all. The more dangerous the enterprise, the more right Gabinus thought he had to make Ptolemy pay dear for it, who offered him 10,000 talents; the greatest part to be advanced immediately in ready money, and the rest as soon as he should be reinstated. Gabinus accepted the offer without any hesitation, re-passed the Euphrates, crossed Palestine, and marched directly into Egypt.

On the arrival of the Roman army on the borders of Egypt, Mark Antony was sent with a body of horse to seize the passes, and open the way for the rest of the army to follow. He succeeded in his designs, by securing all the passes, and taking Pelusium, the key of Egypt on that side. Antony having thus opened the way, Gabinus entered Egypt with the whole army, at that season of the year when the Nile was lowest. Archilaus,

the husband of queen Berenice, omitted nothing that could be done to defend the country, and had several conflicts with the invaders; but the Egyptians were of too effeminate a nature to oppose such warlike people as the Romans, neither had they equal skill in military affairs. Hence it was impossible for Archelaus, at the head of such undisciplined forces, to oppose the Roman legionary troops; so that he was not only frequently defeated, but at length slain in one of the engagements. Mark Antony, however, ordered his body to be fought for in the field of battle, and had it afterwards interred in great funeral pomp. After the death of Archelaus, Egypt was soon reduced to obedience, and compelled again to receive Auletes; who was no sooner restored than he put his daughter Berenice to death, for having worn his crown during the time of his exile, and likewise either killed or banished most of the capital men who had been concerned against him, and confiscated their estates in order to raise the money to pay Gabinius for assisting him in obtaining his kingdom.

Having left some Roman troops to be a guard to Auletes, Gabinius returned to Syria.

Being firmly seated on his throne, as he imagined, Auletes filled his dominions with blood and slaughter, the people being kept in fear by the idea of his Roman friends.

Ptolemy Auletes died about four years after his restoration, and 30 after his first coming to the throne, when he was succeeded by his eldest son, Ptolemy, and his eldest daughter, Cleopatra, who, according to his will, were to reign in conjunction. They were both very young, their father therefore had appointed the Roman senate to take care of them till they came to years of maturity. Accordingly, Ptolemy XII. and his Sister Cleopatra, jointly succeeded to the throne of Egypt in the year of the world 3953, and 51 years before Christ.

This was the Cleopatra, who afterwards became so famous, and had a great share in the civil wars of Rome; or rather so infamous for her lascivious amours, especially with Mark Antony the Roman triumvir. Little is known of the beginning of their reign; but we find that the minor king was under the tuition of Pothinus the eunuch, and of Achillas the general of his army, who deprived Cleopatra of her share in the sovereignty, that they might engross the whole power to themselves. Injured in this manner, she went into Syria and Palestine, where she raised a very considerable army, and led it herself into Egypt, to assert her right by force of arms. Ptolemy also assembled his forces, and marched against his sister. Both armies encamped near Pelosium and mount Casius, where they observed the motions of each other, without seeming inclined to come to an engagement. Such were the affairs of Egypt at this period, which was the very time that the unfortunate Pompey fled thither to beg protection against the victorious Julius Cæsar.

It is here necessary to premise, that Pompey had been raised by Sulla, and succeeded to a great part of his power. He by turns flattered the people and senate, in order firmly to establish his interests, but at length attached himself entirely to the latter, and neglected to conciliate the affections of the people any longer. At the same time Cæsar was determined to rival him in power, and turned to the side of the people to effect his purpose. He gained the public favour, by proposing in his consulate a division of lands, and enacting as many popular laws as possible. The conquest of Gaul had greatly heightened the reputation of Cæsar. Pompey and he had previously been united by interest, but ambition and jealousy of each other's power at length occasioned their fatal disunion, and rendered it impossible to settle their differences otherwise than by appealing to the sword. Cæsar, having reduced all Italy and Spain, followed Pompey into Greece, where they at length came to a decisive battle, in the plains of Pharsalia, in Thessaly, in which the army of Pompey was totally routed, and fled to the island of Lesbos, from thence he went to Cyprus, and afterwards proceeded to Egypt, to solicit the protection and assistance of Ptolemy.

Previous to his landing on the Egyptian coast, he dispatched some messengers to Ptolemy, to inform him of his misfortunes, and to require his succour. Ptolemy, being a minor, could return no answer of himself; but

his two ministers, Pothinus, and Achillas, Theodotus the rhetorician, who was the king's preceptor, and some others, consulted together what answer to return. Some were for receiving and relieving him, others for rejecting and refusing him assistance. But Theodotus represented to them in an artful oration, that their safest course was to dispatch him, arguing in this manner to persuade them to acquiesce.

"Should we receive him, Cæsar would be avenged on us for abetting his enemy, or should we reject him and he again recover his power, he then would be revenged on us for this refusal, therefore the only way to secure us from both, is to cut him off. This will make Cæsar our friend, and prevent Pompey from doing us any hurt as an enemy; for, according to the adage, dead men do not bite."

This mode of reasoning conciliated the opinions of the rest, and brought them to adopt the bloody method he had proposed. Achillas, and Septimius a Roman officer, with some others, were pitched upon to put the sanguinary design in execution. They took Pompey on board a small boat, under the pretence that great vessels could not approach the shore without difficulty. The Egyptian troops were drawn up on the sea-side, with their king Ptolemy, at their head, as with a design to honour Pompey; and the latter having tenderly embraced his wife Cornelia, who was in the ship with him, he stepped into the boat, where he was barbarously murdered, in the sight of his wife on one side, and the young king on the other.

The murderers then cut off his head, and threw his body on the sand, where it had no other funeral than what Philip, one of his freedmen, assisted by an old Roman soldier named Cordus, gave it. They raised a wretched funeral pile, and afterwards made a kind of sepulchre over his remains, with the fragments of a wreck which had been driven on shore. A superb funeral monument was, however, afterwards erected to his memory, and, at a subsequent time, it received additional embellishments from the emperor Adrian.

Thus miserably perished Pompey the Great, in the 59th year of his age, concerning whose death Lucan, in his Pharsalia, puts the following lines in the mouth of Pothinus, as additional reasons for the murder of that celebrated person.

"Nor, Pompey! thou thyself shall think it hard,
 "If from thy aid, by fate, we are debar'd.
 "We follow where the gods constrain us lead;
 "We strike at thine, but with'twice Cæsar's head.
 "Our weakness this, this fate's compulsion call;
 "We only yield to him who conquers all.
 "What hopes thy fond mistaking soul betray'd,
 "To put thy trust in Egypt's feeble aid!
 "Our slothful nation, long diffus'd to soil,
 "With pain suffice to till their stony soil;
 "Our idle force due modesty should teach,
 "Nor dare to aim beyond its humble reach.
 "Shall we retire where Rome was forc'd to yield;
 "And make us parties to Pharsalia's field."

The same admirable poet, in another place, thus pathetically exclaims against Ptolemy, on account of his having concurred in this bloody affair.

"Can then Egyptian souls thus proudly dare!
 "Is Rome, ye gods! thus fall'n by civil war!
 "Can he to Nile transfer the Roman guilt,
 "And let such blood by cowards hands be spilt?
 "And thou, inglorious, feeble, headless boy!
 "Dar'st thou thy hand in such a deed employ?
 "Does not thy trembling heart, with horror, dread
 "Jove's thunder, grumbling o'er thy guilty head?
 "Had not his arms with triumphs oft been crown'd,
 "And e'en the vanquish'd world his conquest own'd,
 "Had not the rev'rend senate call'd him head,
 "And Cæsar given fair Julia to his bed,
 "He was a Roman still—That name should be
 "For ever sacred to a king like thee.
 "Ah! fool, thus blindly by thyself undone,
 "Thou seek'st his ruin, who upheld thy throne;
 "He only cou'd thy feeble power maintain,
 "Who gave thee first, o'er Egypt's realm to reign."

And

And again concerning Septimius one of the murderers,

“ Say you, who with the stain of murder, brand
 “ Immortal Brutus’s avenging hand :
 “ What monstrous title yet to speech unknown,
 “ To latest time shall mark Septimius down.”

The same author thus finely describes the manner in which the head of Pompey was carried on the point of a spear to Ptolemy, who ordered it to be embalmed, that he might have the cruel pleasure of keeping and often beholding it.

Caught by the venerable locks which grow
 In hoary ringlets on his gen’rous brow,
 To Egypt’s impious king that head they bear,
 That laurels us’d to bind, and monarchs fear,
 Those facred lips, and that commanding tongue,
 On which the list’ning forum oft has hung ;
 That tongue which could the world with ease restrain,
 And ne’er commanded war, or peace, in vain ;
 That face, in which success came smiling borne,
 And doubled ev’ry joy it brought to Rome ;
 Now pale and wan, is fix’d upon a spear,
 And borne, for public view, aloft in air.
 The tyrant, pleas’d, beheld it ; and decreed
 To keep this pledge of his detested deed.
 His slaves frain drain the ferous parts away,
 And arm the wasting flesh against decay ;
 Then drugs and gums through the void vessels pass,
 And for duration fix the stiff’ning mafs.
 Inglorious boy ! degenerate and base !
 Thou last and worst of the Laguean race !
 Whose feeble throne, ere long, shall be compell’d
 To thy lascivious sister’s reign to yield.

It is easier to imagine than express the distress of Cornelia, who had seen her husband massacred in so cruel and treacherous a manner. She, with her young son Sextus, escaped first to Tyre, and then into Africa. Many of the Roman ships, however, were taken by the Egyptian galleys, and all on board were barbarously put to the sword.

Cæsar hasted to Egypt with all possible expedition, and entered Alexandria with only two legions, and 800 horse, being not in the least apprehensive for his personal safety, because his troops were so few, not exceeding 4000 men in the whole ; as he placed a thorough confidence in their skill and intrepidity ; and in the terror which accompanied the fame of his rapid conquests. Here he first heard of the death of Pompey, and had his head presented to him, which so much affected him that he wept, and ordered it to be buried with the most honourable solemnities.

“ He who, relentless, through Pharfalia rode,
 And on the sonate’s mangled fathers trod ;
 He who, without one pitying sigh, beheld
 The blood and slaughter of that woful field ;
 Thee, murder’d Pompey, could not ruthless see,
 But pay’d the tribute of his grief to thee.
 Oh mystery of fortune and of fate !
 Oh ill conforted piety and hate !”

Rowe’s Lucan.

Pompey’s head was brought to Cæsar by Theodotus, the rhetorician of Chios, the worthy preceptor of such a prince as Ptolemy. He was one of his council, and had been a principal adviser of this barbarous murder. Plutarch, however, informs us, that he was afterwards taken by Brutus in Asia, and, on that account, put to a cruel death.

While Cæsar waited for some more legions from Asia, he passed the time in calling in the remaining part of the debt due to him from Auletes, and in hearing the disputes and interfering in the controversy between Ptolemy and Cleopatra. The unpaid money due from Auletes, Cæsar exacted with great rigour, which Pothinus took care to represent to the people in the very worst colours, in order to prejudice them as much as possible against him. He even plundered the temples of their gold and silver utensils, and made the king and great officers of the court cut out of wooden or earthen vessels, pretending that Cæsar had seized on all those of gold and silver. The Egyptians were still more exasperated at him for presuming to call their king and queen before him, to be judged by

him with respect to the controversy that was between them, he having sent a peremptory order to each to dismiss their respective armies, and leave their causes entirely to his determination.

This was deemed by the people an infringement of the sovereign authority, and not fit for any independent prince to submit to ; Cæsar, however, answered these arguments in this fallacious manner : “ That he did not take upon him to judge as a superior, but as an arbitrator, appointed by the will of Auletes, who had thereby put his children under the tuition of the Roman state, and all the power of the Romans being vested in him, as their dictator, it belonged to him to arbitrate and determine this controversy, as guardian of those children by virtue of that will ; and that he claimed it no otherwise than to execute the will, and settle peace between the king and his sister, according to the purport of it. This explanation having appeased the people, the affair was referred to Cæsar, and advocates appointed to plead for both sides.

In the mean time, Cleopatra hearing that Cæsar was amorously inclined, laid a plot to attach him first to her person, and then to her cause ; for she was a woman of a very lascivious and abandoned character, and did not regard what she sacrificed to her inclination or her interest. She desired permission to come in person to Cæsar, to plead her own cause before him. This was readily granted, and she was privately conveyed into the city by her servant, who carried her on his back, tied up in her bedding, to Cæsar’s apartment in the citadel, where he threw down his burden, untied it, and up started the lady, with the best airs she could put on. Cæsar was pleased with her stratagem, and smitten with her beauty ; which had all the effect on him that she wanted.

Their amour was productive of a son, who was called Cæsarion ; but the intrigues and lewdness of Cleopatra brought great mischiefs afterwards both to the Egyptians and Romans. Hence exclaims the poet,

“ Oh fatal form ! thy native Egypt’s shame !
 “ Thou lewd perdition of the Latin name !
 “ How wert thou doom’d our furies to increase,
 “ And be what Helen was to Troy and Greece !”

On the ensuing day after Cleopatra had been first carried thus to Cæsar, the latter sent for Ptolemy, and told him to receive his sister again upon her own terms ; at which the young king was so inflamed with rage, that he ran into the street like a fury, raged like a lunatic, tore the diadem from his head, threw it down and stamped upon it ; and then bitterly complained to the people, that he was betrayed by a sinister collusion between Cæsar and his sister Cleopatra. This put the whole city presently into great confusion, and the people in vast multitudes flocked to the comfort and assistance of their king. The Romans, however, seized his person ; and Cæsar took care to satisfy the Egyptians, by assuring them that his decision in the cause between the king and his sister should be such as to give universal satisfaction.

Cæsar having summoned the assembly, caused the will of the late king to be read ; and according to that will he decreed that Ptolemy and Cleopatra should jointly reign in Egypt ; and that the other Ptolemy, the younger son, and Arsinoë, the younger daughter of the deceased monarch, should reign in Cyprus.

This decision, as it was certainly truly equitable, gave satisfaction to all, except Pothinus, who well knew that his power would be greatly diminished if Cleopatra, who hated him, had any thing to do in the government. On this account he persuaded Achilles to march with his army from Pelusium to Alexandria, in order to drive Cæsar from it.

Achilles had with him 20,000 good troops, and therefore thought he could overpower Cæsar by numbers ; but the skilful Roman placed his small body of forces so judiciously, that he sustained the assault with great ease and little loss. Achilles not having succeeded in the first attack, made an attempt upon the fort, with an intention to seize the fleet, in order to block up Cæsar by sea ; but here he was again frustrated by Cæsar’s setting fire to the fleet, in order to prevent his design. He at length took possession of the tower of Pharos, and Cæsar fortified himself in the strongest part of the city itself, from whence Arsinoë escaped to Achilles, but Cæsar put Pothinus to death.

But here it is proper to mention, that while the fleet was on fire, some of the ships drove on shore, and communicated their flames to the adjoining houses, and spreading into that quarter of the city called Brachium, it consumed the same, together with the celebrated and noble Alexandrian library, which had been so many years collecting at such an immense expence, and at that time contained above 400,000 volumes; an irretreivable loss to the learned world!

The eunuch Ganymedes put Achilles to death; and succeeded him in the command of the Egyptian army. Photinus, one of the principals in advising the death of Pompey, was, as we have already just mentioned, put to death by the order of Cæsar; and now Achilles, who was one of the principals in executing the murder of that great Roman. a victim to the treachery of Ganymedes. Hence the poet, speaking of the latter, says,

With just remorse repenting fortune paid
This second victim to her Pompey's shade.

Ganymedes, after having taken upon himself the command of the Egyptian army, contrived various stratagems to distress Cæsar during the war; in particular, he found means to spoil all the fresh water in the quarter where the Romans were posted; for there was no other fresh water in Alexandria but that of the Nile, which was kept in vaulted reservoirs, supplied from the river by a canal, which communication he stopped, and turned the sea water into the reservoirs. After being greatly distressed, Cæsar contrived to relieve his troops, by sinking wells so deep that he found springs, and by that means obtained plenty of fresh water.

Cæsar at length being reinforced with more troops and some shipping, defeated Ganymedes in several sallies, and in three naval engagements. But in an attack upon the island of Pharos, and the mole which leads to it, he was repulsed with the loss of 800 men, and was near perishing himself in the rout; for, finding the ship in which he endeavoured to escape ready to sink, he leaped into the sea, and with difficulty escaped to the next ship by swimming. During this escape he carried some valuable papers, which he had then about him, in one hand, and swam with the other, by which he saved them, as well as his own life.

Justice and fate the floating chief convey,
And Rome's glad genius wafts him on his way;
Freedom and laws the Pharian darts withstand,
And save him for avenging Brutus' hand.

At length Cæsar was persuaded to send king Ptolemy to the Egyptian army, in compliance with their desire, and on a promise of peace; but when they had their king at their head, they pressed on the war with greater vigour than before. Mithridates advanced with his army, and defeated a body of Egyptians who defended the banks of the Nile. Ptolemy then advanced with his whole army, to oppose the victors, and Cæsar marched to support them. A decisive battle ensued, in which Cæsar obtained an absolute victory. Ptolemy endeavoured to escape in a boat, which sunk, and he was drowned in the Nile; after which Cæsar returned to Alexandria; when the whole kingdom submitted to the conqueror. Cæsar gave the crown of Egypt to Cleopatra, in conjunction with her youngest brother, who was likewise named Ptolemy, and who was only then eleven years of age. Cæsar continued his amour with Cleopatra till he was obliged to quit Egypt, in order to oppose Pharnaces, whom he engaged, defeated, and drove from the kingdom of Pontus. After this Cæsar returned to Rome, and having previously taken Arsinoe with him, she walked in his triumph in chains of gold; but immediately after this solemnity was over, he let her at liberty.

In the year of the world 3961, and 43 years before Christ, Cleopatra poisoned her young brother Ptolemy, in order to reign alone, from which time she ruled Egypt till her death, as sole sovereign; but in a kind of subserviency to the Roman power. In the interim, Cæsar had been murdered at Rome by a conspiracy, at the head of which were Brutus and Cassius; and immediately after the celebrated triumvirate between Antony, Lepidus, and Octavius Cæsar, was formed, in order to revenge the death of Julius Cæsar. Upon this occasion Cleopatra declared for the triumvirs, and sailed with a numerous

fleet to join Antony and Octavius, who defeated Brutus and Cassius at Philippi; after which Antony came into Asia, to establish the authority of the triumvirate. Cleopatra met him at Tarsus in Cilicia, which proved his destruction: her beauty, wit, and art, enflamed him almost to madness, and extinguished all his military flame. Cleopatra at this time was only 25 years old, and the graces of her person were more powerful than the magnificence of her dress. When she entered the river Cydnus, never was equipage more splendid and magnificent. The whole poop of her ship flamed with gold, the sails were purple, and the oars inlaid with silver. A pavilion of cloth of gold was raised upon the deck, under which appeared the queen, robed like Venus, and surrounded with the most beautiful virgins of her court, of whom some represented the Nereids, and others the Graces. Instead of trumpets, were heard flutes, hautboys, harps, and such other musical instruments, warbling the softest airs, to which the oars kept time, and rendered the harmony more agreeable. Perfumes burnt on the deck, which spread their odours to a great distance on the river, and each side of its banks were covered with multitudes of people, who cried out, that it was Venus coming to make Bacchus a visit for the good of Asia. The description which Mr. Dryden has given in his *All for Love* of Cleopatra's sailing down the river Cydnus, is so extremely beautiful, that we think it necessary to give it a place, that it may accompany the prose account of the same, handed down to us by the ancient historians.

Her galley down the silver Cydnus row'd,
The tackling silk, the itreamers wav'd with gold;
The gentle winds were lodg'd in purple sails;
Her nymphs like Nereids round her couch were plac'd,
Where she, another sea-born Venus, lay.
She lay, and lean'd her cheek upon her hand,
And cast a look so languishingly sweet,
As if, secure of all beholders hearts,
Neglecting she could take them! Boys, like Cupids,
Stood fanning with their painted wings the winds
That play'd about her face; but if the sun'd,
A darting glory seem'd to blaze abroad,
That Men's desiring eyes were never weary'd,
But hung upon the object! To soft flutes
The silver oars kept time; and while they play'd,
The hearing gave new pleasure to the sight;
And both to thought. 'Twas Heav'n, or something
more;

For she so charm'd all hearts, that gazing crowds
Stood panting on the shore, and wanted breath
To give their welcome voice.

Antony and Cleopatra continually revell'd together in every kind of luxurious dissipation; and in one of their entertainments Cleopatra is said to have dissolved a pearl, valued at 50,000, in vinegar, and swallowed it. She had another of equal size, beauty, and value, with which she would have done the same; being, however, persuaded to the contrary, it remained entire, and was taken among her other treasures by Augustus, who carried it from Alexandria to Rome, and dedicated it to Venus.

Mark Antony, after having passed many months in the most scandalous debauchery, returned to Rome, and married Octavia, the sister of Cæsar Augustus, and widow of Marcellus. However, after his marriage he still retained his fondness for Cleopatra, and met her at Lucerne in Phœnicia, from whence they returned together into Egypt, where he indulged his inordinate passion for this lascivious woman to the greatest excess. According to Rollin, he gave her Phœnicia, the lower Syria, and Cyprus, with great parts of Cilicia, Judæa, and Arabia. He also made her a present of the libraries of Pergamus, in which were above 200,000 volumes, and the placed them in a new library, which he built where the former one stood. She had a taste for polite learning and the sciences, and understood several languages. She omitted no kind of arts to keep Antony in her chains; and he entered Alexandria in triumph, dragging at his chariot wheels the king of Armenia, laden with chains of gold, and presented him in that condition to Cleopatra, who was pleased to see a captive king at her feet. At one of their banquets, when Antony was intoxicated with wine, she presumed to ask him to give her the Roman empire, which he was not ashamed to promise her.

This great but wicked woman had two sons by Antony, one of whom was called Alexander, and the other Ptolemy. He heaped a profusion of honours on these young princes, and celebrated the coronation of their mother with great magnificence. She attended him in his progress through Greece, where he repudiated Octavia, and declared war against Octavius, who then declared war against Cleopatra, though actually intended against Antony.

Antony assembled his forces at Samos, and Octavius, or Augustus, got his together at Brundisium. The former had a fleet of 500 large ships, on board of which were 200,000 foot, and 22,000 horse; while the latter had only 250 ships, 80,000 foot, and 12,000 horse. The two fleets met, and engaged near Actium, in the sight of the two armies, which had been landed, and previously drawn up on the opposite shores. The battle was fought with dubious success for some time; till Cleopatra retreated with the whole Egyptian squadron, and Antony, to his great shame, precipitately followed her. This behaviour so much exasperated the officers of the remainder of the fleet, that they immediately submitted to Augustus; and Antony's army soon followed their example.

The fugitives escaped to Alexandria, where Cleopatra put many great persons to death, lest they should betray her: and in order to avoid falling herself into the hands of the enemy, she formed the very extraordinary design to have her ships in the Mediterranean carried into the Red Sea, over an Isthmus of above 70 miles; but in this she was prevented by the Arabians, who burnt all her ships in the Red Sea.

Now Antony found himself deserted by the greater part of those who had been his friends, which so disgusted him with the world, that he for some time secluded himself from mankind, turned misanthrope, and affected to imitate the conduct of Timon, the man-hater. But a life of asperity not suiting his disposition, his affectation soon gave way to the natural bent of his inclination; and he returned to the arms of Cleopatra, with whom he recalled away the remaining part of his life, and endeavoured to extinguish the sense of his misfortunes, by abandoning himself to voluptuousness. In the mean time Cleopatra, who foresaw that she was likely to fall into the hands of her enemies, had some thoughts of eluding the consequences, by putting a period to her own existence. She therefore collected all sorts of poisons, to try which of them would give death with the least pain. She made the experiment of their virtues, strength, and efficacy, upon various condemned criminals, whereby she found that the strongest poisons caused death the soonest, and that those which were gentle brought an easy, but slow death. She tried the bitings of venomous creatures, and caused various kinds of serpents to be applied to different persons. She daily made these experiments, and at length discovered that the asp* was the only one that occasioned neither torture nor convulsions; and which, throwing the person bit into an immediate heaviness and stupefaction, attended with a slight sweating upon the face, and a numbness of all the organs of sense, gently extinguished life.

Augustus proceeded to Pelusium, which immediately opened its gates to him. As soon as this news reached Alexandria, Cleopatra ordered her most precious movables to be carried to a place of security adjoining to the temple of Isis, where she had caused a tomb, and proper repositories to be erected. Augustus hearing this, was fearful that she intended to consume herself and her treasures together, and therefore sent kind and flattering messages to her, to give her hopes of the most generous treatment, while he advanced towards the city by forced marches, and on his arrival encamped near the Hippodrome.

* The asp is of the size of a common snake, only the back is broader, and the neck swells greatly when it is angry. The teeth in general are long; but the two longest are hollow, and contain the venom. The skin is covered with scales, which are of a red cast; and the bite is so fatal, that it kills the person wounded by it within three hours. Lucan thus speaks of it:

- “First of those plagues, the drowsy asp appear’d,
“And then her crest, and swelling neck the rear’d.
“A larger drop of black congealing blood
“Disseign’d her amidst the deadly brood;

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Antony, in the mean time, prepared to make a vigorous defence. He was successful in a rally, which gave him such spirits, that he determined to engage the adverse party next day, both by sea and land; when, to his great astonishment, the Egyptian fleet revolted to the enemy, and Antony now perceived that Cleopatra had betrayed him. This threw him into such a rage, that he flew to the sepulchral mansion, in order to revenge himself on Cleopatra for her perjury; but she had given orders that Antony should be informed that she had destroyed herself. This intelligence converted his excess of rage to the most violent transports of grief, and determined him to follow her to the grave. With this view he commanded a slave to plunge a dagger into his breast; but instead of obeying him, the slave stabbed himself. This so affected Antony, that he fell upon his own sword; and with very moment an officer came to let him know that Cleopatra was still alive. On hearing her name pronounced, he opened his dying eyes, permitted his wounds to be dressed, and caused himself to be carried to the sepulchre where she had immured herself. Cleopatra would not suffer the gates to be opened, for fear of a surprize; but from a window threw down cords, to which Antony being fastened, Cleopatra and her two women drew him up. When she had drawn him up to her, and had laid him on a bed, she rent her cloaths with grief, and making the most mournful exclamations, cut off his hair, according to the superstition of the pagans, who believed that a relief to those who died a violent death. Antony, for a minute, recovered his senses, expressed his happiness to die in her arms, and then expired.

Augustus entered Alexandria without farther opposition, and Cleopatra, to prevent the disgrace of being carried to Rome to grace his triumphal car, resolved on death; previously, however, she had an interview with Octavius, who permitted her to bury Antony with the utmost magnificence; and she spared no cost in his interment, according to the custom of Egypt. She caused his body to be embalmed with the most exquisite perfumes of the east, and placed it among the tombs of the Egyptian kings.

After visiting the tomb of Antony, and strewing it with flowers, she returned to her chamber, went into a bath, and from thence to table, which was served magnificently. When she rose from table she wrote a letter to Octavius; and having made all quit her chamber except her two women, she shut the door, sat down upon a bed, and asked for a basket of figs, which a peasant had lately brought. She placed it by her, and a moment after lay down, as if she had fallen asleep; but that was the effect of the bite of an asp, which was concealed among the fruit, and had stung her in the arm which she had held to it. The poison immediately tainted her blood, communicated itself to her heart, and she expired without pain. Thus died one of the most beautiful and accomplished, and at the same time one of the most ambitious and wicked princesses that ever lived, in the 39th year of her age, and 22d of her reign, from the death of her father; and in her death ended the reign of the Ptolemies in Egypt.

The death of Cleopatra put an end to the war, and Egypt was reduced to a Roman province. Horace, the celebrated Latin poet, wrote six odes upon this occasion, the most beautiful of which is the 3th of his first book, in which, speaking of the death of Cleopatra, he says:

With fearless hand she dar'd to grasp
The writhings of the wrathful asp;
And suck the poison thro' her veins,
Resolv'd on death, and fiercer from his pains;
Then, scornful to be led the boaf
Of mighty Caesar's naval host,

- “Of all the serpent race are none so fell,
“None with so many deaths such piteous venom swell.
“Chill in themselves, our colder climes they shun,
“And chafe to bask in Africa's warmer sun.”

It was natural for Lucan to imagine the asp to be peculiar to Africa only; but later discoveries evince that it is likewise found in America. The Ibjara of Brasil is supposed to be of the same species, and its venom is equally fatal; but of the latter dangerous serpent we shall give a particular investigation in our description of Brasil.

And, arm'd with more than mortal spleen,
Defrauds a triumph, and expires a queen.

Egypt was now governed by a prefect sent from Rome. Cornelius Gallus, the famous Latin poet, was the first who had this prefecture, and under this form of government Egypt continued a Roman province 670 years, till it was taken by the Saracens.

Augustus now cut off all those whom he thought might revive the civil wars of Rome, among whom was Cæsarion, the son of Cleopatra by Julius Cæsar; however, the children of Cleopatra by Antony were suffered to live, and even treated with clemency, not but he made them adorn his triumph on his return to Rome. The body of Cleopatra was interred with great funeral pomp, and laid in the same tomb with that of her lover Antony. The conquest of Egypt occasioned such an influx of wealth into Rome, that the value of money fell one half, and the prices of provision and merchandize were consequently doubled.

“ Thus mighty states and empires fall and rise,
“ And all things fluctuate beneath the skies;
“ Wealth brings corruption, and corruption vice,
“ Ruin's the game, and follies are the dice.”

Augustus was proclaimed emperor 23 years before the birth of Christ, when he divided the Roman provinces imperial and senatorial, the latter being destitute of troops, while the former were strongly guarded, and Egypt was one of those provinces. Men of distinction, such as had been consuls, or pretors, were made governors of these provinces, with the titles of proconsul and proprietor; but the government of Egypt was committed to a private knight, viz. Cornelius Gallus, the celebrated poet. All these governors held their employments only for a year, and were obliged to quit their provinces, on the arrival of their successors.

Cornelius Gallus acted in his government more like an absolute monarch, than a subordinate magistrate, which obliged Augustus to recall him; after which he spoke with such liberty against the emperor, that he was condemned to perpetual banishment by the senate, which he prevented by falling on his own sword; but the emperor, who was fond of him for his military exploits, as well as his poetical genius, wept when he heard of his death, and ever after paid the greatest respect to his memory.

Ælius Gallus, a Roman knight, succeeded to the government of Egypt, in which time the Ethiopian queen, Candace, invaded that country, she surprized the cities of Syene, Elephantina, and Phylæ, laid waste the countries near them, overthrew the statues of Augustus, and carried the Roman garrisons into captivity. She was, however, at length opposed and defeated by Caius Petronius, who made himself master of Pselcha, the key of Ethiopia on the side of Egypt, and penetrated above 800 miles into the Ethiopian dominions; he then returned to Alexandria with many captives, whom he either sent to Rome, or sold for slaves.

After this, for some years, the world enjoyed a most profound tranquillity; during which JESUS CHRIST, the redeemer of mankind, was born; and 14 years after that period, Augustus died in the 76th year of his age, and 43 years after the battle of Actium.

Tiberius succeeded Augustus as emperor, in whose reign our Saviour was crucified A. D. 33, and Caligula, one of the most wicked of the human race, succeeded Tiberius as emperor A. D. 37, in whose reign the Jews of Alexandria suffered a most severe persecution.

Under several succeeding emperors nothing happened with respect to Egypt, but cruelty, taxation, or neglect; for it was either a persecuted, an oppressed, or a disregarded province.

On the decline of the Roman empire, the caliph Omar, one of the successors of Mahomet, sent an army to invade Egypt, under the command of Amru; who penetrated into the heart of the country, and took Meir, the ancient Memphis, which was treacherously delivered up to him by the Coptic governor: the name of this traitor was Mokawkas, who made a treaty with Amru, which included the whole nation of Copts; a yearly tribute was thereby imposed upon the people, who were allowed the free exercise of their properties, under the immediate protection of the caliph.

The inveteracy of the Copts against their fellow citizens is almost inconceivable; they even encouraged the Arabs to pursue the Greeks from Meir to Alexandria. Amru defeated the Greeks in three engagements, and obliged them to retire within the walls of Alexandria, where they endured a long siege. Amru was taken prisoner in one of the attacks, and brought before the governor: but he escaped by a stratagem, and pressed the siege so close, that it surrendered to the Arabs A. D. 643, after they had besieged it 14 months, and lost before it 23,000 men. Many of the Greeks escaped, and attempted to re-possess themselves of this capital, in which they were defeated with great loss.

Amru informed Omar, that he had found in Alexandria 4000 palaces, 4000 baths, 40,000 Jews that paid tribute, 400 royal circi, or places set apart for public diversions, and 12,000 gardeners, who supplied the city with all kinds of herbs in great plenty; and the Arabian writers inform us, that this metropolis at that time consisted of three cities, viz. Almania, or the port which included the island of Pharos; Alexandria, properly so called, which was situated in much about the same spot as the modern Alexandria now stands, and Nekita, which was probably the old Necropolis, whose ruins are now hardly visible. Amru having taken possession of the place, demolished the walls, and dismantled the city.

The loss of Egypt, which had continued in the hands of the Romans ever since the reign of the emperor Augustus, happened in the 25th year of the reign of the emperor Heraclius, who died soon after. Much about the same time, Omar was assassinated in the mosque at Medina and was succeeded by Othman. The succeeding caliphs of the Saracen race, from Othman to the time that the Egyptians threw off their obedience to the Babylonian caliph, and chose one of their own, were,

A. D. 655. Ali, married to Fatima, the daughter of Mahomet, as well as most of his successors of the same line, placed Egypt under the care of a subordinate magistrate, as governor thereof.

660. Hâsan, the son of Hali by Fatima, who resigned the government within six months.

660. Moawiyah. This was a prince of great parts, and an excellent Arabian poet; and in this reign the Arabs besieged Constantinople the whole summer and spring for several years together; but were received with such vigour and resolution by the emperor, that they thought it advisable to withdraw always in September to Cyrius, and at last abandoned the enterprise. In this long siege, or rather repeated sieges, the Arabs lost incredible numbers of men, and many ships consumed by sea-fire, as it was called, because it burnt under water; being the invention of Callinicus, a native of Heliopolis in Egypt: and about the same time there was a dreadful mortality in Egypt.

680. Yezid succeeded his father Moawiyah.

684. Maowiyah II. succeeded his father Yezid; but he abdicated in only the sixth month of his reign.

684. Abdallah was elected to the caliphate. Then the succession ran as follows:

692. Abdalmalec.

704. Alwalid.

715. Soliman.

718. Omar II.

721. Yezid II.

724. Hesham.

742. Alwalid II.

743. Yezid III. reigned only six months.

743. Ibrahim.

744. Mervan II. This prince was opposed by the partizans of the house of A. Abbas, who began to grow powerful in some of the interior provinces of the empire. After several engagements, being defeated and slain, the caliphate was transferred to the house of Al-Abbas.

749. Abdallah, the first caliph of the house of Al-Abbas, died of the small-pox, and was succeeded by his brother,

753. Abu Jaffar Almanzur.

774. Al-Mohdl.

785. Murfa Al-Hadi.

786. Haroun Al-Bashid.

808. Mahomet III.

813. Abul Abbas Almun Abu Jaafar Abdallah.

833. Al-Motafem.
 841. Haroun Al Wathek Billah.
 846. Al Motawakkal Alallah.
 861. Al Montafcr Billah.
 862. Ahmed Abul Abbas
 866. Mahomet Abu Abdallah.
 868. Mahomet Abu Abdallah Al Motadi.
 869. Ahmed Abul Abbas. In this prince's reign the Egyptians revolted from the caliphs of the Saracens, and founded a caliphate of their own, which was begun by Ahmed Eben Tolun, and hence it is called the dynasty or line of Tolun.

The line of Tolun.

870. Ahmed Eben Tolun.
 883. Hamaria.
 903. Abarun, slain by Mustapha the caliph of Babylon.
 940. Achid Mahomrt.
 943. Abignib.
 970. Mezz Ledin Illachi.
 975. Aziz.
 996. Elhachain.
 1019. Etabar Leazizdin Illatri.
 1035. Malteratzar Billatri.
 1096. Mustale.
 1100. Elamir Bahacan Illatri.
 1135. Elphait Ladin Illatri.
 - - - Eizabar
 - - - Elphaiz
 - - - Etzar Ledin Illatri. In this reign the sultan of Damascus sent a Turkish general, named Syrackoch, with an army into Egypt, who conquered the country, but assumed the regal authority himself. Hence we have another race of monarchs of Egypt, distinguished by the name of

The Turkish line of Caliphs, or kings of Egypt.

1163. Afferedin succeeded Syrackoh.
 1186. Zeli-Heddin. This prince conquered Damascus, Mesopotamia, and Palestine.
 1199. Elazir.
 - - - Eladel.
 1210. Elcharnul.
 1237. Melech Affalach. This prince was slain by his Mameluk guards.
 1242. Elmutan, the son of Melech Affalach, succeeded his father, but was likewise slain by the Mameluks, who became masters of the kingdom in A. D. 1245; and hence we have another race of monarchs in Egypt, called

The race of the Mameluk kings.

1245. Turquimentius.
 1255. Clothes.
 1260. Bandocader.
 1286. Elphis.
 1291. Araphus.
 - - - Melechnefar.
 - - - Melechadel
 - - - Melechaella.

The actions of these kings are very uncertain, the dates of their reign not ascertained, and a chafin is left in the Egyptian history till the reign of

1465. Cathbeyus.
 1498. Mahomet, the son of Cathbeyus, who was deposed.

1499. Campfon Chiarfesius.

- - - Zamballet.

1500. Tonombeius.

1501. Campfon II. This was a worthy prince, and reigned prosperously for the space of 16 years, but at length siding with Ismael, the emperor of Persia, against Selim I. emperor of the Turkes, he drew his kingdom into a war with the latter monarch, in which his armies were defeated and himself slain.

1517. Tonombeius II. succeeded Campfon in his kingdom, but was equally unfortunate; for being vanquished in the first year of his reign, by the emperor Selim, Egypt became a province of the Turkish empire, and continues so to this day; as it is governed by a Turkish basha, who hath his residence at Grand Cairo; therefore its history now becomes blended with that of the Ottomans.

We have been more ample in the history of Egypt than in that of any preceding nation which we have described, and shall conclude it in the words of a late elegant author, which will at once point out the importance of the Egyptian history, and shew our reason for being so copious in it.

"The Egyptians are most worthy of our attention of all the nations of antiquity, and we are particularly interested in their history. From them, by an uninterrupted chain, all the most polite and best constituted nations of Europe have received the first principles of their laws, arts, and sciences. The Egyptians instructed and enlightened the Greeks; who performed the same beneficent office to the Romans; and these lords of the world were not ashamed to borrow from the Greeks the knowledge which they wanted, which they afterwards communicated to the rest of mankind, and of which we are in possession to this day."

C H A P XVIII.

A F R I C A N I S L A N D S.

Of the Islands in the Atlantic Ocean.

I. *The MADEIRA ISLANDS.*

THE Madeira islands are only three in number; namely Madeira, properly so called; the island of Puerto Santa, or Porto Santo; and Isla Deserta, or the Desolate Isle. The whole are situated in the Atlantic Ocean, between 32 and 33 deg. north lat. and 17 and 18 deg. west long. 250 miles north by east from Teneriff, 360 from Cape Cantin, on the coast of Africa, and 300 north of the island of Ferro.

Before we proceed to describe these islands, it is necessary to relate the manner in which they were discovered, first by an English gentleman, and many years after by the Portuguese, as there is something extremely singular

in both these occurrences, but more particularly the first.

In the reign of Edward the third, king of England, a young gentleman named Robert Machin, conceived a violent passion for Ann D'Arice, a beautiful and accomplished lady of a noble family. Machin, with respect to birth and fortune, was inferior to the lady, but his personal qualifications overcame every scruple on that account, and he rewarded his ardor with a reciprocal affection. Her friends, however, did not behold the young gentleman through the medium of passion; they fancied their blood would be contaminated by an alliance with one of a lower rank, and therefore determined to sacrifice the happiness of the young lady, to the hereditary pride of blood, and the mercenary motives of interest.

Fraught

Fraught with these ideas, a warrant was procured from the king, under the sanction of which Machin was apprehended, and kept in close confinement till the object of his affections was married to a nobleman, whose chief merit lay in his honorary title and large possessions.

Immediately after the nuptial ceremony was over, the peer took his beautiful bride with him to a strong and superb castle, which he had in the neighbourhood of Bristol; and then the unfortunate lover was released from his cruel imprisonment.

Machin being at liberty, was acquainted that his mistress had been compelled to give her hand to another. This rendered him almost frantic, and he vowed to revenge the violence done to the lady, and the injury which he himself had sustained.

With this view he imparted his design to some of his friends and companions, who swore to accompany him to Bristol, and assist him in whatever enterprise he undertook. One of his comrades contrived to get himself hired by the nobleman as a servant, and by that means being introduced into the family, he soon found an opportunity to let the lady know the sentiments and intentions of her lover; when the fully entered into all his projects, and promised to comply with whatever he should desire.

To facilitate the design, the lady appeared more cheerful than usual, which lulled asleep every suspicion that her lord might otherwise have entertained; and intreated permission to ride out daily to take the air, for the benefit of her health, which request her consort easily granted. This point being gained, she did not fail to make the most of it, by riding out every morning, accompanied by one servant only, which was her lover's companion; he having been previously pitched upon, by her contrivance, always to attend her.

All things being prepared, the one day rode out as usual, when her attendant conducted her to his friend, who waited at the sea-side to receive her. They all three immediately entered a boat, and soon reached a ship that lay at some distance ready for their reception.

Machin having the object of his wishes on board, immediately, with the assistance of his associates, set sail, intending to proceed to France; but all on board being ignorant of maritime affairs, and the wind blowing a hard gale, they mistook their port, and the next morning, to their astonishment, found themselves driven into the main ocean. In this miserable condition they abandoned themselves to despair, and committed their fates to the mercy of the waves. Without a pilot, almost destitute of provisions, and quite devoid of hope, they were tossed about for the space of thirteen days. At length, when the morning of the fourteenth day began to dawn, they fancied they could descry something very near them that had the appearance of land; and when the sun rose, to their great joy they could distinctly perceive it was such. Their pleasure, however, was somewhat alleviated by the reflection that it was a strange country; for they plainly perceived it was covered with a variety of trees, with whose appearance and natures they were totally unacquainted.

The sloop being got out, some of them landed, in order to make their observations on the country; when, returning soon after to the ship, they spoke in raptures of the place; but at the same time declared they believed it to be uninhabited.

Machin, with his mistress and some of his friends, then landed, leaving the rest to take care of the ship. The country appeared beautifully diversified with hills and dales, shaded with various trees, and watered by many clear meandering streams. Several kinds of wild beasts approached, without offering any violence to them; and the most beautiful birds of different species perched upon their heads, arms, and hands, unapprehensive of danger.

Penetrating farther through the woody recesses, they entered a fine meadow, admirably encircled with a border of laurels, finely enamelled with various flowers, and happily watered with a winding chrysal rivulet. Upon an eminence, in the midst of this meadow, they saw a lofty spreading tree, the beauty of which invited them to repose under its shade, and partake of the shelter it would afford them from the piercing rays of the sun. Beneath this tree they at length determined to make a

temporary residence; and providing themselves with boughs from the neighbouring woods, they built several small huts, or rather arbors. In this place they passed their time very agreeably, and made frequent excursions into the adjacent country, admiring its strange productions and various beauties. Their happiness, however, was of no very long continuance; for, one night a terrible storm arose from the north-east, which blew the ship from her anchor, and drove her to sea. The crew were obliged to submit to the mercy of the elements, when they were driven to the coast of Morocco, and the ship being stranded, all the crew were carried into captivity.

The next morning, when Machin and his companions missed the ship, they concluded she had foundered and gone to the bottom. This new calamity plunged them into the deepest melancholy; and proved in particular so affecting to the lady, that she sunk under it. She had indeed before continually fed her grief by sad prefiges of the enterprise's ending in some fatal catastrophe to all concerned; but the flock of the late disaster struck her dumb; so that she expired in three days afterwards, in the most bitter agonies. Machin was so affected by her death, that he survived her but five days, notwithstanding all that his companions could do to afford him consolation. Previous to his death he begged them to place his body in the same grave with hers, which they had made at the foot of an altar, erected under the beautiful lofty tree before mentioned. They afterwards erected a large wooden cross upon it; and near that an inscription, drawn up by Machin himself, containing a succinct account of the whole adventure; and concluded with a request, that if any Christians should come there to settle, that they would build a church upon that spot, and dedicate it to Jesus Christ.

After the death of Machin, his remaining companions determined to attempt returning to England in the sloop, which had been so well secured near the shore as not to be in the least damaged by the storm which had driven away the ship. But happening to take the same course the others had been forced upon, they, unluckily for them, arrived in like manner upon some part of the coast of Morocco, met with exactly the same fate, were seized in a similar manner, and carried to the same prison. In the place of their confinement, besides their own companions, they met with several other christian slaves; particularly one John de Morales, a Spaniard of Seville. This man was an excellent sailor, and took a peculiar delight in hearing the English captives recount their adventures, by which means he learned, and retained in his memory the situation and peculiar marks of this new discovered country.

In order to connect the above narrative of the first discovery of the Madeiras with what is termed the second discovery, but which, to speak with greater precision, is the completion of the first, it will be necessary to look back a little into the leading incidents which brought about the latter.

John I. king of Portugal, having entered into a war with the Moors, passed over into Africa with a formidable army; and A. D. 1415, laid siege to and took Ceuta. In this expedition he was accompanied by his sons, one of whom, Prince Henry, took great delight in the study of the mathematical sciences, particularly geography and navigation.

Upon this occasion he had a great opportunity of conversing with the Moors and African Jews; and informing himself by their means of the situation of several foreign countries, of their coasts, the seas about them, &c. Hence grew an insatiable thirst for making new conquests; and from this time he determined to devote his attention to the discovery of unknown countries.

In consequence of this resolution, after the reduction of Ceuta, he retired to the Algarves, where, within a league of Cape St. Vincent, he founded a new town, built a fort to defend it, and determined from thence to send out ships upon discoveries. The person he intended to employ upon these occasions, as chief commander, was a gentleman of extraordinary abilities, named Juan Goncalvo Zarco, who became famous, not only for his maritime discoveries, but for being the first person who introduced the use of artillery on board ships. In 1418 he discovered Puerto Santo, one of the Madeiras; and in 1420 he passed the straits, and surveyed a considerable

extent of the coast of Africa. In the interim, a Spanish prince dying, left by his will a large sum of money for the purpose of redeeming Spanish Christians, who were kept as slaves in Morocco. Terms being agreed upon between the emperor of Morocco and the commissioners for the redemption of those captives, a Spanish ship was sent to Morocco to fetch home the redeemed Christians, among whom was the before mentioned John de Morales.

This ship, on its return to Spain, happened to fall in with the Squadron commanded by Juan Gonfálvo Zarco, who was then passing the freights to make observations on the coast of Africa, as we have just noticed.

Spain and Portugal being at that time at war, Juan Gonfálvo Zarco made prize of the Spanish ship; but finding it contained only redeemed captives, he was touched with compassion at the miseries they had already suffered during their slavery, and generously dismissed them, taking out only John de Morales, whom he found to be not only an able sailor, and an expert pilot, but a very intelligent person.

Morales being acquainted with the reason of his detention, and the discoveries that the Portuguese were upon, instead of being grieved, was mightily rejoiced, and offered voluntarily to enter into the service of Prince Henry. He then told Juan Gonfálvo of the island which the English had newly discovered, recounted the story of the two unfortunate lovers, and related every thing which he had heard from Machin's companions, while in slavery.

Juan Gonfálvo was so mightily pleased at this relation, that he tackled about, and returned to the new town which Prince Henry had built, and which was called Terça Nabal. On his arrival he introduced Morales to the prince; when the Spaniard again recounted all he had before told to Juan Gonfálvo. The prince thought this worthy of becoming a national affair, and therefore, communicating the whole to the king his father, and the Portuguese ministry, they determined to pursue this discovery; and for that purpose fitted out a good ship, well manned and provided, and a sloop to go with oars, when occasion required; and the command of the whole was given to Juan Gonfálvo.

On discovering Puerto Santo, a short time before, Juan Gonfálvo had left some Portuguese on that island; and judging by Morales's account of the situation of the island they were in quest of, that it could not be far from Puerto Santo, he determined to sail thither.

On his arrival at that island, the Portuguese, whom he had left behind, informed him they had observed to the North-east a thick impenetrable darkness, which constantly hung upon the sea, and extended itself upward to the heavens. That they never knew it to be diminished; but often heard from thence a strange kind of noise, which they could not account for.

Morales seemed to be convinced that this was the island they were in search of, and Juan Gonfálvo was inclined to adopt his opinion; but all the rest were terrified at the accounts they had heard. It was therefore concluded to remain at Puerto Santo till the change of the moon, to see what effect that would have upon the shade, or whether the noise would cease. But perceiving no alteration of any kind, the panic created among the generality of the adventurers. Morales, however, stood firm to his opinion of that being the land they were looking for; and very sensibly observed, that, according to the accounts he had received from the English, the ground was covered over with lofty stony trees; it was no wonder, therefore, that it should be exceeding damp, and that the humid vapours might exhale from it by the power of the sun, which, spreading themselves to the sky, occasioned the dark cloud they saw; and with respect to the noise, that might be occasioned by certain currents dashing against the rocks on its coast.

Juan Gonfálvo, however, determined to proceed; and setting sail the next day, he at length made land; and the fear of those who had been all along terrified now vanished. The first point they saw they named St. Lawrence's point: doubling this, they found to the southward rising land, where Morales and others were sent in a sloop to reconnoitre the coast; and came to a bay which seemed to answer the description given by the English. Here they landed; and finding the cross and inscription over the grave of the two lovers, they returned to Juan Gonfálvo,

with an account of their success. Juan Gonfálvo immediately landed, and took possession of the place, in the names of John I. king of Portugal, and Prince Henry, his son. Having built an altar near the grave of the lovers, they searched about the island, in order to discover if it contained any cattle; but not finding any, they coasted westward, till they came to a place where four fine rivers ran into the sea, of the waters of which Juan Gonfálvo filled some bottles, to carry as a present to Prince Henry. Proceeding farther, they came to a fine valley, which was intersected by a beautiful river, and after that to a pleasant spot covered with trees, some of which being fallen down, Juan Gonfálvo ordered a cross to be erected of the timber, and called the place *Sancta Cruz*.

They now began to look out for a place proper to fix their residence in while they staid; and at length found a fine track of land, not so woody as the rest of the country, but covered over with fennel, which, in the Portuguese language, is called *Funcho*; from whence the town of *Funchal*, afterwards built on the same spot, took its name.

After having viewed other parts of the island, and daily had occasion for new admiration of the beauties continually discovered, Juan Gonfálvo returned to Portugal, and arrived at Lisbon in the end of August, 1420, without having left a single man in the whole enterprise.

A day of audience being appointed for Juan Gonfálvo to make a report of his voyage, the king gave the name of *Madeira* to the new discovered island, on account of the great quantity of excellent wood found upon it. An order was soon after made for Juan Gonfálvo to return to *Madeira* in the spring ensuing, with the title of captain governor of *Madeira*, to which title the heir of his family at present adds that of count.

Juan Gonfálvo set sail on his second voyage, in May, A. D. 1421, taking with him the greatest part of his family; and arriving at *Madeira*, he cast anchor in the road till then called the English Port; but Juan Gonfálvo, in honour of the first discoverer, then called it *Puerto de Machino*, from which name it was corrupted to *Machico*; which it bears to this day.

Juan Gonfálvo then ordered the large spreading beautiful tree before mentioned, under which Machin and his companions had taken up their residence, to be cut down, and a small church to be erected with the timber; which, agreeable to Machin's request, he dedicated to *Jesus Christ*, and interceded the pavement of the choir with the bones of the two unfortunate lovers.

He then laid the foundation of the town of *Funchal*, which soon grew famous; and his wife *Constanza*, who was with him, dedicated the altar of the new wooden church to *St. Catherine*.

On the death of John I. king of Portugal, his eldest son and successor, *Duarte*, in consideration of the great sums of money expended in peopling this island by prince Henry, his brother, gave him the revenues of it for life. He likewise gave the spiritualities of it to the order of *Christ*, which endowment was afterwards confirmed by *Alonso the Fifteenth*.

The Island of Madeira, properly so called.

MADERA, properly so called, is about 75 miles in length, and 30 in breadth, in the widest places. The first settlers, in order to clear the land, set fire to the woods, the ashes of which occasioned an astonishing fertility, particularly in wines, for several years after; but they gradually decreased, and at present the produce is not above half what it was immediately after the first settlement. The soil, however, is still very rich, though the country in general is mountainous. Fine springs abound in almost every part, besides which there are eight good rivers. This great plenty of water first suggested the hint to prince Henry of sending sugar canes to *Madeira* from *Sicily*, which greatly improved through the increase of heat, and produced more than in their native soil. Vines are here found in abundance; and from the grapes which they produce, a vast quantity of the most delicious wines are made. Indeed the soil is so admirable for the cultivation of vines, that the grapes exceed the leaves in number, and some of the bunches are sixteen or eighteen inches in length. The vintage is about

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Easter, and of the wines there are four principal sorts; the one is like champagne in colour and taste; the second kind is stronger, and of a pale white cast; the third, called Malmscy, is exceeding rich and delicious; and the fourth called trinto, equals tint in colour, though it is inferior in taste. The latter wine is not drunk in common; but used to tincture and preserve the others. With respect to the feeding and fermenting the wines, the dealers bruise a certain stone called jets, and having baked the powder, they throw about ten pounds weight of it into each pipe. The Madeira wines have this peculiar excellency, if they happen to be pricked, the heat of the sun will meliorate and recover them, for which purpose it is only requisite to roll the pipe into the sun beams, and open the bung-hole that the rarified air may enter.

It is usual to divide the product of each vineyard equally between the proprietor and the person who gathers and presses the grapes; it however usually happens that the gatherer is poor, and the merchant rich.

The Madeira wines are particularly refreshing in hot climates, and seem, says the author of lord Anson's voyage, particularly adapted to comfort and revive the inhabitants of the torrid zone. Those that are brought directly to England, are not equal in goodness to such as take a West India voyage; in particular if they remain some time in Barbadoes, their flavor is exceedingly heightened.

The whole island affords vast quantities of figs, cherries, plums, peaches, apricots, walnuts, &c. The English merchants, who are allowed to reside here, have trees planted from England, currants, gooseberries, filberts, &c. which greatly improve in this warm climate, and genial soil.

The Banana tree is here in singular esteem, being reckoned, on account of its deliciousness, the forbidden fruit. To confirm this surmise, they alledge the extent of its leaves, judging them of a size fit to make aprons for Adam and Eve. Oranges, lemons, and citrons, abound here, and of the latter, the natives make a sweetmeat called facket; the particular sugar which they use in candyng them, is deemed an effectual remedy against consumptions, but it is never suffered to be exported, on account of its great scarcity.

The Cedar tree here is very strait, tall, and thick, and has a rich scent. The wood of the nasso tree is of a red ole colour, and besides, there are a variety of other trees, which are common both to Europe and Africa.

The everlasting flower is a great curiosity, for, when plucked it cannot be perceived to fade, it continues to grow like sage, flowers like camomile, and appears always fresh.

The Portuguese have well stocked the island with cattle; there are many hogs, some of which run about wild in the mountains. They have also wild peacocks, partridges, and quails. The first settlers found great quantities of pigeons, but the breed has been greatly reduced.

The principal place in this island is Funchal, or Tunchal, which is now a large and populous city, containing many churches, monasteries, and nunneries. The nuns are under less restraint here than at Lisbon, for they are permitted to converse freely with strangers, and to traffic with them for wares. The inhabitants are a mixture of Portuguese, Negroes, Mulattoes, some English, and a few French, who are upon a level with respect to trade, and intermarry without regarding colour, or country. The port is very dangerous, particularly during the west and south west winds, on which side the road lies open, and there is no anchoring under 40 fathom above a mile from the shore, and that no where but at the west end of the island. The surf too is generally so great on the beach, that the common method of landing, is to swim off the pipe to the launch, so that the only good time for landing, is before the sea breeze comes on.

On a high rock, called the Loo, there is a fort, where small vessels may moor in safety. But, upon the whole, those who trade to Madeira, have but a very uneasy time of it, till they leave that island. Nor is lodging on shore much easier than being on ship board, as you are obliged to lie upon a cott on the floor, pestered with bugs and fleas.

The other towns are Morosico, Santa Cruz, and Machico, the latter taking its name from Machin, the

first discoverer of the island; but these towns are of little note, very thinly inhabited, and contain nothing worthy of observation.

The people here trade among themselves by *barter*. The ordinary food of the poorer people in the time of vintage is little else than bread and rich grapes; were it not for this abstemiousness, the danger of fevers in the hot seasons would be rarely avoided; therefore, even the rich in the hot months are very spare in their diet, and drink but moderately.

The people in general affect great gravity in their deportment, and usually go clad in black; but they cannot part from the spado and dagger, which even servants wear, so that you may see a footman waiting at table with a sword, at least a yard long, and a great basket hilt to it. The houses in general are plain, as the inhabitants put themselves to no great expence, either in erecting or furnishing them. The windows are latticed instead of being glazed, and are secured by wooden shutters at night.

In marriages here, affection is never once thought of; the principal enquiries are into family, descent, and circumstances; the women are prohibited from marrying Englishmen unless they consent to change their religion, and turn Roman catholics.

Murder is very frequent here, on account of the great number of places deemed sanctuaries, and the ease with which a murderer can thereby screen himself from justice. But if the criminal person is taken before he can fly to sanctuary, the punishment is only either banishment, or confinement, both which may be evaded by a pecuniary composition.

The clergy here are exceeding numerous, and generally rich; but none who are descended from Moors, or Jews, are admitted to take orders. The churches are made repositories for the dead; the corpse is curiously dressed and adorned, yet in the interment, store of lime is used in order to consume the body with all imaginable dispatch, which usually happens in a fortnight; so that there is then room for another corpse. The bodies of protestants are not allowed to be buried, but must be thrown into the sea, unless a large sum of money is paid to the clergy, when they are permitted to be interred in consecrated ground.

Porto Santo lies to the north-east of Madeira, under the 32d deg. and 30 min. of north lat. and under the 15th and 30 of long. west from London. It was discovered in the year 1418 by two Portuguese gentlemen (one of whom was Juan Goncalvo) who were sent by the infant Henry, son to John I. king of Portugal, to double Cape Bajador and make farther discoveries. They were surprised with a violent storm, which driving them out into the main ocean, they luckily met with this island, at the time they gave themselves over for lost; and as it proved a safe asylum or retreat to them, they called it Porto Santo, or the Holy Harbour. It was desert at that time, but has been peopled since by the Portuguese, who have continued in the possession of it. This island is but small, and only five leagues in compass, according to Cadamoste, though Sanut affirms it to be larger. It wants harbours, and has only a bay, which is safe enough, except when the wind blows from the south-west. This bay affords a convenient retreat to the ships that come from the Indies, or go to Africa. So that the merchantmen often stop there, which affords a considerable profit to the inhabitants. The island produces wheat and other corn sufficient for the provision of the people. Here are also plenty of oxen and wild boars, and a prodigious number of conies. Here is also dragon's blood, abundance of honey and wax, and the sea abounds with fish. The inhabitants are all Roman catholics, under the spiritual jurisdiction of the bishop of Funchal in Madeira. They would live a very quiet life, were it not for the pirates, who often pay them troublesome visits. In the year 1617 they landed in this island, and carried off 664 prisoners.

On the east side of Madeira, at six leagues distance, is a little island called the Desert, which produces only orchard, and goats.

In the midway, between Madeira and Teneriff, is a little solitary island called the Salvages, which is about a league in compass. It produces neither fruit nor trees. The goats, however, which abound here, find herbage enough

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We cannot conclude this article better than by making an extract from captain Cook's curious description of this island, in the account of his late voyage round the world, performed by order of his present majesty.

"There is great reason to suppose that this whole island was at some remote period, thrown up by the explosion of subterranean fire, as every stone whether whole or in fragments that we saw upon it, appeared to have been burnt, and even the sand itself to have been nothing more than ashes.

"The only article of trade in this island is wine, and the manner in which it is made is so simple, that it might have been used by Noah, who is said to have planted the first vineyard after the flood; the grapes are put into a square wooden vessel, the dimensions of which are proportioned to the size of the vineyard to which it belongs. The servants then having taken off their stockings and jackets, get into it, and with their feet and elbows, press out as much of the juice as they can: the stalks are afterwards collected, and being tied with a rope, are put under a square piece of wood, which is pressed down upon them with a lever, with a stone tied to the end of it. The inhabitants have made so little improvement in knowledge, or art, that they have but very lately brought all the fruits of a vineyard to be of one sort by engraving their vines. There seems to be in mind, as there is in matter, a kind of *vis inertia*, which resists the first impulse to change. He who proposes to assist the arti-

ficer, or the husbandman, by a new application of the principles of philosophy, or the powers of mechanism, will find that his having hitherto done without them will be a stronger motive for his continuing to do without them still, than any advantage, however manifest and considerable, for adopting the improvement.

"We saw no wheel carriages of any sort in the place, which perhaps is not more owing to the want of ingenuity to invent them, than to the want of industry to mend the roads, which at present it is impossible that any wheel carriages should pass; the inhabitants have horses and mules, indeed excellently adapted to such ways; but their wine is notwithstanding brought to town from the vineyards where it is made, in vessels of goats skins, which are carried by men upon their heads. The only imitation of a carriage among these people, is a board made somewhat hollow in the middle, to one end of which a pole is tied by a strap of white leather. This wretched sledge approaches about as near to an English cart, as an Indian canoe to a ship's long boat; and even this would probably have never been thought of, if the English had not introduced wine vessels, which are too big to be carried by hand, and which, therefore, are dragged about the town upon these machines. One reason perhaps why art and industry have done so little for Madeira, is nature's having done so much; the soil is very rich, and there is such a difference of climate between the plains and the hills, that there is scarcely a single object of luxury that grows either in Europe or the Indies, that might not be produced here."

C H A P. XIX.

2. The CANARY ISLANDS.

THE Canary Islands, or as they were anciently called the Fortunate Islands, lie in the Atlantic Ocean, near the continent of Africa, and are generally reckoned seven in number, viz.

Grand Canaria
Teneriff
Palma
Ferro
Gomera
Fuerteventura
Lancerotha.

Their longitude is west, from 12 to 21 deg. and their latitude north, from 27 deg. 30 min. to 29. 30 min.

It is to be observed that the above seven are the principal ones, but 7 and Lancerotha are six more, viz.

Graciosa
Rocca
Allegranza
Santa Clara
Inferno, and
Lobos.

But as these are of little or no consequence, and not much better than rocks, they are very seldom taken notice of, either by navigators or geographers.

Before we proceed to a circumstantial detail of these islands, it may be necessary to premise, the most famous and learned geographers agree, that these are the Fortunate Islands described by Ptolemy and Pliny, though the former places them too much southward, namely, under the 16th degree of north latitude, which made some people, who minded only that situation, take them for the islands of Cape Verd. Some say they had their present name from the largest of them, which was called Canaria by the Spaniards, because of the great number of large dogs they found upon it, when they first disco-

vered it. Though Gemara asserts, that when these islands were first discovered, no dogs were found there. And Dr. Harris agrees with Hormius, that they derived their name not from Canibus (dogs,) according to Pliny, but from the Canameans, that is to say, the Phœnicians, who, as Scylax Cariandensis observes, used to sail often from the continent of Africa to Cerne; and some think that Cerne is only a contraction of Canaria.

These islands have been subject to the crown of Spain since the year 1477, when they were discovered by John de Betancourt, a Frenchman in the service of Castile, who subdued Fuerteventura, and Lancerotha, as others after him did the rest from that time to the year 1496. In the days of Ferdinand, king of Castile, and Alfonso V. of Portugal, each of them claiming a right to the other's dominions, and assuming each other's titles, there ensued a bloody war between the Spaniards and the Portuguese, till both sides being spent, a peace was concluded in 1479 at Alcobazas, on the 4th of September, by which they reciprocally renounced their pretensions; and it was therein stipulated, that the Canary Islands should intirely belong to the crown of Castile, and the commerce and navigation of Guinea to that of Portugal, exclusive of the Castilians.

The ancient inhabitants of these islands were called Guanches, and were formerly very numerous: their European conquerors have, however, greatly reduced their numbers by various kinds of cruelties, though remnants of them still remain.

These people, according to the Spanish writers, were rude and uncivilized: polygamy was allowed among them; and they trained up goats to give suck to their children. They had not any notion of private property, thinking that the bounties of nature ought to be enjoyed in common. They made but little use of fire, as they never dressed meat, because they held the slaughter of any living creature in the greatest abomination. Not having

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having any iron, they made use of flints to shave with, and in general lived in caverns in the rocks. Each island was divided into a certain number of lordships; in particular, Teneriff was ruled by nine different lords, or petty sovereigns; and these had frequent wars with each other.

The Guanches, like the ancient Britons, painted, or rather stained their bodies with the juice of certain herbs, their favourite colours being red, green, and yellow; and their weapons were lances, darts, and stones. Every lordship had its own mode of worship; thus in Teneriff there were nine different kinds of idolatry; some paying adoration to the sun, some to the moon, and others to particular stars. Upon the accession of any new lord, it was customary for many young persons to offer themselves to die, as sacrifices in honour of him; the manner of which was thus: the new lord held a great feast on the day of his accession, to crown which, all such as were willing to give this cruel proof of their unfeigned affection to him, were attended to a high cliff, which overhung a very deep valley, where, after some preliminary ceremonies, the willing victim threw himself down the precipice, and was dashed to pieces: after which, the lord held himself obliged to reward this sanguinary homage by conferring all manner of favours on the relations of the deceased.

The sieur Durret informs us, that these Guanches were a strong, hardy, robust people, tall and lean, with tawny complexions, and flat noses; of a sprightly disposition, nimble, stout, and warlike. They spoke little, but eat much; their food being principally dried barley, ground and made up into cakes with milk and honey. They climbed up craggy rocks with amazing agility, and defended with equal ease. In fight they threw stones with great exactness and amazing force.

To speak in general terms of the produce of these islands, previous to their being settled by the Europeans, we are told that they were then destitute of wine and wheat, and had scarce any valuable commodity but cheese, goats skins, and tallow. Wheat was sown, and vines planted here since, and both thrive extremely well, only at certain times a pernicious worm called Gorgosho, gets into the wheat, and eats the substance, leaving only the husk in a manner whole.

Since their settlement, they produce corn, cattle, wine, sugar, conserves, pitch which does not melt in the sun, iron, honey, wax, cheese, skins, &c. The water, however, is not good, and the inhabitants endeavour to remove its defects by the use of filtering stones. The harvest is usually in March, to April at farthest, and some of the islands have two every year. Le Maire affirms, that a cherry slip will produce fruit in six weeks after grafting. The oriselle, or Canary seed plant, is the product of these islands; it, however, requires greater care and management here than even in Europe. Beans, pease, papaws, cherries, guavas, pompions, onions, pot herbs, falladings, and all other kinds of garden stuff abound here. The gardens and fields are enameled with a great variety of beautiful flowers; the seas and rivers supply the people with great quantities of fish, and they have deer tolerable plenty. These are the products of the islands in general; but the Spaniards have a saying, which may be thus translated.

Lanceros abound in horses that are fine,
Grand Canaria, Teneriff, and Palma in wine,
Fuerteventura a store of fowls contains,
And the finest fallow deer run on Gomera's plains.

We shall now proceed to describe the islands distinctly, and to take notice of all that is remarkable in each.

GRAND CANARIA.

THIS island is superior to the rest of the Canaries, not on account of its greater fertility, but by reason of its being the seat of justice, and government for them all. There is a governor for this island only, besides whom three auditors, or superior judges, reside here, who act jointly by commission, and hear appeals from the other islands.

Grand Canaria is about 14 leagues in length, nine in breadth, and 34 in circumference. The chief city is called Canaria, or Civitas Palmorum, and hath a noble cathedral, with all the usual dignities. With respect to the

administration of civil affairs, there are several aldermen, who have great authority, and a council house to themselves. The city itself is beautiful, and the inhabitants dress in a very gay manner; the ground is of such a hard sand, that the streets are always clean, and the people in general are healthy, as the air is exceeding temperate considering the situation is nearly tropical.

This town, says Le Maire, is defended by a castle, situated on a hill, but very mean and despicable. It lies a league and half south west from the road, where there is very good anchoring, for the shore near the town is peppered with rocks under water. It is inhabited by above twelve thousand people, and its precincts are near a league in compass, most of the houses being well built, two stories high and flat roofed. The bishop's court, with the inquisitor's tribunal, and the sovereign council, being like the parliament of the seven islands, are held here. But the bishop, governor, and principal people, reside at Teneriff by choice, and only repair to Grand Canaria upon business. There are four convents, viz. Dominicans, Franciscans, Bernardines, and Recollects of Observation. There are also 12 sugar houses, called Inganios, in which a great quantity of sugar is made; but of the growth of sugar, and the method of preparing it, we shall speak more particularly.

A good soil yields nine crops of sugar in 18 years. First they take a cane, which is called the planta, and laying it along in a furrow, cover it with earth, so that by a sluice they can let the water run over it. This plant, in the nature of a root, brings forth sundry canes, which grow two years before they are fit to cut. When ripe they are cut even with the ground, and the tops, with the leaves, called cohala, being chopped off the bodies, are tied into bundles like faggots, and carried to the sugar-house, which is called *au ingenio*. Here they are ground in a mill, and the juice conveyed by a gutter to a great vessel or cauldron, where it is boiled till it comes to a due thickness, and then put into earthen pots of the mould of a sugar-loaf, and placed in the purging-house to purge and whiten, which is done with a certain clay laid on the top. Of the remainder in the cauldron, a second sort, called *el unmas*, is made; and of the purging liquor that drops from the white or clayed sugar, a third sort is made. The refuse of all the purgings is called *terried* of melasses.

When the first crop is thus finished, the canes of which are called *planta*, then the sugar-straws, or withered leaves of the canes, are set on fire, which likewise burn the stumps of the canes close to the ground. With good watering, in two years more a second crop is yielded, which they term *zoca*; the third crop is called *tertia zoca*; the fourth, *quarta zoca*, &c.

The wine of this island is singularly delicious; and the fruits are, melons, pears, apples, oranges, lemons, pomegranates, figs, peaches, hattatoes, or Spanish potatoes. The plantano grows near the sides of brooks, is very strait in the body, and has surprizingly thick leaves, which grow not on the branches, but out of the top of the tree. Every leaf is six feet long, and almost two broad. The fruit grows on the branches, of which each tree hath but three or four. The fruit in shape resembles a cucumber, and when ripe turns black, at which time it is one of the most delicious conserves in the universe. The plantano-tree will bear fruit but once, when it is cut down, and another tree springs from the same root; the cutting down is therefore repeated every season as soon as the fruit is gathered. As this island hath a salubrious air, and is well watered, almost every thing thrives that is planted, such as wild-olives, laurel, poplar, pine, palm, Indian-figs, aloe-shrub, &c. Grand Canaria likewise abounds in oxen, kine, camels, goats, sheep, capons, hens, ducks, pigeons, partridges, &c.

This island, as well as the other Canaries, abounds in those beautiful singing-birds called the Canary-bird, of which a modern naturalist gives the following account: "This bird was originally peculiar to those isles to which it owes its name; the fame that were known to the ancients by the addition of the *Fortunate*. The happy temperature of the air, the spontaneous production of the ground in the varieties of fruits, the sprightly and cheerful disposition of the inhabitants, and the harmony arising from the number of birds found there, procured them the romantic distinction. On the same spot these charming

charming songsters are still to be found; but they are now so plenty among us, that we are under no necessity of crossing the ocean for them. In its native regions, the Canary bird is of a dusky grey colour, and so different from those usually seen in Europe, that doubts have arisen whether it be of the same species. Next to the nightingale, the Canary-bird is considered as the most celebrated songster: it is also reared with less difficulty than any of the soft-bill'd birds, and continues its song throughout the year; consequently, it is rather the most common in our houses."

The original inhabitants of Grand Canaria, are, by the first discoverers, said to have amounted to upwards of 14,000 men capable of bearing arms; exclusive of women, children, aged persons, &c. which must have rendered the island extremely populous. The natives in general were tall of stature, well made, active, cheerful, and of dark complexions. They were warlike and humane, faithful to their promises, fond of difficulties, and fearless of dangers. They frequently climbed up very steep precipices, and by the means of long heavy poles, leaped from rock to rock.

Their dress was a close short coat, reaching only to the knees, and being girded round the middle with a leather belt. The coat itself was made of rushes, which they beat till it became soft, like flax, and then spun and wove it into a garment. Their outward covering was a goat skin cloak: the hairy side of this they wore inward in the winter, and outward in the summer. The caps were made of the skins of goats heads, so contrived, that part of the beard hung down by each ear, and was sometimes tied under the chin.

The cloaths of the ancient inhabitants of Grand Canaria were in general better sewed, and neater than those of the inhabitants of the other islands; being frequently painted, and sometimes adorned with feathers. Some of them went bare-footed, but others wore shoes, made of raw hides, the workmanship of which was tolerably neat.

The external distinction of the noble, or superior rank of Canarians, from those of the vulgar or lower class, was by the cut of their hair or beards. This honorary distinction was not, however, hereditary; but was to be acquired by means of an officer called the *saycag*, whose business was to settle private disputes, and bestow titles. The manner of conferring a title was thus: The person desirous of obtaining it, set his hair and beard grow very long; then going to the *saycag*, he said, "I am the son of such a person; I am arrived at the state of manhood; I can bear the fatigues of war; and for these reasons desire to be enobled." If these interrogatives were answered satisfactorily, the demandant was deemed worthy of being ennobled; and the *saycag* proceeded to cut his hair round and short, accordingly; but on the contrary, if any person present could charge him with having committed any of the alleged crimes, or of having been seen doing any domestic offices, his hair was immediately close shaved, he was for ever forbid entering into the order of nobility, and sent away in disgrace.

Originally the Canarians used only stones, clubs, and sharp pointed poles; but after having been invaded by the Europeans, they learnt of their invaders the art of making shields and swords. In all their wars, however, they preserved humanity and decency; for they never molested women or children; or did the least damage to the temples or sacred places belonging to their enemies. They had, in times of peace, amphitheatres for public combats; when a challenge being given in form, the challenger and challenged both repaired to the grand council of the island, which consisted of twelve principal nobles; here they petitioned for permission to fight, which being granted, they went to the *saycag* to confirm that permission. This being done, and all things prepared, they went to the amphitheatre, where the exhibition was begun by the two combatants mounting on

two large stones at some distance, and pelting each other with smaller stones, which were supplied them for that purpose; the main skill consisting in avoiding being struck by these, by the mere dexterity of body. This lapidation being performed, they engaged with a cudgel in the right hand, and a flint stone in the left, with which they gave each other a hearty drubbing, then retiring for some refreshment, they afterwards returned, and fought again, till the grand council ordered them to desist. These combats were generally fought on public festivals; and the cure, if either of the combatants was wounded, was of a singular nature; for a skilful person, who acted as surgeon, pounded a rush, till it became of the consistency of tow, and then dipping it in goat's tallow, he applied it warm to the place affected. These combats were succeeded by singing and dancing; their dances being quick, sprightly, and agile; and their songs all of a plaintive nature. The houses of the native Canarians were built of stone, but not cemented together; they were, however, fastened with such exactness, that their appearance was not uncouth. The floors were sunk beneath the level of the ground, and the walls were very low. The roofs were formed of wooden beams covered with earth. Beds made of goats skins, mats made of rushes, to sit upon, and baskets formed of palm leaves, were the whole of their furniture.

In the proper season the women gathered flowers, herbs, and shrubs, from which they extracted a variety of colours, and when that season was over, they employed themselves in dyeing, staining, and painting their houses, furniture, and dresses. Their thread was made of nerves, or tendons; the needles of bone; their fish hooks of horn; and their domestic utensils of clay, dried in the sun. The making mats, baskets, thread, needles, fish hooks, pottery, &c. were deemed honourable employments; but the trade of a butcher was looked upon as ignominious, on account of the natural abhorrence the people entertained to killing any animal, that none would converse with a person of that profession, or suffer him to touch any thing belonging to them. Indeed those in any of these islands who eat meat, were looked upon as but little better than cannibals, and the butchers who killed it for them were consequently held in the utmost detestation. The common food of the Canarians was barley meal, milk, butter, &c. They ground their barley with a hand mill, and ploughed their ground with a wooden machine, which, in some measure, resembled a hoc, with a spur at the end of it. When the land was over dry, they had the method of sluicing it by the means of channels, cut in parallel lines, with others intersecting them at right angles. When ripe, the corn was always reaped, threshed, and winnowed by the women. The richer sort of the people resided chiefly in the inland parts of the island, and the poorer class inhabited the sea coast, where they subsisted principally by fishing. They had a peculiar method of catching a small, but exquisite fish, of the pilchard kind, which was this: when they perceived a shoal near the shore, a number of persons swam off, surrounded the fish, and drove them into nets, which were purposely laid for their reception; the prize was then divided between all present with great equity, but pregnant women had always the allowance of two persons; and those who had children, besides their own share, received a share for each child.

They educated their children by the modes of emulation, instead of severity; and parents, when a daughter was to be married, kept her previously thirty days, during which time she was fed with the most nourishing aliments, in order to fatten her; as they deemed it a bad omen for people to marry when lean.

There was an order of nuns among the original Canarians, who were distinguished from the other women by a peculiar sort of long white garments. They had many superstitious traditional notions among them, and the places where they resided were deemed places of refuge for criminals, and had privileges very nearly resembling European sanctuaries. In all crimes but those punishable by death the laws of retaliation were used, and justice, in general, impartially administered. In times of public danger, or when they looked upon themselves to be afflicted by any general calamity, the Canarians went in procession to the rocks and mountains, preceded by the religious women, and carrying with them branches of palm, and vessels filled with milk, which latter they poured

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poured upon the rocks, as religious oblations, and then danced in mournful measures, and sung melancholy songs to deprecate the wrath of their supposed divinities. Sometimes they went to the sea shore, and having shouted with great vehemence, they beat the waters with their rods, and performed other ridiculous ceremonies. When any of the Canarians died, if capital people, they were buried in sepulchral caves; if of the vulgar class, in holes in the ground, which were afterwards covered with stones. Some were buried upright, but those who were laid flat had always the head turned towards the North.

The European conquerors of Canaria were informed by the traditions among the natives, that some time previous to their conquest of that place, Canaria was governed by several petty sovereigns, among whom Antidamana, the queen of a most fertile district of the island, was celebrated for her wisdom, equity, and eloquence; so that she became revered by the people of the other districts, and was appealed to as the general arbitrator of their differences. Her great influence, however, gave umbrage to and raised the jealousy of the other sovereigns, who did their utmost endeavours to prejudice the Canarians against her, and represented that it was scandalous for men to submit their reason to the voice and decision of a woman, when they might have their causes decided in proper courts, and tried before competent judges, as their ancestors had always done before them. These insinuations answered the purposes for which they were designed, and the queen found her influence gradually decrease. This piqued her so much, that she determined to give her hand to Gumidaff, a brave warrior and popular officer. The nuptials were no sooner performed than the queen invested her husband with half her power, and made him sole commander of her army. Having put himself at the head of the troops, he successively attacked the other petty sovereigns, conquered them with great rapidity, and brought all their dominions beneath his own sway. He left a son, by Antidamana, who succeeded him as king of the whole island, and this son, at his death, left two sons, between whom he equally divided his dominions. These were on their respective thrones, trying to maintain what their father had left them, and the deposed petty sovereigns were aiming to regain what they had lost, at the time the Spaniards conquered the island; which terminated all their intestine disputes, and united them to lament over one general calamity.

The Island of TENERIFF.

THIS island is situated between the 28th and 29th degrees of north latitude, and between the 16th and 17th degrees of west longitude. It is about 50 miles long, 25 broad, and 150 in circumference. Though it is but the second of the Canary Islands in point of precedence, yet it is the most considerable with respect to its extent, riches, and trade. It was anciently called Nivaria, from the snow that encloses the neck of the pike of Teyda, like a collar; the name of Teneriff being given it by the inhabitants of Palma, in whose language Tencr signifies snow, and ife an hill.

The pike of Teneriff, for which the island is particularly famous, is said to be the highest hill in the universe, and, as Sir Edmund Scory observes, strikes the beholder with amazement, both near and at a distance. "This great mountain," says that writer, "extends its base to Gattachio, from whence it is two days and a half's journey to the top; which top, though it seems as sharp as a sugar-loaf, is yet a flat the breadth of an acre; and in the middle of it there is a gulph, out of which are thrown great stones, with a prodigious noise, flame, and smok. Seven leagues of the way up may be travelled with asses or mules, but the rest must be climbed on foot, and that not without difficulty; every one carrying his own provisions and wine. The ascent of the hill, for ten miles upwards from the foot, is adorned with the goodliest trees in the world, of divers sorts; being well watered with riplings, running from springs, which joining at length, descend in large torrents (especially when swelled by the violent winter rains) into the sea.

In the middle it is intolerably cold, so that the traveller must continue to travel on the south side, and in the day time only. This cold region ends within two leagues of the top, where the heat is no less extreme than at the

bottom. By the same rule, therefore, you must in those regions keep on the north side; and travel only in the night. The best time of the year for the journey is about midsummer, as avoiding the torrens caused by the snows, and if you gain the top by two o'clock in the morning, may abide there some hours; but not after sun rising, a little before which there issues a steam of heat from the east, not unlike the steam of a hot oven. It is remarkable that from the top the sun appears much less a little after it has ascended the horizon than when viewed below; and seems to whirl about upon its center. The sky here is clear and serene; it never rains near the top, nor is there any wind upon it. (The like is said of Olympus.) Though the island is full of sharp ragged rocks, to the number of twenty thousand, yet from hence the whole shews as a plain, laid out in portions by borders of snow, which, however, are nothing else but the white clouds that are many furlongs beneath you. All the upper part is barren and bald, without tree or shrub upon it; out of which, on the south side, there issue streams of brimstone into the neck, or region of snow, which lies intervened, as it were, with brimstone, in several places. The fire from the volcano above mentioned, in the top, breaks out oftentimes in the summer time; and when a stone is thrown down, it resounds like a vessel of hollow brass, struck with the greatest force by a prodigious weight. The Spaniards, by way of mirth, call it the Devil's cauldron, wherein hell's whole provision is boiled; but the natives, or Guanches, seriously think it is hell; and that the souls of such of their ancestors as were wicked went thither to be tormented, while the good and valiant retired into the pleasant valley, where the great city of Saguna now stands, with other towns about it; and indeed there is no place in the world that has a more delicate temperature of air, nor any country which affords a more beautiful prospect than is beheld from the center of this plain, which is fertilized by abundance of waters, falling along the crannies of the rocks, in little streams down the mountains, till several joining, form rivers, which run along the plains into the sea."

So far Sir Edmund Scory, whose account is extremely ingenious and accurate, and differs not from the generality of other accounts, except in one circumstance, in which he tells that there is no wind at the top of Teneriff. There might not perhaps when he was up; but other travellers have felt it.

The height of the pike of Teneriff is about 15 miles; that is the oblique height; for the perpendicular height, according to Varianus, is but 4 miles, and 5 furlongs. Sir Thomas Herbert tells us, it is so high, that the top is seen in clear weather 120 miles off, and that there is plenty of wood at the bottom, snow in the middle, and flames on the top, where there are veins of brimstone burning, which the people call the Devil's Cauldron. It rises from the middle of the island, and has a ledge of hills on each side, which divide it. He adds, that those who ascend it usually ride round for the space of seven leagues, and walk the rest on foot. But the best account of this famous pike is to be seen in the history of the Royal Society of London, published by Dr. Sprat, late bishop of Rochester, from a relation of some considerable merchants and others of credit, who went to the top of it. For our reader's satisfaction we have extracted it as follows:

They set out from Oratavia, a sea-port town on the west side of the island, and passed over several bare mountains and sandy places, till they came to the foot of the pike, where there are many huge stones, which seem to have fallen down from some upper part. After they had ascended about a mile, they were obliged to quit their horses, and though the air was very mild in the day-time, yet it was so cold and strong after sun-set, that they were obliged to keep great fires all night. The black rocks begin a mile above, and lie flat like a pavement. From thence they proceeded to the sugar-loaf, where they began to travel again in a white sand, with shoes, the single soles of which are made a finger broader than the upper leather, to facilitate the passage. When they had climbed to the top of the pike, they found a strong wind, and continual breathing of a hot sulphurous vapour, which made their faces sore, but no such smoking as there was below. The top on which they stood, being not above a yard broad, is the brink of a pit called the Cauldron, which

which they judged to be a musket shot over, and near four yards deep, in shape like a cone, hollow within like a cauldron, and covered all over with small loose stones, mixed with sulphur and sand, which send forth a hot suffocating steam. They descended four or five yards into that pit, but no farther, because of its sliding from their feet, and the difficulty; but some have ventured to the bottom. They observed a clear sort of sulphur upon the stones like salt; and from hence they could see the Grand Canary 14 leagues distant, Palma 18, Gomera 7, and Ferro above 20. As soon as the sun appears, the shadow of this mountain seems to cover not only this and the Great Canary island, but even the sea to the very horizon, where its top seems to turn up, and cast its shadow into the air. Sometimes, especially during the north-west wind, the clouds seem to hang over, or to wrap themselves about the pike, which they call the Cappe, and say it is a certain sign of approaching storms. There are several choice springs on the tops of the other mountains. The sandy way to the foot of the sugar-loaf is steep almost to a perpendicular. There is a cave ten yards deep and fifteen broad, in shape like an oven, or cupola, with a hole at the top, near eight yards over, by which they swung down by a rope that their servants held at the top, till they came to a bank of snow. They were obliged to swing thus, because in the middle of the bottom of this cave, opposite to the overture at the top, there is a round well of water, the surface whereof is about a yard lower than the snow, but as wide as the mouth at top, and about six fathom deep. This is not supposed to be a spring, but only dissolved snow blown in, or water dropping through the rocks. About the sides of this grotto, for some height, there is ice and icicles hanging down to the snow. The whole perpendicular height of this mountain is reckoned four miles and a half. There are no trees, herbs, nor shrubs in all the passages, but pines, and among the whiter sands a bushy plant like broom. On one side there is a sort of carion, which has stems eight feet high, with a trunk near half a foot thick, every stem growing in four squares, and rising from the ground, like tufts of rushes, upon the edges of which grow small red buttons or berries, which contain a poisonous milk, that immediately fetches off the hair from the skin. It is said this plant is spread all over the island.

We cannot conclude our account of this celebrated Pike, without quoting the beautiful lines of Sir Samuel Garth, who, in speaking of this and other mountains, says,

“ From Atlas, far beneath a waste of plains,
 “ Proud Teneriff, his giant brother, reigns;
 “ With breathing fire his pitchy nostrils glow,
 “ As from his sides he shakes the fleecy snow:
 “ Around their hoary prince, from wat’ry beds,
 “ His subject islands raise their verdant heads;
 “ The waves so gently wash each rising hill,
 “ The land seems floating, and the ocean still.”

This island is productive of all the fruits which grow in Grand Canaria, and hath, in common with the other Canary Islands, a shrub called tayhaba, out of which issues a milky juice, which, after standing a little, thickens, and is accounted exceeding good birdlime.

The drage, or dragon-tree, is peculiar to Teneriff; it grows on rocks; and when an incision is made, it yields a juice like blood, which is well known by the name of gum-dragon, and is a common medicine with apothecaries. Targets made of this wood are held in high estimation, because if a sword or dagger is stuck into them, it cannot be easily plucked out, and consequently a great advantage accrues to those who use them.

Teneriff abounds in corn more than other of the Canary islands, and on that account, in times of scarcity, is termed the mother of the rest. Among the rocks grows orchel, a kind of moss, which is of singular use to dyers.

A certain author says, “ There is in Teneriff a small spot of land, about a league in compass, the like to which perhaps cannot be seen in all the world besides; it lies between two towns, one called Laretava, and the other Rialejo. This single league of ground produceth sweet water out of the cliffs, or rocky mountains; corn of all sorts, all kinds of fruits, excellent silk, flax, wax and honey, very good vines in abundance, with great store of

sugar, and plenty of fire-wood.” The best vines in Teneriff grow on the side of a hill called the Ramble, and great quantities of wines are exported to the West-Indies, Europe, &c.

The wines of the island in general are known by the names of Malmsey, Canary, and Verdonia. Beekman insists that the wines which yield the canary were transported hither from the Rhine, in Germany, by the Spaniards, in the reign of the emperor Charles the fifth; where meeting with a happier soil, instead of sharp Rheinish, they produce that sweet delicious wine now so well known all over Europe.

Durret says, besides the dragon-tree, the aloë-plant and pine are natives of Teneriff: the latter yields a certain gum or pitch, which is thus extracted; the wood is cleaved, and laid across a pit, and then the top is set on fire, which forces the pitch to run out below, where there are proper vessels to receive it. The apricot, peach, and pear trees, bear twice annually. The pinguada, lemon, and lignan wood are found here; as are the cotton shrub, and cololquintida. The roses blow at Christmas; the carnations are large and fine, but tulips will not thrive. The rocks abound with samphire, the meadows are covered with clover, and the beach produces a broad-leaved grass. About fourscore ears of wheat spring from one root, the grains of which are as transparent as the purest yellow amber, and in a good season one buhel will produce an hundred fold. The barley and maize are not inferior to the wheat; and indeed fertility seems to be the characteristic of this island.

The quails and partridges are larger than those in England, and extremely handsome. Wood pigeons, turtles and crows, abound in the spring; bees prosper in the rocks and mountains; and silk-worms thrive exceedingly well.

Here are plenty of rabbits, hogs, wild goats, &c. Fishes are found in great quantities, particularly dolphins, sharks, meros, lobsters, muscels, periwinkles, the claeas, which is deemed the best shell fish in the universe, and the cherna, that exceeds in relish any we have in England: here is also another fish which is called an eel, though with little propriety, for it hath seven tails of a span long jointed to one body and one head, which are much about the same length.

The principal place in Teneriff is the city of Laguna, which stands near a lake, about nine miles from the sea; it is called by the Spaniards St. Chiriloval de la Laguna, or St. Christopher of the Lake, and is handsomely built, having two fair parish churches, and a palace for the governor who resides here. It is remarkable that the aldermen of this city pay a certain price to the king to serve their offices of magistrates; but this gives them great power over the inhabitants, who are divided into three classes, viz. gentlemen, merchants, and husbandmen, or as the natives say, idlemen, busymen, and labouringmen. The land on each side of the road, leading to Laguna, is in general rocky, but some spots of corn land are interpered here and there, and terminated by small vineyards on the sides of the mountains. Upon the whole, Laguna presents the beholder with an agreeable prospect, as it stands on the side of a hill, and stretches its skirts on the plain behind; it is large, compact, and populous: the houses, though not uniform, have a pleasant appearance; besides the governor's house, and the two parish churches, here are two nunneries, four convents, an hospital, and some chapels, besides many gentlemen's houses. The convents are those of St. Francis, St. Augustin, St. Dominick, and St. Diego. The churches have pretty high, square steeples, which top the rest of the buildings. The streets are not regular, yet they are mostly spacious, and pretty handsome, and near the middle of the town is a large parade, which has good buildings about it. There is a strong prison on one side of it, near which is a large conduit of good water that supplies all the town. They have many gardens that are set round with orange, lime, and other fruit-trees, in the middle of which are pot-herbs, saladings, flowers, &c. and indeed, if the inhabitants were curious this way, they might have very pleasant gardens: for as the town stands high from the sea, on the brow of a plain that is all open to the east, and has consequently the benefit of the trade-wind, which blows here, and is most commonly fair; so there are seldom wanting at this town

town brisk, cooling, and refreshing breezes all the day.

On the back of the town there is a large plain, three or four leagues in length, and two miles broad, producing a thick kindly sort of grass. On the east side of this plain, near the back of this town, there is a natural lake or pond of fresh water; it is about half a mile in circumference; but being stagnant, it is only used for cattle.

In the winter-time several sorts of wild-fowl resort hither, affording plenty of game to the inhabitants of Laguna. The plain is bounded on the west, the north-west, and the south-west, with high steep hills, as high above this plain, as this is above the sea; and it is from the foot of one of these mountains that the water of the conduit which supplies the town is conveyed over the plain, in troughs of stone raised upon pillars. And, indeed, considering the situation of the town, its large prospect to the east, (for from hence you see the Grand Canary) its gardens, cool arbors, pleasant plains, green fields, the pond and aqueduct, and its refreshing breezes, it is a very delightful dwelling, especially for such as have no business to call them far and often from home; for the island being generally mountainous, steep, and craggy, it is very troublesome travelling up and down in it, unless in the cool of the mornings and evenings. Mules and asses are mostly used by the inhabitants both for carrying and carriage, as fittest for the rocky uneven roads. Beyond the mountains on the south-west side, still farther up, you may see from the town and plains the famous pike of Teneriff, overlooking the rest of the mountains.

Concerning the falcons, or rather strong large hawks, which hover over the lake of Laguna, Sir Edmund Scory says, "I cannot forbear mentioning the haggard falcons that soar every evening about this lake. It is very good diversion to see the Negroes fight them with slings, for they stoop often, and several at a time; and besides are the best mettle hawks in the world, of a larger kind than the Barbary falcon. The viceroy (governor) being one evening to see this sport, on the author's commending their strength and mettle, assured him upon his honour, that a falcon bred in that island, which he had formerly sent to the duke of Lerma, did at one flight (unless he rested on any ships by the way) pass from Andalusia to Teneriff, which is 250 Spanish leagues, and was taken up half dead with the duke's varlets, or bells on."

The next place of any consideration is Santa Cruz, which is a haven lying on the north east side of the island, the best riding place not being above half a mile from the shore, in 40 or 50 fathom, with a black slimy bottom. The shore is generally high land, and in most places steep to the water: and when many ships are there, they are obliged to ride close to each other. Near the watering place are two little forts, which, with some batteries scattered along the coast, command the road. The town is secured by two other forts, which front the sea. The houses are about 200 in number, all strongly built of stone, three stories high, and covered with pantiles. We cannot forbear inserting here the account of the bombardment of Santa Cruz, and the destruction of the Spanish plate fleet, by admiral Blake. Upon the first appearance of Blake's fleet, Don Diego Diaguez, the Spanish admiral, ordered all his small ships to moor close to the shore, covered by the forts and batteries, and then posted six great galleons farther off at anchor, with their broadsides to the sea. Blake having called a council of war, it was unanimously agreed to attack the Spaniards. The English admiral then commanded captain Stayner, in the Speaker frigate, with a squadron to enter the bay, who by eight the next morning, fell upon the Spaniards with great intrepidity. Blake seconded Stayner, and posted some of the greater ships to cannonade the forts, which played incessantly upon them. These drove the Spaniards from their lines and batteries. Blake fought four hours with the galleons, which made a brave resistance, but the English at length obliged the Spaniards to abandon them, though the smallest of these galleons was larger than the biggest of Blake's ships. The English then set fire to the whole Spanish plate fleet, and totally destroyed it, which did the Spaniards incredible damage, as it was immensely rich. Blake's loss amounted only to 48 men killed, and 120 wounded; but the carnage on the side of the Spaniards was terrible indeed. Lord

Clarendon says, that the whole action was so miraculous, that all men who knew the place, wondered that any sober man, with what courage soever endued, would ever have undertaken it; whilst the Spaniards comforted themselves with the belief, that they were devils and not men who had done them so much mischief.

With respect to trade, Oratava, or Larotava is considered as the most convenient port, and here it is that the English consul and merchants principally reside: it is, however, more dangerous here during the westerly winds, than at Santa Cruz during the easterly, and the latter place has likewise the advantage of the best water, so that boats frequently go from Oratava to fetch it. The towns of Garachico and Rialejo have nothing worthy of notice in them, and therefore have not been described by voyagers and travellers.

It is generally allowed that Teneriff is the best peopled of all the Canaries, and some have gone so far as to affirm, that considering its size, it is the best peopled in the ocean. Indeed it is exceeding populous; and the better sort of Spanish inhabitants are exceeding courteous and affable, but the vulgar class, like those of Spain, are exceeding proud and lazy. The men all among them wear a long sword at home and abroad, and will rather starve, or at least take up with pulse and roots, than stop out to fetch any thing better, though there be wild fowl in great plenty. The women wear veils, but many of them contract a method of squinting, by peeping with one eye through a hole made in the front of them.

As what relates to the Guanches, or ancient inhabitants, is extremely interesting, we shall here preserve it for the entertainment of the curious. The origin of the Guanches is not certainly known; they were, and the remainder of them still are barbarous, and without literature, but their language, which still remains among the remnant of them, has great affinity to that of the Moors in Barbary. They had some notion of a deity, and held that there was a supreme power, whom they distinguished by various emphatical names, such as

Achuhurahan - - *The greatest.*

Achuhuchanar - - *The highest.*

Achguayaxeram - - *The maintainer of all.*

When they wanted rain, when too much fell, or in any other calamity, they drove their sheep and goats to a public place appointed for such solemnities. When separating the young ones from their dams, a general bleating was raised, which they imagined would appease the wrath of the heavens, by which means they should obtain what they wanted.

It is evident that they had some idea of the immortality of the soul, by supposing the existence of places for future rewards and punishments. In particular, they supposed the pike of Teneriff to contain hell in its bowels, which they termed Echeya; and to the devil they gave the name of Guayotta.

They had some regularity in civil affairs, as each district had a sovereign, whom they thought it their duty to obey as a supreme magistrate. To him they promised vassalage at a certain age, and confirmed the same promise when they happened to marry. The regal succession was hereditary, and all children were admitted to reign, but illegitimate children were rejected. The kings, however, as well as common people, dwelt in caves, and had not the least conception of civil architecture. One of their kings, named *Acoze*, ruled the whole island singly for many years, but having several children, they conspired against him, deposed him, and then divided his dominions among themselves. Their wars were principally made to steal cattle from each other, particularly spotted goats, which were highly esteemed, and even at this day, the remaining Guanches place a great value upon them.

When a man had a mind to marry, all the preliminary ceremonies were, asking the consent of the girl's parent, and if that was obtained, the marriage was immediately consummated. What was thus so easily done, was as easily undone; for whenever the parties had a mind, they might separate, and marry with others at their pleasure; but under this restriction, that all the children born after the divorce were to be considered as illegitimate; their kings alone, for succession sake, being exempted from this custom.

At the birth of a child, water was poured on it head

by a woman chosen for that purpose, who was taken into the family, and became its adopted mother, nor was it afterwards lawful for any of that race to cohabit with her, or marry her. Such indeed was their sense of modesty in general, that if any man offered the least indecency to a woman, he was assuredly put to death. A degree of delicacy, worthy of imitation in politer nations.

The people in general were of a good stature, well made, and had tolerable complexions: their usual diversions were leaping, running, shooting the dart, throwing stones, dancing, &c. at all which they were extremely expert. Their dress was a short coat made of lamb-skins, without plait, collar, or sleeves, being fastened together with straps of the same leather, or skins. This dress, called the tamarce, was worn equally by men and women; the latter, however, added a callock beneath it. In this garment they lived, in this they died, and in this they were commonly buried.

Wheat being unknown to them, before the conquest of the island by the Spaniards, they sowed barley and beans. The barley being dried by the sun, they ground it with hand mills, then mixing it up with water, milk and butter, used it as their common subsistence, and called it gisfo, or bread. They never eat flesh but upon certain solemnities; when being publicly met together, the king with his own hands, distributed three goats to every 20 of them, with a proportionable quantity of the before mentioned gisfo, or bread. After which the company entertained the king, and each other, with their usual sports, and the day concluded with the utmost festivity.

When sowing time arrived, the king of each district laid out the land in lots to every man; when they turned up the ground with goats horns, and threw the seed into the ground, uttering certain mystical words at the same time, by way of incantation. This was entirely done by the men; but most other laborious works were allotted to the women.

The sepulchral caves of these people were very remarkable. They had an uncommon veneration for the corpses of their ancestors, which were deposited, in caves formed by nature in the rocks; they were preserved in goats skins, bound round by belts of the same, so exactly and uniformly inclosing the body, as to excite admiration, each round being just proportioned to the part; and this method preserved the bodies. The eyes, which are closed, the hair, ears, nose, teeth, lips, and beard, are found entire: they are placed on wooden couches, which the natives had the art of rendering so hard, that they are impenetrable to iron. A particular tribe only had the art of embalming, which was inviolably kept secret from the vulgar. Some of the caves contained two or three hundred bodies. We shall conclude the account of these sepulchres in the words of a learned gentleman, who resided several years on the island: "Being one day hunting, a ferret, having a bell about his neck, ran after a coney into a hole; where the sound of the bell was lost. The owner being afraid he should lose his ferret, in seeking about the rocks and shrubs, found the mouth of a cave, and entering in, was so affrighted, that he cried out. His fright arose from one of these corpses, very tall and large, lying with the head on a great stone, the feet supported with a little wall of stone, the body itself resting on a bed of wood. The man being now a little recovered from his fright, went nearer, and cut off a great piece of the skin that lay on the breast of the body, which was more flexible and pliant than any kid's leather glove, yet not any ways rotten. These bodies are very light, as if made of straw, and in some that were broken might be observed the nerves and tendons, as also the veins and arteries, like strings, very distinctly. By the relation of the most ancient among them, there was a particular tribe who had this art only among themselves, which they kept as a thing sacred, and not to be communicated to the vulgar. The people of this class were likewise priests, and did not marry out of their own tribe; but when the Spaniards conquered the place, most of them were destroyed, and the art nearly perished with them; only the remnants had preserved by tradition the knowledge of a few of the ingredients used in this business, viz. They took butter and fat, kept for the purpose in skins: in this they boiled certain herbs; as a kind of wild lavender,

growing plentifully on the rocks; likewise an herb called Larn, of a very gummy and glutinous nature, found under the tops of mountains; thirdly, a kind of cyclamen, or sow bread; fourthly, wild sage, of which there is plenty here; and some others unknown; rendering it thus a perfect balsam. This being prepared, they first imbowed the corpse, and washing it with a lixivium, made of the bark of pine trees, drying it in the sun in summer, and in a stove in winter. This was repeated very often, after which they began their unction both without and within, drying it as before. This they continued till the balsam had penetrated into the whole habit, and the muscles in all parts appeared through the contracted skin, and the body became exceeding light; after which they sewed them in the goats skins. It is observable that, in the poorer sort, to save charges, they took out the brains behind, and sewed them up in skins, with the hair on; whereas the richer sort were put up in skins so finely and exactly dressed, that they remain extremely pliant and supple to this day. Their ancient people say that they have above twenty caves of their kings and great personages, with their whole families, yet unknown to any but themselves; and which they will never discover." The same gentleman observes, "that the bodies found in Grand Canaria seem not to have been so well embalmed as those in Teneriff, as they are consumed much more, and not so entire in the different parts."

The ISLAND of PALMA.

THIS island is situated about 50 miles to the west of Teneriff, and 200 west of the continent of Africa. It lies in 29 deg. north latitude, and 18 deg. west longitude. It is about 30 miles long, 20 broad, and 70 in circumference.

On the north east part of this island is a high and spacious mountain called La Caldera, or the Cauldron, from having a hollow in it, like that on the pike of Teneriff. The summit of this hill, which is about 6 miles in circumference, is covered with verdure, and some parts of it produce excellent corn. The descent within the Cauldron, which proceeds gradually from the summit, contains a space of about 30 acres; and on the declivity of the inside are several springs that form a stream, which issues out from the extremity of the mountain. The water of this stream is exceeding unwholesome, and of little other use than, by its rapidity, turning two sugar mills that are situated at a small distance from the mountain. The middle of the Cauldron abounds with herbage, besides which there are many trees, particularly the palm, pitch-pine, laurel, lignum-rhodium, and retamas. These last, in most of the other islands, are only shrubs; but in this they grow to large trees, which have a yellow bark: the leaves of these trees are very prejudicial to the goats, as they are apt to breed stones in their bladders, which generally kill them; so that the inhabitants take all the care they can to prevent the goats from getting at them.

Besides the rivulets that spring from the inside of the Cauldron, there are two without; one of which runs east toward the town of Santa Cruz, and the other runs northward to the village of St. Andrews. These are the principal rivulets in the whole island; and the land during the course of them is more fertile than the other parts of it; but the natives supply this defect by building banks, or square reservoirs, which they fill with rain water that rushes down the mountains in the winter season.

Near the sea shore, on the south side of the island, is a medicinal well of hot water; and at a village called Ugaur is a cave, at the extremity whereof is a very curious grotto, whose roof is stuck with large flakes of slate stones, from between which constantly issues a flow of clear and wholesome water.

There are many other mountains in this island, exclusive of that called La Caldera, several of which are very long and lofty, and between them are large vallies, well stocked with various kinds of trees. These mountains occasion a great difference in the climate of this island. In the winter the air is so exceeding sharp up the mountains, that the inhabitants are obliged to keep fires burning both night and day; whereas near the sea side they only have them for cooking, and other occasional purposes. In the months of July, August, and September, the heat near the sea shore is intolerable; while, in the

mountainous,

mountainous parts, the air is quite pleasant and refreshing.

The winds and rain are much the same here as in Canaria, except those that blow from the west; and there are much more frequent, on account of the island laying more to the west and north points.

The natural productions of this island, both with respect to vegetables, poultry, and animals, are also much the same as those of Canaria; except, indeed, among the animals it particularly abounds with rabbits, which, it is said, were first brought to the island by Don Pedro Fernandes de Lago, the second lieutenant general of Teneriff.

This island also produces great quantities of sugar and wines, the former of which is made on the west side of the island, and the latter on the east. Their best vines grow in a soil called the *Brenia*, where it is said they make at least 12,000 casks of wine every year. The wines differ in their quality from those made in the other islands; but they are very rich, and have an excellent flavour. They have likewise great plenty of honey, and most kinds of fruit, the latter of which grow in such abundance, that they export great quantities of them to the other islands.

Palma also produces gum-dragon and pitch, the latter of which the natives extract from the tree called the pitch pine. Pine-apples are likewise very plentiful here; and some of the trees on which they grow are so large, as to be used for the masts of ships.

The principal town in this island is called after its name; and is tolerably large, and well inhabited. The houses are low, but spacious; and in one part of the town is a very handsome church. A considerable trade is carried on here in wines, which are exported to various parts; but particularly to the West Indies.

There is another very neat town in this island, called St. Andrew's, where there are four engines for the making of sugar; but the land hereabouts is very poor, so that the inhabitants are supplied with grain, and other necessary articles, from the island of Teneriff.

The chief port is called Palma; and is situated on the south side of the island. The road is about a quarter of a mile from the shore; and, though it is open to the easterly winds, the ships ride with great safety.

This island has heretofore been greatly subject to earthquakes and volcanos; the effects of which are still to be seen in various parts of it. Nunno de Penna, in his Historical Memoirs, relates, that on the 13th of November, 1677, a little after sun-set, the earth shook for 13 leagues, with a frightful noise that lasted five days, during which it opened in several places, but the greatest gap was upon the mountain of La Caldera, a mile and a half from the sea, from whence proceeded a great fire, which cast up stones and pieces of rock. The like happened in several places thereabout, and in less than a quarter of an hour made 28 gaps about the foot of the mountain, which vomited up abundance of flames and burning stones. He adds, that on the 20th of November following, there was a second eruption of the same mount, from whence came forth stones and fire, with great earthquakes and thunders for several days, so that black cinders were taken up at 7 leagues distance: The adjacent ground was entirely wasted, and the inhabitants forced to quit their habitations.

The last volcano that happened in this island was in the year 1750, when a large body of fire issued from one of the mountains, and took its course with great rapidity to the town of Palma; from whence it spread to the sea, and there discharged itself.

The Island of FERRO.

THIS island is called by the Spaniards Hierro, and by the French L'Isle de Fer. It is the most westerly of all the Canaries; and lies between the 27th and 28th deg. of north latitude, and in 18 deg. west longitude from London. It is about 30 miles long, 15 broad, and 75 in circumference.

According to Barbot, this island was particularly famous on account of the French navigators placing their first meridian in the center of it; as the Dutch did theirs through the pike of Teneriff; but at present most geographers reckon the first meridian from the capital of their

own country; as, the English from London, the French from Paris, &c.

The soil in some parts of this island is very barren, owing to a scarcity of water; but in others it is fertile, and produces all the necessary articles for the support of the inhabitants. There are but three springs in the whole island; so that only rain water can be had in the chief parts of it. The sheep, goats, and hogs that are brought up in those parts distant from the rivulets, feed almost all the year round on the roots of fern and asphodil, and therefore have little occasion for water; as the great moisture that is naturally in those roots supply the want of that element.

Most writers who have described this island give us a very strange account of a large tree, situated in the middle of it, which they say produces such quantities of water from its leaves, as not only to supply the general wants of the island, but also vessels that call here to trade. We cannot, however, consider this relation in any other light than absolutely fabulous; as it does not appear, from all the writers we have consulted, that there was ever any one person that saw it; and therefore imagine the story to have been originally fabricated by some traveller of a very *marvellous* disposition.

There is only one small town in the whole island, and the most distinguished building in it is a parish church. There are many small villages dispersed about it, but there is not any one of them that merits particular notice.

The trade carried on by the inhabitants of this island consists in small cattle, brandy, honey, and orchilla weed.

The Island of GOMERA.

THIS island is situated to the west of Teneriff, in 28 deg. north latitude, and 18 deg. west longitude from London. It is about 30 miles long, 20 broad, and 60 in circumference. It is a very plentiful island, being watered by many rivulets that flow from the mountainous parts, and give fertility to the valleys beneath; and indeed there is hardly any part of the island but water may be had, by digging to the depth of about six feet.

The inhabitants of this island seldom import or export any corn, as they cultivate just a sufficiency only for their own consumption. They have great plenty of all the necessaries of life, particularly cattle, poultry, wine, roots, fruit, and honey. They have deer also in great abundance, and more mules are bred here than in any other of the Canary Islands.

Gomera produces likewise great quantities of sugar, fruits, and wine; but the latter commodity is much inferior to that made in the other islands; and is so poor and weak as not to be fit for exportation. It is therefore chiefly consumed among themselves.

This island has but one small town, which is situated near the sea-shore, and is called after its name. The number of houses is about 150; but they are small, and very mean buildings. Here is a tolerable good church, and a convent of friars; and on one side of the town, next the shore, is a small fort, on the south side of which is an old round tower, and on the north side, a battery of six small cannon.

Opposite the town of Gomera is a very commodious bay, where ships are well secured from all winds, except the south-east; and the bottom of the bay also affords excellent anchorage. To the north of this bay is a good cove, where ships of any burthen may be conveniently placed for cleansing and repairing. The shore opposite to this cove is a high perpendicular cliff, over which there is a narrow path-way that leads to the town; and at a small distance before you enter the town there is a large gate, which is shut every night after dark. The town begins about fifty yards from this gate, and runs in a straight line to the distance of about half a mile.

The Island of FUERTEVENTURA.

THIS island, which belongs to the Lord of Lancelotta, is about twenty-four leagues distant from Grand Canaria. It is about 65 miles in length, and of a very unequal breadth, consisting of two peninsulas, joined by an isthmus of 12 miles over. On the north side there is a haven called Chabras, and another, which is very commodious, towards the west.

Between

Between this island and Lancerota there opens a fine bay, sufficiently big to receive a very large fleet. Towards the north east the coast is very foul, and the breakers exceedingly dangerous.

This island produces wheat, barley, kine, goats, orchel; but neither this nor Lancerota have any wine of their own growth.

In the channel which separates Fuerteventura from Lancerota, there is a little uninhabited island called Lobas, which is between three and four miles in circumference.

La Villa, the principal town, is situated in the center of the island; contains about 100 houses, and has a convent of Franciscans and a church.

The next town is Olivia, which has about 50 tolerable good houses, and a handsome church.

The town of Funche hath more houses than Olivia, and near as many as La Villa; but they are to mean that it only bears the third rank.

Besides these three towns, the island contains many small hamlets, scattered about in different parts.

As the springs are brackish, rain water is caught in pits and cisterns, for domestic uses.

The inhabitants of Fuerteventura formerly had some good horses, of the breed both of Barbary and Spain; but not having far to travel, nor caring for the expence of keeping them, the breed is much degenerated in size, as well as dwindled to a small number. The people indeed prefer asses, as they are more serviceable in the hilly parts, and can be kept at a much cheaper rate.

The great scarcity of wood, shrubs, and bushes, occasions a scarcity of birds and wild fowl. Canary birds are the only ones found in any numbers. Geese and ducks are likewise wanting, from the scarcity of water.

In this, as well as the neighbouring island of Lancerota, are the remains of many volcanos; they are hills with sharp tops, narrow edges, and hollow cavities within, which resemble monstrous chimnies, being black and burnt. No eruptions, one excepted, have been known for many ages; and that one happened about half a century ago, on the fourth west part of Lancerota. It threw out such an inconceivable quantity of fumes, ashes, sulphur, &c. and made such a terrible noise, that most of the inhabitants fled to this island for security. While the volcano continued, a pillar of smoke proceeded from the sea; and when it ceased, a rock arose out of the waves, and rearing its head in a pyramidal form, it still continues in the same position.

The Island of LANCEROTA.

THIS island lies in 28 deg. 40 min. north latitude, and 13 deg. 5 min. west longitude; and is about 32 miles in length, and 22 in breadth. It is about 18 leagues fourth-part of Grand Canaria, and the whole island is parted in the middle by a ridge of rocks, on which feed goats, sheep, and asses. Here are likewise some cattle, camels, and genners. The valleys are dry and sandy, resembling the rye fields in England; but they yield tolerable good barley and wheat: the first harvest being about April, and the second in September. The principal commodities are goats flesh and orchel, and the whole is an estate, or earldom, belonging to the family of Herrera, the head of that family being always lord of Fuerteventura and Lancerota. The people, however, in both islands have the liberty of appeal to the king's judges in Grand Canaria. Boats go from hence weekly to Grand Canaria, Teneriff, and Palma; laden chiefly with dried goats flesh, which is used in the manner of bacon, and is not bad eating.

In 1596, this island was attacked and taken by the English, under the command of Leonidas, earl of Cumberland, of which capture the following are the particulars. The earl having been informed that the Spanish nobleman, who was lord of Lancerota and Fuerteventura, resided in the chief town of Lancerota, which went by the same name as the island, and was possessed of great riches, he dispatched Sir John Berkley, being himself out of order, with about 600 men, to attack the town, which was situated to miles at least from the place where they landed.

The way they went, though in their opinion the nearest, was a very bad road, full of loose stones and sand. When

they arrived at the town they found it almost deserted by the inhabitants, who had carried off almost every thing, except a considerable quantity of wine and cheese. From hence Sir John sent a detachment to the calle, a strong hold upon the summit of a hill, half a mile from the town. It was garrisoned by about 100 Spaniards and natives, who fled at the approach of the English. They found here a dozen brass guns, and many piles of stones, laid up in the most advantageous places. The castle was built of stone, and flanked very strongly and skilfully, both for offence and defence; but with this singular contrivance, that the entrance was raised considerably from the ground, so that if they had drawn in this ladder, twenty men might have maintained it against five hundred. At that time the town itself consisted of about 100 houses, which were only one story, and in general mean. They were thatched with canes and straw, laid upon a few rafters, and a coat of clayey dirt covered the whole, which being hardened by the sun, became proof against the rains. The church was without any windows, and received light only from the door. There was a friary, prettily laid out, with a better supply of water, and a handfomer garden than those belonging to the noble governor's house. The English did not burn or destroy the place, but after ransacking a little, departed. What native inhabitants they saw were strong, active, tall, and amazingly swift of foot. Their arms were pikes and stones, with which they frequently attacked the English in their march; and their custom was, when they perceived the latter going to fire, to fall flat upon their faces, and after hearing the report, to start up, and charge in a feathered and irregular manner.

Lancerota is very high, and may be seen at a great distance, its appearance being black and barren. The principal port, which lies on the south-east side of the island, is called Porte de Naos, and the harbour is tolerably secure for small vessels: indeed it is deemed the best belonging to the Canary Islands, and is much frequented for its conveniency in repairing and cleaning ships. This port is without any town, or indeed houses, except store-houses, magazines, and barracks for soldiers. The castle at the well end of the harbour is of no consequence, as a ship of force might easily batter it down. A channel divides Lancerota from the little island called Graciota, which is uninhabited; and this channel is named the harbour of El Rio. Near this harbour is a salt-work in Lancerota, which turns to a tolerable account.

Rubicon, or Cayas, is the principal town of this island. It is about six miles from Porto de Naos, and is what was formerly called Lancerota. At present it contains about 200 houses, the appearance of which is as mean as when the Earl of Cumberland took it.

The next town, called Harla, is but a despicable place; it contains about 300 inhabitants, and has a tolerable church.

The inhabitants of this island chiefly use rain water, which is caught in pits and cisterns, adapted for that purpose, as they have but few wells or springs. The breed of horses hath dwindled and degenerated in this island, as well as in Fuerteventura; asses are preferred here as they are there, and for the same reasons. The asses indeed in both these islands are used not only for carrying burthens and riding, but for ploughing up the land; so that they are deemed of general utility.

The want of wood here occasions a want of birds, and the deficiency of water a deficiency of ducks, geese, &c. The different appearance of the cattle, at the different seasons of the year, is very singular; for during the verdure of the spring they are plump, fat, and sleek; but in autumn, when the grass and herbage are withered by the heat of the sun, they resemble skeletons, have scarce spirits to work, and their flesh is unfit to eat. Neither Lancerota nor Fuerteventura have any venomous creature, except the black spider; this, however, is sufficient to terrify the people, as its sting is extremely painful, and very dangerous. The seas interlocking and surrounding these islands, afford the inhabitants plenty of fish, particularly cod, much finer than what is caught on the banks of Newfoundland, and a very singular fish called the picudo, or sea-pike, the bite of which is as venomous as that of a viper; yet when dressed, it is pleasant and wholesome food.

General Observations on the modern Inhabitants of the CANARY ISLANDS.

HAVING finished the description of the Canary Islands severally, and taken notice of all that is worthy of observation, with respect to locality, or to their ancient natives, it is now necessary to speak generally of the modern inhabitants, who are a kind of mongrel breed, formed by the intermixture of Spaniards and people of various other nations, with the remnants of the ancient natives. The greatest part of these are small of stature, well made, and have good features. Their complexions are very swarthy, their eyes full of fire, and their countenances exceeding expressive: they are fond of calling themselves Spaniards, and speak the Castilian language; the better sort of people with a good grace, but the vulgar very unintelligibly.

Men of condition in common wear a camblet cloak, of a dark red, or black colour; a linen night-cap, bordered with lace; and a broad slouched hat. When they pay visits, a coat, sword, and white peruke are added; which latter makes a very strange appearance with their dark countenances; and what is still more singular, they keep their great heavy slouched hats upon their heads always in the house; but when they are out of doors, they carry it under the arm.

The peasants wear their own black bushy hair, and tuck some of it behind the right ear; and their principal garment is a white loose coat, made in the manner of a French loose coat, with a friar's cape, and girded round the middle with a sash.

The women wear on their heads a piece of gauze, which falls down the shoulders, is pinned under the chin, and covers the neck and breast. A part of their dress is a broad brimmed slouched hat, but they use this with more propriety than the men; for abroad they wear it upon their heads, and for their faces are shielded from the scorching beams of the sun. Over the shoulders a mantle is thrown, its goodness being in proportion to the condition of the wearer. Jackets are worn instead of stays; but all are very fond of a great number of petticoats. The principal ladies of Grand Canaria and Teneriff dress after the fashions of France and England, and pay visits in chariots; but none walk the streets without being veiled, though some are so careless in the use of their veils, that they take care to let their faces and necks be seen. Some ladies have their hair curiously plaited, and fastened to the crown of the head with a gold comb; their mantles are very rich, and they wear a profusion of jewels; but the clumsiness of dress, and awkwardness of gait, observable in both sexes, render their appearance ridiculous to strangers.

The lower people are afflicted with many noxious disorders, and are naturally very filthy; the gentry, however, affect great delicacy. Both sexes go every morning to hear mass: most go before they take any refreshment. Their breakfast is usually chocolate: they dine at noon, and shut up the doors till three o'clock. People in good circumstances have four courses brought to table; the first is soup, the second roast meat, the third an olio, and the fourth the desert. While drinking, their toasts are much like ours; but they cease drinking as soon as the cloth is removed. After dinner all the company wash their hands in one large utensil, and then go to sleep for about an hour. In winter evenings they regale with chocolate and sweetmeats; but in summer fine spring water is substituted instead of chocolate.

The beds of the people in general are mattresses, spread on mats, and placed upon the floor. The sheets, pillows, quilt, &c. are fringed or pinked; but no curtains are used, as they deem them the harbours for fleas and bugs. The women sit upon cushions, on a raised part of the floor, either when they receive, or when they pay visits. The children are instructed in convents, and usually make a rapid progress; for it must be confessed, that the people have a quick genius, particularly for poetry. The common amusements are singing, dancing, playing on the guitar, cards, wrestling, quoits, throwing at ball through a ring at a distance, &c. They take an airing on horseback, but travel with asses.

Each of the Canary Islands, as well as each town and family, hath its peculiar titular saint; and the festivals of these saints are kept with great solemnity. The people in general hold the employments of a butcher, taylor, miller and porter, in the utmost contempt; and the officers

of justice have a right to seize upon a person of any of these employments, when a criminal is put to death, and make him perform the office of executioner. For their hatred to these four employments, they give the following reasons:

A { Butcher } is Barbarous
 { Taylor } is Effeminate
 { Miller } is A Thief
 { Porter } is A human beast of burthen.

In the principal of these islands, the gentry, though proud, are polite; the lower people, though poor, are mannerly; and even beggars ask charity with a good grace; and if refused, never behave with impertinence.

Private pilfering is very common here; but highway and street robberies are seldom or ever known. The only consequence of robbery, however, is a sound drubbing, or a short imprisonment. Duels are never heard of, but private murders are common; which evinces that the people have more malice than courage. The inhabitants of the Canary Islands in general are temperate: or at least if they are otherwise, it is in private only; for nothing can be a greater stain there than to be seen drunk, and a man who can be proved a drunkard is not admitted to take his oath in any court of judicature. Hence those who are fond of liquor intoxicate themselves in their chambers, and then lie down, in order to sleep themselves sober.

If a man falls in love with a young woman, and her parents refuse to consent to their union, she has liberty to complain to the curate of the parish, who takes her away, and places her in a convent; where she must remain till they consent to her marriage.

What we have hitherto said concerning the modern inhabitants of the Canary Islands, must be confined to the people of Grand Canaria, Teneriff, Palma, Ferro, and Gomera, only; as the natives of Puerteventura and Lanzarote differ in several particulars; for they are tall, strong, robust, and of a very dark complexion; and the other Canarians deem them rude and unpolished with respect to themselves; they speak a barbarous kind of the Castilian, and dress like mean Spanish peasants. Their houses are built of stone and lime, covered with paniles for the better sort of people; but only thatched for the meaner; and the floors are paved with flag stones. Their diet is as mean as their habitations: they hate improvements, because they deem them innovations; and have so little curiosity, that none will visit Spain, if they can help it; and very few of the Canary Islands, unless obliged so to do by business.

The principal manufactures of all these islands are silk hose, and silk garters, knit; quilts, taffettes, blankets, coarse cloths, &c. In the large towns men are weavers and taylors; but in the villages women only; and the exportation of raw silk is prohibited, in order to encourage the manufactories.

The commerce of the Canaries may be considered under five heads, viz.

The { Domestic trade with each other, and from Island to Island.
 { Trade to Europe.
 { Spanish West Indies.
 { English Colonies in America.
 { Coast of Barbary.

The center of trade here is Teneriff, where the English and Dutch have consuls. The principal commerce is carried on in foreign bottoms, particularly English; and the most capital traders are Irish Roman catholics, and their descendants settled here.

The various imports are:

From Great Britain { Woollen goods, hardware, hats, red herrings, pilchards, wheat, &c.
 From Ireland { Butter, Candles, pickled Pork, pickled herrings, &c.
 From Holland and { Gunpowder, cordage, coarse flax, &c.
 and Hamburg { Bar Iron.
 From the British { Dried cod, rice, beef, pork, hams, American Colonies { bees wax, deal boards, staves, wheat, flour, maize, &c.
 From Barcelona, Seville, Majorca, Italy and Cadiz { Silks, Velvets, Oils, Cordage, &c.

In return for these they export their various commodities and manufactures to the several countries from which they receive their imports.

C H A P. XX.

3. Cape de Verd ISLANDS.

THESE islands are so called from a cape of the same name, situated directly opposite to them, in 14 deg. 10 min. north lat. and 16 deg. 30 min. west long. They were discovered by the Portuguese, in the year 1462, to whom they have ever since belonged, and a viceroy, appointed by his Portuguese majesty, constantly resides in the island of St. Jago. The cape took its name from the perpetual verdure with which it is covered, and the islands received theirs from the cape. The Portuguese give them the name of las Ilhas de Verdes, either from the verdure of the cape, or else from an herb called fargosso, which is green, and floats on the water all round them.

These islands cover the sea, from the 20th to the 24th degree, so thick, that they seem to be floating islands, intended to obstruct the passage of ships, it not being easy, without a strong gale, to pass through them. The Dutch call them the Salt Islands, from many of them producing large quantities of that commodity.

The chief of these islands are eleven in number,

namely,	
May, or Mayo.	St. John, or San Juan.
San Jago, or St. James's.	St. Nicholas.
Sal, or Salt.	St. Vincent.
Bona Vista, or Good Sight	St. Anthony.
St. Philip's, otherwise call-	St. Lucia.
ed Fuego, or the Isle of	
Fire.	

The climate of these islands is exceeding hot, and in some of them unwholesome. The soil differs with the climate: for though several of them are very stony and barren, yet the principal part are fertile, and produce various sorts of grain and fruits, particularly rice, maize, or Indian wheat, bananas, lemons, citrons, oranges, pomegranates, cocoa-nuts, figs and melons. They have also calavanes, a sort of pulse like French beans, and great quantities of pumpkins, which form the common food of the inhabitants.

Besides the fruits already mentioned, these islands produce two others of a remarkable nature, viz. the custard apple and the papah. The former of these is as large as a pomegranate, and much of the same colour. The outside husk, shell or rind, is in substance and thickness between the shell of a pomegranate, and the peel of a sweet orange, softer than the former, yet more brittle than the latter. The coat, or rind is also remarkable for being covered with small regular knobs or risings; and the inside of the fruit is full of a white soft pulp, which in its form, colour and taste, greatly resembles a custard, from whence it received its name, which was probably first given it by the Europeans. It has in the middle a few small black stones, but no core, for the whole of it is entire pulp. The tree that bears this fruit is about the size of a quince-tree, and has long slender branches that spread a considerable way from the trunk. The fruit grows at the extremity of these branches, upon a stalk about nine or ten inches long. It is to be observed that only some of these branches bear fruit, for though these trees are large, yet in general each tree does not produce above 20 or 30 apples.

The papah is a fruit about the size of a musk-melon, and resembles it in shape and colour, both within and without; only in the middle, instead of flat kernels, which the melons have, these have a quantity of small blackish seeds, about the size of pepper-corns, the taste of which is much the same as that spice. The fruit itself, when ripe, is sweet, soft, and luscious; but while green, it is hard and unpalatable, though even then, if boiled, it will supply the place of turnips, and is in general greatly admired. The tree on which this fruit

grows, is about 10 or 12 feet high; the trunk is thickest at the bottom, from whence it gradually decreases to the top, where it is very thin and taper. It has not any small branches, but only large leaves that grow immediately on the stalks from the body. The leaves are of a roundish form, and jagged about the edges, having their stalks or stumps larger or smaller, as they grow nearer to, or farther from the top. They begin to spring out of the body of the tree at about six or seven feet high from the ground, the trunk being below that entirely bare, and the leaves grow thicker all the way from thence to the top, where they are very close and broad. The fruit grows only among the leaves, and are most plentiful where the leaves are thickest; so that towards the top of the tree the papahs spring forth from it in clusters. However, it is to be observed that where they grow so thick, they are but small, being no bigger than ordinary turnips, whereas those that grow lower down the trunk, where the leaves are not so thick, grow to the size above described.

The Cape de Verd Islands also abound with several sorts of poultry, particularly curlews, Guinea hens, and flamingos, the latter of which are exceeding numerous. The flamingo is a large bird, much like a heron in shape, but bigger and of a reddish colour. They go in flocks, but are so shy that it is very difficult to catch them. They build their nests in shallow ponds, where there is much mud, which they scrape together, making little hillocks like small islands, that appear about a foot and a half above the surface of the water. They make the foundations of these hillocks broad, bringing them up taper to the top, where they leave a small hollow pit to lay their eggs in. They never lay more than two eggs, and seldom less. The young ones cannot fly till they are almost full grown; but they run with prodigious swiftness. Their flesh is lean and of a dingy colour, but it neither tastes fishy, or any way unpleasant. Their tongues are broad and long, having a large lump of fat at the root, which is delicious in its taste, and so greatly admired that a dish of them will produce a very considerable sum of money.

They have also several other sorts of fowls, as pigeons and turtle-doves; miniotas, a sort of land fowl as big as crows, of a grey colour, and the flesh well tasted; crusas, another sort of grey-coloured fowl, almost as large as the former; these are only seen in the night, and their flesh is said to be exceeding salutary to people in a decline, by whom only they are used. Here are likewise great plenty of partridges, quails, and other small birds; as also prodigious quantities of rabbits.

They have many wild animals in these islands, particularly lions, tygers, and camels, the latter of which are remarkably large. There are also great numbers of monkeys, baboons, and civit cats, and most of the islands abound with various reptiles. The tame animals are, horses, asses, sheep, mules, cows, goats and hogs; and here the European ships, bound for the East Indies, usually stop to take in fresh water and provisions, with which they are supplied in great abundance.

The sea is plentifully stocked with fish of various sorts, particularly dolphins, bonettas, mullets, snappers, silver fish, &c. And there is such plenty of turtle here, that several foreign ships come yearly to catch them. In the wet season the turtles go ashore to lay their eggs in the sand, which they leave to be hatched by the heat of the sun. The inhabitants go out in the night, and catch the turtles by turning them on their backs with poles; for they are so large that they cannot do it with their hands. The flesh of the turtles, well cured, is as great a supply to the American plantations, as cod-fish is to Europe.

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There are many European families in these islands, all of whom profess the Roman Catholic religion. The natives are all negroes, and much like their African neighbours, from whom it is supposed they are descended; though being subject to the Portuguese, they have their religion and language. Both men and women are stout, lily, and well limbed; and they are in general of a civil and quiet disposition. Their dress (particularly those of the island of St. John) is very trifling, consisting only of a piece of cotton cloth wound round the waist. The women sometimes throw it over the head, and the men across the shoulders. Neither sex wear shoes or stockings, except on certain festivals. The men are particularly fond of wearing breeches, if they can get them; and are very happy, be they ever so ragged, so that they have but a waistband and a flap before.

Having thus taken notice of the general matters relative to these islands, we shall now describe the respective particulars belonging to each, beginning with

The Island of MAY, or MAYO.

THIS island is situated in 15 deg. north latitude, and 22 deg. west longitude from London. It is about seven leagues in circumference, of a roundish form, and has several small rocky points that shoot out from it into the sea. On the island are two hills of a considerable height, one of which is flat at the top; but the other terminates with a point, and is very dangerous to ascend. The rest of the island is for the most part level, and a tolerable height from the sea. The soil is in general very dry and barren, owing to the want of water. There is but one small spring in the whole island, which is situated about the center of it, and from whence proceeds a stream of water that runs through a valley between the hills.

From the natural barrenness of the soil there are but few trees here, and those chiefly within the island. Near the sea are some shrubs, which produce a sort of silk cotton; the shrubs are about four feet high, and the cotton grows in pods as large as an apple, but of a long shape, which, when ripe, open at one end, parting leisurely into four quarters. This cotton is of very little value, and is therefore used only for the stuffing of pillows, or other purposes equally trifling. Near the shore are also some bushes of the right cotton shrub, but the greatest quantity of them are planted in the middle of the island, and are carefully attended to by the inhabitants, cotton cloth being their chief manufacture.

On the west side of the island is a bay, and a sand bank that runs two or three miles along the shore, within which there is a large salina, or salt pond, encompassed by the sand bank and the hills beyond it. The whole salt-pond is about two miles in length, and half a mile wide; but the greater part of it is generally dry. The north end, which is always supplied with water, produces salt from November till May, those months being the dry season of the year. The waters that yield this salt work out of the sea through a hole in the sand bank, and the quantity that flows into it is in proportion to the height of the tides; in the common course it is very gentle, but when the spring tides arise, it is supplied in abundance. If there is any fall in the pond, when the flush of water comes in, it soon dissolves; but in two or three days after it begins to congeal, and so continues till a fresh supply of water comes in again from the sea.

The English carry on a considerable trade here for salt, and the armed ships destined to secure the African commerce, afford the vessels thus engaged their protection. The inhabitants of the island are principally employed in this business during the season; they rake it together, and wheel it out of the pond in barrows, from whence they convey it to the sea side on the backs of asses, those animals being here in great abundance. The pond is not above half a mile from the landing-place, so that they go backwards and forwards many times in the day; but they generally restrain themselves to a certain number.

The chief fruits that grow in this island are figs and water-melons: there are also plenty of calavanes and pumpkins, which are the ordinary food of the inhabitants. They have likewise several sorts of fowl, particularly flamingos, curlews, and Guinea-hens; and their chief cattle are, cows, goats and hogs.

The inhabitants live in three small towns, the principal of which is called Pimote, and contains two

churches, with as many priests: the second is called St. John, and has one church, and the third, which has a church also, is called Lagoa. The houses are very mean, small and low: they are built with the fig-tree (that being the only one, fit for the purpose, that grows on the island) and the rafters are made with a sort of wild cane.

The negro governor of this island has his patent from the Portuguese governor of St. Jago; his situation is tolerably advantageous, as every commander that sails salt here, is obliged to compliment him with a present. He spends most of his time with the English in the salting season, which is his harvest; and indeed all the islanders are at that time fully employed. These people have not any vessels of their own, nor do any Portuguese ships come hither, so that the English are the chief on whom they depend for trade; and though they are subjects of Portugal, yet they have a particular esteem for the English nation. Alms are also here a great commodity of trade, they being so plentiful, that several European ships come annually to freight with them, which they carry to Barbadoes, and other plantations.

SAN JAGO, or ST. JAMES'S ISLAND.

THIS island is situated about four leagues to the westward of Mayo, between the 15th and 16th degree of north latitude, and in the 23d of west longitude. It is very mountainous, and has a great deal of barren land in it; notwithstanding which it is the most fruitful and best inhabited of all the Cape de Verd Islands.

The capital town of this island is called after its name, and is situated in 15 degrees north latitude. It stands against the sides of two mountains, between which there is a deep valley 200 yards wide, that runs within a quarter of a mile of the sea. In that part of the valley next the sea is a straggling street, with houses on each side, and a rivulet of water in the bottom, which empties itself into a fine small cove or sandy bay, where the sea is generally very fresh, so that ships ride there with great safety. Near the landing-place from this bay is a small fort, where a garrison is constantly kept, and near it is a battery mounted with a few small cannon. The town contains about 300 houses, all built of rough stone; and it has one small church and a convent.

The inhabitants of this town are in general very poor, having but little trade. Their chief manufacture is striped cotton cloth, which the Portuguese ships purchase of them in their way to Brazil, in return for which they supply them with several European commodities.

On the east side of the island is a tolerable large town, called Praya, where there is a good port; which, especially in peaceable times, is seldom without ships. At this port most of the European ships, bound to the East Indies, touch, to take in water and provisions, but they seldom stop on their return to Europe. When the European ships are here, the country people bring down their commodities to sell to the seamen and passengers; these generally consist of bullocks, hogs, goats, fowls, eggs, plantanes, and cocoa-nuts, which they exchange for shirts, drawers, handkerchiefs, hats, waistcoats, breeches, and any kind of linen. The town of Praya is but small, and does not contain any remarkable building except a fort, situated on the top of a hill, which commands the harbour.

The natives of this town and St. Jago are, in general, black, or, at least, of a mixed colour, except some few of the better sort that reside in the latter, among whom are the governor, the bishop, and some of the padres or priests. The people about Praya are naturally of a thievish disposition, so that strangers, who deal with them, must be very careful, for, if they see an opportunity, they will steal their goods and run away. Those of St. Jago town, living under the governor's eye, are more orderly, though generally very poor, having but little trade.

The Island of SAL, or SALT.

THIS island received its name from the great quantity of salt naturally produced here from sea-water. It is the windermost of all the Cape de Verd Islands, and lies in 17 degrees north latitude, and five deg. 18 min. west longitude, from the Cape. It is mostly low land, having only five hills, and stretches, from north to south,

fourth, about eight or nine leagues, but its breadth does not exceed one league and a half.

This island is exceeding barren, and almost uninhabited, there being only a few people that live in wretched huts near the sea side, whose business is to gather the salt for those ships that occasionally call here for that article. It was formerly well stocked with goats, cows, and asses, but now there are only a few of the former, which is the principal food of its miserable inhabitants.

Capt. Roberts, who landed in this island, relates the following story, which, he says, he was told by one of the blacks that then resided here. "About the year 1705, says he, not long before I went ashore, the island was entirely deserted for want of rain, by all its inhabitants, except one old man that resolved to die on it, which he did the same year. The drought had been so extreme for some time, that most of the cows and goats died for want of sustenance; but, rain falling, they increased apace, till, about three years afterwards, they were again reduced by an odd accident. A French ship coming to fish for turtle, by stress of weather, or some other means, left behind her 30 blacks, which she had brought from St. Antonio to carry on the fishing. These people, finding nothing else, fed mostly on wild goats, till they had destroyed them all but two, one male, and the other female; these were then on the island, and kept generally upon one mountain. A short time after, an English ship (bound for the island of St. Mayo) perceiving the smoke of several fires, sent their boat on shore, and, thinking they might be some ship's company wrecked on the island, put in there; when they understood the situation of the people, they commiserated their case, took them all in, and set them on their own island."

The island of Sal does not at this time produce any kind of vegetable, except a few small shrubby bushes that grow by the sea side; neither has it any kind of animals, except goats, which are so poor as to be almost useless.

On the fourth west side of the island is a small port, near which there is a trifling island, with a sand bank, in a kind of bay; and a little farther to the southward is a safe road for ships.

On the shore of this island are found great quantities of turtle, some of which are exceeding large; there is also abundance of land crabs, and the sea abounds with various kinds of fish.

BOVA VISTA, or GOOD SIGHT.

THIS island is situated in 16 deg. 10 min. north latitude, and 5 deg. 14 min. west lon. from the Cape; and is so called on account of its being the first that the Portuguese discovered of these islands. Its length is not certainly known, but it is supposed to be about 60 miles in circumference. On the north coast of this island is a ledge of white rocks, and the eastern coast is bounded by sandy downs; but, within land, the country is in general very mountainous. On the fourth west side of it is a good road and harbour, where ships may anchor in five to 16 fathom water, on a sandy bottom.

This island produces great quantities of indigo, and more cotton than all the Cape de Verd Islands besides; yet it is a difficult matter to get a supply of it: for the men are so indolent, that they will not gather the cotton till a ship is arrived to purchase it; nor will the women spin it till absolute necessity obliges them.

The natives of this island are particularly fond of the English, whom they greatly endeavour to imitate; and the men generally dress after the European fashion. When they have an opportunity they buy cloaths of the English; and these they greatly prefer to their own, though made as near as possible after the same fashion.

St. PHILIP, otherwise called FUEGO, or the ISLE of FIRE.

THIS island is situated in 15 deg. 29 min. north latitude, and 6 deg. 54 min. west from the Cape. It received its second name from a very large mountain, which frequently emits great quantities of fire and sulphur. It is the highest of all the Cape de Verd Islands, and, at a distance, appears like one continued mountain. On the west side of it there is a road for shipping, near a small caille situated at the foot of a mountain; but the harbour is not safe on account of the violent breaking of the

waves. The wind blows very strong round this island, and the shore being on a flant, the water is very deep; so that no ground is to be found with the lines, except just next the caille.

This island is very deficient of water, there not being a single running-brook throughout it; notwithstanding which it is tolerably fertile, and produces great quantities of pompions, water-melons, seshoons and maize, but no bananas or plantanes, and scarce any fruit-trees, except wild figs: in some of their gardens, however, they have guava trees, oranges, lemons and limes. They have likewise some good vineyards; but they make no more wine than what will just serve for their own consumption.

The principal inhabitants of this island are negroes, there not being above one white to an hundred blacks. They are all Roman catholics, though some of them intermix with that religion many pagan superstitions. They make cotton cloths for their own use, and breed great numbers of mules, which they sell to other nations.

When the Portuguese first came to people this island, they brought with them negro-slaves, and a flock of cows, horses, asses and hogs; but the king himself furnished the place with goats, which ran wild in the mountains. There are many of the latter animals here at this time, and the profits of their skins is referred to the crown of Portugal. The person who has the management of this revenue is called captain of the mountains, nor dare any person kill one of them without his licence.

The ISLAND of St. JOHN, or SAN JUAN.

THE island of St. John is situated in 15 deg. 25 min. north lat. and seven deg. two min. west lon. from Cape de Verd. The land of this island is exceeding high, the hills rising pyramidally one above the other. It abounds in pompions, water-melons, potatoes, bananas, maize, seshoons, cows, horses, asses, hogs, &c. Hunting, or killing of goats are privileges belonging peculiarly to the governor only, and none are permitted to keep hunting-dogs except the governor, and the caudadors, who are licensed by the governor; these precautions having been taken in order to preserve the breed. When the governor is disposed to make a hunt, all the hunters and hunting-dogs are assembled; and, after the chase, being again met together, the governor parts some of the venison among them as he pleases, sending home the rest in order to distribute it among the old, infirm, and necessitous.

The island of St. John abounds with saltpetre more than any other of the Cape de Verd Islands: it grows in caves, covering the inside like a thick hoar frost, and in some places like icicles. Captain Roberts tells us, it is his opinion that this abounds with copper, and perhaps with finer metals, for which he gives his reasons; he observes, that there are several acid fountains, of a vitriolic quality, which he tried by putting a clean knife into them; and, in about half a minute, it would be all covered with copper, nearly of a gold colour, very thick, and, when dry, it might be scraped off in scales or powder. Some of these waters had a much stronger power than others, and their acidity diminished in proportion to their distance from the fountain-head. Many are found of a dark blue, black and reddish colour, some of which exceed iron in weight, and nearly equal lead in gravity.

The seas about St. John abound with fish, and the principal employment amongst the natives is fishing; hence they miss no opportunities of wrecks, or, when ships touch there, to procure all the bits of iron they can. Most of the fish here have remarkable large sharp teeth; and the baits used are generally crabs and insects.

The salt here is made by the heat of the sun, which, shining on the water in the holes of the rocks, is thereby tunned, and sometimes lies two feet thick.

The natives usually go and get a quantity of salt early in the morning, fish the greatest part of the day, dry, split, and salt their fish in the evenings, and, having heaped them up, let them lie in the salt all night. On the ensuing morning they spread them out to dry in the sun, and then they are fit to use whenever wanted. The baleas, a sort of whale or grampus, is very common near this island; and some affirm, that ambergris is the

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form of this creature. A great quantity of ambergris was formerly found about this island, but it is less plentiful at present. Captain Roberts says, that some years before he was there, Juan Carneira, a Portuguese, who was banished from Lisbon for some crime, having procured a little sloop or shallop, traded among these islands; meeting, at length, with a piece of ambergris of an uncommon bigness, he not only procured his liberty, and leave to return before the term of his exile was expired, but had sufficient left, after defraying all charges, to put himself into an eligible way of living; and a rock near to which he found the ambergris is, to this day, called by his name.

The natives do not amount to above 200 souls, they are quite black, and the most innocent and harmless, as well as ignorant and superstitious of any of the inhabitants of the Cape de Verd islands. They are humble, charitable, humane and hospitable; pay a particular respect to their equals, reverence their elders, dutiful to their parents, and submissive to their superiors.

The Island of St. Nicholas.

THE island of St. Nicholas is about 45 miles distant from the island of Salt, the north west point being in 17 deg. 10 min. north lat. and west lon. from Cape de Verd, six deg. 52 min. It is the largest of all the Cape de Verd islands, St. Jago excepted. The land is high, and rises like a sugar-loaf, but the summit of the most elevated part is flat. The coast of this island is entirely clear from rocks and shoals. The bay of Paraghisi is very safe, but the other roads are insecure till the trade-winds are settled. There is a valley in this island which has a fine spring of water in it, and many persons employ themselves in supplying different parts with that useful fluid, with which they load asses, and carry it a considerable way at a cheap rate. Water may likewise be obtained by digging a well in almost any part of the island.

The chief town, or indeed the only place worthy of that name, is the town of St. Nicholas, which is close built and populous; but all the houses, and even the church, are covered with thatch. The celebrated pirate, Captain Avery, having once received some offence from the inhabitants, burnt this town; but it was afterwards built again, much in the same manner, and to the same extent.

The inhabitants of St. Nicholas are nearly black, with frizzled hair; they speak the Portuguese language tolerably well, but are thievish and blood-thirsty. The women here are more ingenious, and better housewives, than in any other of the Cape de Verd islands. Most families have horses, hogs and poultry, and many of the people of St. Nicholas understand the art of boat-building, in which the inhabitants of the other islands are deficient. They likewise make good cloths, and even cloaths, being tolerable taylor, manufacture cotton quilts, knit cotton stockings, tan leather, and make good shoes.

St. Nicholas abounds in oranges, lemons, plantains, bananas, pumpions, milk, water-melons, sugar-canes, vines, gum-dragons, fishoons, maize, &c. The people are strong Roman catholics, but their dispositions are forabolinate, that their priests have enough to do to rule them.

The Island of St. Vincent.

St. Vincent is about 43 leagues distant from the isle of Salt, to the west, inclining a little northwards, and two leagues to the west of St. Lucia, under the 18th degree of north latitude. It is five leagues in length. On the

north-west side of it there is a bay, a league and a half broad at the entrance, surrounded with high mountains, and stretching to the middle of the island. This bay is sheltered from the westerly and north-westerly winds by the high mountains of the isle of St. Vincent. So that this is the safest harbour of any in all these islands. And yet it is of difficult access, because of the furious winds that blow with the utmost impetuosity from the mountains along the coast. There are several other small bays on the south side of the island, where ships may anchor, and thither the Portuguese generally go to load hides. There is also in a valley fresh water, which is sent to spout out of the ground where one digs a little. The south-east side of this island is a sandy shore, but there is not a drop of water on the hills, no, even in the deep valleys.

The Island of St. Anthony.

St. Anthony is the most northward of all the Cape de Verd islands, and lies under the 18th degree of north lat. seven miles from St. Vincent, with a channel between them, which runs from south-west to north east. Here are, in this island, two high mountains, one of which is nearly as high as the Pike of Teneriff, and seems always enveloped in clouds. The inhabitants are about 500 in number, and, on the north-west side of the island, there is a little village consisting of about twenty houses or cottages, and inhabited by near fifty families of negroes and white people, who are all wretchedly poor, and speak the Portuguese language. On the north side there is a road for shipping, and a collection of water in a plain lying between high mountains, the water running from all sides in the rainy season; but, in the dry season, the people are greatly distressed for water. The principal people here are a governor, a captain, a priest, and a school-master, who all take much upon themselves, so that the people have a jingling saying, which implies, that

The governor makes us all beggars,

The priest advises and prays,

The captain swears and swaggers,

The school-master flogs and flays,

But the governor's staff, and the beads of the priest,

The school-master's rod, and the captain's sword,

Assist but their masters on us to feast,

For we are the slaves that must add to their hoard.

The Island of St. Lucia.

St. Lucia lies in lat. 17, 18, north; it is high land, full of hills, and is about eight or nine leagues long. On the south-east end of it are two small isles, very near each other. On the east-south-east side is the harbour, where the shore is of white sand; here lies a small island, round which there is a very good bottom for anchoring; and there is a very good road over-against the island of St. Vincent, where ships may anchor in 20 fathoms water.

The Island of Brava.

BRAVA, or the savage, or desert island, is about four leagues to the south-west of Fuego; there are two or three small islands to the north of it. On the west side of it there is a very commodious road for such ships as want to get water. The best harbour lies on the south-east side of the island, where ships may anchor next to the shore in 15 fathoms water. There is an hermitage and a hamlet just above the harbour.

C H A P. XXI.

The Island of G O R E E.

NEAR the continent of Africa, in 14 deg. 30 min. north lat. and 17 deg. 20 west long. lies the island of Goree, the only European settlement between the rivers Gambia and Senegal. Being but a small distance from the shore, it forms an excellent road for shipping, and is surrounded by rocks, every where inaccessible, except at a little creek, 120 fathoms broad, and 60 fathoms long, inclosed between two points of sand, one of which is pretty high, and called the Point of the Burying Ground; the other is lower, and before it lies a sand bank, over which the sea beats with great fury. All round this island there is good anchoring, and particularly in the before-mentioned creek, between which and the land, ships may ride in perfect security from the most dangerous seas. This island was yielded to the Dutch in the year 1617, by the king of Cape Verd, and they built a strong fort upon the north-west part of it. But that fort not being sufficient to prevent an enemy's landing in the creek, they erected another to secure the warehouses. It was taken by the English in 1663, and retaken by the Dutch soon after. The latter, however, did not keep it long; for the French conquered it in 1677: after which they, thought proper to rebuild them, and to maintain the island as a place of consequence. It was, however, taken from them in the late war, together with Fort Senegal; of both which captures we shall give a circumstantial account, since they are so intimately blended together as not to be related singly, without obscuring the whole.

A scheme being formed by Mr. Cumming, a sensible quaker, for attacking the French settlements on the coast of Africa, the ministry determined to carry it into execution.

Mr. Cumming, as a private merchant, had made a voyage to Portenderick, an adjoining part of the coast, and contracted a personal acquaintance with Amir, the Moorish king of Legibelli, whom he found extremely well disposed towards the subjects of Great Britain, preferring them, on every occasion to all other European nations; which had exasperated the French against him, that he declared he should never be easy till they were extirpated from the place. Just at that time he had declared war against them, and used often to wish that the king of Great Britain would send out an armament to reduce Fort Lewis and Goree, which the French had erected to defend their factories on that coast, with some ships of force to protect the traders; promising, in such a case, to join his Britannic Majesty's forces, and indulge his subjects with an exclusive commerce. At his return to England, Mr. Cumming informed the government of the great advantages which would accrue to the nation from such an attempt. It was, however, taken very little notice of at that time; but at length all difficulties being overcome, a small squadron was equipped for this expedition, under the command of captain Marth, having on board a body of marines, commanded by major Mason, with a detachment of artillery, ten pieces of cannon, eight mortars, and a considerable quantity of warlike stores and ammunition. Captain Walker was appointed engineer, and Mr. Cumming was concerned as a principal director and promoter of the expedition. In the beginning of March 1758, this little armament sailed, and in their passage touched at the island of Teneriff; and while the ships were taking in the wine and water, Mr. Cumming proceeded in the Swan sloop to Portenderick, charged with a letter of credence to his old friend, the king of that country. But on his arrival he had the mortification to find this prince engaged in a new war with a neighbouring nation, and at that time heading his army at a very considerable distance from his capital. One of the chiefs, however, dispatched a messenger to the king, with advice of Mr. Cumming's arrival and design; declaring at the same time, that he would use the utmost

expedition in assembling three hundred warriors to join the English troops, adding, that he was persuaded the king would send a detachment from his army to reinforce them.

Captain Marth, with the rest of the armament, had by this time arrived at Portenderick, and without waiting for the Indian forces, which were not yet ready, they sailed again on the twenty-second of April, and the next day, at four in the afternoon, discovered the French flag flying upon Fort Louis. Captain Marth having taken a large Dutch ship, richly laden with guns, which lay without the bar, came to an anchor in Senegal road, at the mouth of the river, where he perceived the enemy had posted several armed sloops to defend the passage of the bar, which is extremely dangerous. The captain, however, immediately prepared for landing. All the boats of the fleet were employed to carry the stores into the small craft, notwithstanding the enemy's vessels kept firing on them. As soon as every thing was ready, and the channel discovered, the ships weighed anchor; and at that instant the wind, which generally blows down the river, veering about, captain Miller, in the London-bus, seized the opportunity, and passing the bar with a full sail, cast anchor on the inside, where he lay all night exposed to the whole fire of the enemy. Next morning he was joined by the other small vessels, upon which a regular engagement ensued, and was warmly supported on both sides. At last the bullets and one of the small vessels running a-ground immediately bulged, and were filled with water. This misfortune obliged the troops they contained to take to their boats, and with great difficulty they reached the shore, where they formed in a body, and were soon after joined by their companions from the other vessels; so that the whole now amounted to three hundred and ninety marines, besides the detachment of artillery. Expecting to be attacked by the natives who lined the shore at some distance, as it resolved to oppose the descent, they threw up an intrenchment, and began to disembark the stores, great part of which lay under water. While they were thus employed, the negroes came down in great numbers, and submitted to them; and on the following day, they were reinforced by three hundred and fifty seamen, who passed the bar in sloops, with their ensigns and colours flying.

Their intention was to make an immediate attack on Fort Louis, but this design was prevented by the arrival of two French deputies at the intrenchment, with proposals from the governor for a capitulation. A short time being passed in deliberations, it was agreed, That all the white people belonging to the French company at Senegal should be safely conducted to France in an English vessel, without being deprived of their private effects: that all the merchandise and unaccounted treasure should be delivered up to the victors: that all the forts, store-houses, vessels, arms, provisions, and every article belonging to the company in that river, should be put into the hands of the English immediately after the capitulation should be signed: that the free natives living at Fort Louis should remain in quiet possession of their effects, and in the free exercise of their religion; and that all negroes, mulattoes, and others, who could prove themselves free, should be at their option either to remain in the place, or remove to any other part of the country.

The captains Campbell and Walker were immediately sent up the river with a flag of truce, to see the articles signed and executed. Having rowed towards a battery on the point of the island, they lay upon their oars near an hour, beating the chamade; but not the least notice was taken of their approach. Being at a loss to account for this strange conduct, they returned to their intrenchment, where they learned that the negroes on the island were in arms, and blocked up the French in Fort Louis, resolving

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to defend the place to the last extremity, unless they were included in the capitulation. The governor signified this circumstance, in a letter to the English commander, telling him at the same time, that unless the French director-general should be allowed to remain with the natives, as a surety for the performance of that article of the capitulation in which they were concerned, they would suffer themselves to be cut in pieces rather than submit.

This request being readily granted, the English forces began their march for Fort Louis, accompanied by a number of long-boats, in which the artillery and stores had been embarked. On seeing them advance, the French immediately struck their flag, and major Mason took possession of the castle, where he found ninety two pieces of cannon, with a very considerable quantity of treasure and merchandize. The corporation and burghers of the town of Senegal readily submitted, and swore allegiance to the king of Great Britain: the neighbouring princes, attended by numerous retinues, visited the commander, and concluded treaties with the English nation; and the king of Portenderick, or Legebelli, sent an ambassador from his camp to major Mason, with compliments of congratulation, and assurances of friendship.

Having left an English garrison at Fort Louis, and placed a sufficient number of armed boats to secure the passage of the bar, the large ships failed to make an attempt on the island of Goree, which lies at the distance of thirty leagues from Senegal. This expedition, however, for want of a sufficient force, miscarried. But the ministry being sensible that the English settlements on the coast of Africa could never be secure while the French kept possession of this island, they fitted out a squadron, the command of which was given to commodore Keppel, consisting of four ships of the line, several frigates, two bomb-ketches, and some transports, having on board seven hundred regular troops, commanded by colonel Worge. On the eleventh of November this armament sailed from Cork in Ireland, and, after a dangerous passage, they arrived at Goree the latter end of December; when the commodore immediately made a disposition for attacking the island. The flat bottomed boats for landing the troops being hoisted out, and ranged along side of the different transports, Mr. Keppel stationed his ships on the west side of the island. A shell being fired from one of the bomb-ketches, which was the signal for the engagement to begin, the great ships poured in their broadsides without intermission, and their fire was returned with

equal vivacity from all the batteries of the island. At length the cannonading from the ships became so severe and terrible that the French soldiers fled from their quarters, in spite of all the efforts of the governor, who endeavoured to keep them to their duty; which obliged him to strike his colours, and to surrender at discretion; upon which the commodore sent a detachment of marines on shore, who disarmed the garrison, and hoisted the British flag on the island of St. Michael. Two trading vessels, which happened to be at anchor in the road, likewise fell into the hands of the English, with stores, money, and merchandize, to the value of twenty thousand pounds. This important conquest cost the victors only one hundred men killed and wounded. Commodore Keppel having left a garrison at Goree, and reinforced that of Senegal, returned with his squadron to England.

Goree at present, however, belongs to the French, as it was afterwards ceded to them by the treaty of peace in 1763. Though of so much importance to the African trade, Goree is only a small island, extending about three quarters of a mile in length. It is of a triangular form, without wood, and has no water but what the inhabitants catch in cisterns, reservoirs, &c.

Great quantities of gum are brought to this place and Senegal, by the Moors and Arabs, and from hence sent to Europe, and other parts of the world. They bring it on camels, bullocks, horses, &c.

The gum is measured in a cubical vessel, called by the Moors *Quantor*, and every quintal pays a certain duty. Proper commissaries put it into sacks, and then allow it to be carried to the Company's settlements.

The natives of this place and Senegal are in general Mahometans, and they practise circumcision with great rigour. The operation is performed at the age of 15, that the youth may have sufficient strength to undergo it and be tolerably well instructed in the principles of his faith. The ceremony is never performed in hot weather; the last quarter of the moon is always chosen, through a notion that the operation is then less painful, and the wound cured with more ease. It is done in a beautiful meadow, surrounded by gardens, upon a few boards elevated a little from the ground. The victims are led thither by their parents, succeeding each other according to their ranks, when the priest performs the operation. After which the youth retires smiling, or at least affecting to smile.

C H A P. XXII.

Of the Island of Bussi; the Island of Bisseur, or Bissao; the Bissagoe Islands, &c.

N E A R the south-east of the mouth of the river St. Domingos, or Kasaba, on the coast of Negroland, lies the island of Bussi, or Boissi. It is about 35 leagues in circumference, covered with trees, and well watered with several rivulets. The inhabitants are papels, but treacherous, wicked, and great robbers, so that it is very dangerous to trade with them; notwithstanding some ships venture in order to procure oxen, and palm-nuts, which are the only articles they will sell. In the island are two good secure harbours, the one to the north, called Old Port, and the other to the south, called New Port.

The island of Bisseur, or Bissao, is situated in the same gulph, and is separated from Bussi by a canal about a mile broad. This island is near 40 leagues in circuit, and the ground imperceptibly rises to the middle of the island, where are the tops of several hills gradually sinking beneath each other, and forming many intermediate valleys, in which the waters gather and form rivu-

lets that run into the sea. The country is fruitful, well cultivated, and abounds with trees, particularly fine large orange trees, which the Portuguese and Negroes, whose habitations are intermixed, take care to plant about their houses. Mangoes are found in great plenty, especially about the sea shore. The only town here is that of the Portuguese, the houses of which surround the parochial church, and the convent of St. Francis, but it has been considerably increased in inhabitants by means of the factory, which the French have settled near it. Besides this, there is no cluster of houses, or even huts, in the whole island, which even merits the name of a village; notwithstanding which the island is divided into nine provinces, eight of which are governed by officers, appointed by the sovereign, and each of these takes the title of king, that they may together give that of emperor to their common master. The ninth province this petty emperor reserves to himself as a kind of patrimony.

The inhabitants of this island are likewise called papels,

pels, but have a language and customs peculiar to themselves. Their chief idol is a little figure they call Shinah, but it is no easy matter to know what he performs. Besides this idol, each individual takes for a god whatever the imagination may suggest. Consecrated trees are either deemed deities, or the dwellings of deities; and to these they sacrifice bullocks, dogs, and cats, which they take particular care to fatten, and wash clean, before they kill; after having killed them, they spill part of their blood round the foot of the tree, and sprinkle the branches of it with the rest. The victim is then cut to pieces, and if a bullock, the emperor, officers and people take each a part, and carry it home in order to eat it, leaving their supposed god only the horns, which are hung up upon the tree, and there remain till they happen to drop down, or rot to pieces.

At the death of the emperor, the best beloved of his wives, and most useful of his slaves, are killed and buried near the place where the emperor's corpse is to be interred, that they may go with him, to serve and divert him in the other world.

The body of the emperor is put into a kind of coffin made of reeds, and very neatly wove. Then four of the strongest lords carry it with great solemnity to the burial place, where being arrived, a very whimsical ceremony succeeds; for the nobles amuse themselves, for a considerable time, by tossing his majesty's coffin, body and all, up into the air, and catching it again, without letting it fall to the ground. When they are pretty well tired of this sport, one of the great lords extends himself on the ground, at full length, and the rest once more throw up the coffin, body and all, but do not, as before, attempt to catch it, when the royal corpse falls on the prostrate lord, and almost beats the breath out of his body. After having been thus overwhelmed with the royal weight, he is immediately acknowledged emperor. It appears by this ceremony that the kingdom is elective, though one of the royal family, either the son, brother, or nephew of the deceased, must be chosen; and you may be sure the pretenders to the crown do not fail to bribe with presents those bearers of the royal bier, who may properly enough be styled electors.

The Portuguese have a fort upon this island. It is a pretty large square surrounded with walls, having three small bastions; the fourth was never begun; the fort has neither ditch, covered-way, or palisadoe. The curtains are so low, and in so bad a condition, that one may easily get over them, and enter the fort. There are 20 great guns, as many muskets, besides those of the garrison, which ought to be 20 Negroes, paid by the king of Portugal.

The island of Boulam lies at the mouth of Rio Grande, or the Great River, which by means of this island divides

itself into two branches. Boulam is between eight and ten leagues long from east to west, about five in breadth from north to south, and between 25 and 30 in circumference. It is surrounded with woods, beyond which the country is very fine, well cultivated by the Negroes of the Bisagoes Islands, who come thither to sow millet, rice, and other grain, and return home after they have reaped their harvest. The ground rises almost imperceptibly for two leagues from the sea-shore, to the foot of some hills, which serve as a base to higher mountains, which stand in the center of the island. Yet these mountains are neither steep nor craggy, being covered with fine and lofty trees. Through the many vallies between these hills and mountains, run several considerable rivulets, which the Negroes assert to run constantly, even in the dry season of the year.

The mouth of Rio Grande, or the Great River, to the south-east of the isle of Boulam, is about two leagues broad, and having run some leagues from east to west, it makes a great elbow, or winding, and turns to the north-east, till a little higher it is divided into two arms by the island Bisagoes. Both sides of this river are very well peopled, and covered with lofty trees of several sorts, which the Portuguese cut to build harks. There is one particular tree, which they call michery: it is easily worked, and never infested with worms. It is full of an oily moisture, excessively bitter, which probably keeps the worms from it. Trials have been made of that wood in several parts of Europe, Africa, and America, and it has always been found of equal goodness. These trees never grow very tall, few of them being above 22 feet high: but then they are very thick.

The Negroes here are tall, strong, and healthy, though they live only upon shell and other fish, palm-oil, and palm-nuts, chusing rather to sell to the Europeans the millet, rice, and other produce of the earth which they reap, than to keep them for their own use.

The island of Formosa is the most easterly of all these islands, but is now desert. La Gallina, (or Hen-Island, thus called, from the great numbers of hens the Portuguese found there) and Canabac, are very populous and fruitful, and have plenty of good water. Calicut is the most considerable of these islands, being about six leagues long, and two broad: its soil is very good, and produces millet, rice, and all kinds of pulse, besides orange and palm-trees, and many others. This island, with those of Carache, Canabac, and La Gallina, are the only ones where the Europeans may trade with some security. They trade, however, sometimes at the other islands, but they must be extremely cautious; and yet after all their precaution, they will be robbed and murdered, if they venture to go ashore.

C H A P. XXIII.

The Island of St. HELENA.

THE island of St. Helena is situated in the midst of the Atlantic Ocean, in the 16th deg. of south lat. and six deg. 35 min. west long. it is 840 miles from the coast of Benguela, 1020 from Guinea, and 1800 from the continent of South America.

There cannot be a more pleasing, or animated, and at the same time just description of this island, than what is given by the ingenious captain Thompson, in his sailor's letter, which we shall therefore transcribe: "After a passage (says he) of 85 days, 21 of which were so dead a calm, that the very sea grew putrid, we arrived at this little particle of earth, placed in the midst of an immense ocean, and so very removed from any thing terrestrial, that it surprises me it is not washed away and dissolved in such a body of water. The basis is so very small, and

the rock so perpendicular, that with our deepest line and plummet, we can find no ground but in one place round this island, and there the bank is so small and steep, as not to admit of more than 12 sail of ships. It is distinguished to you by a single black dot on the general map, and it is hardly more on the sea, which makes it so difficult to find. The Dutch, who are not quite such alert navigators as the English, call it butter island; they say the sun melts it, and though there may be some humour in the thought, yet it is a small apology for their want of vigilance. One would imagine that the God of nature intended this spot for the recreation of seamen in their long passages through the southern seas, and as a guide to some small place, gave a peculiar pigeon to inhabit it and direct the voyager. This bird rambles 100 miles to the

the windward, and nearly on an east and west line in the latitude of the island, a small as pleasing to us, as that to Noah with the olive branch, being a certain indication we had not passed in idle; but what is still more extraordinary, these birds are never seen to the leeward. The falling into this port is romantic beyond description, the rocks being so lofty, and your eyes passing to near them, that they make a perfect canopy between you and the heavens. A vessel from the summit of these hills, appears no bigger than her boat, or buoy, and her men, like those of Lear, gathering samphire on the rocks of Dover. Saint Helena is situated in the serene climate I ever breathed in, and delightfully temperate. Not subject either to hurricanes, or earthquakes, for one concussion would throw it down like a nine-pin, and the water dissolve it like a lump of sugar. The surface is a good mould, and would produce all kinds of grain, was it not infested by mice and rats, which devour it as soon as sown. The inhabitants therefore are obliged to eat yams, instead of bread, some part of the year, their meal and corn being brought annually in the store ships from England. Every family has two houses, their town habitation being in St. James's Valley, where they instantly repair, on the arrival of a ship, to regale the sea gentry with the produce of their farms. Every house, like Bath, is let out into lodgings, and exorbitantly dear; for as valetudinarians make one market, the arrival of a feurvy fleet makes the other. Their profits are great when you consider they raise all their own flock, enjoy it with their lodgers, and make them likewise pay most extravagantly dear for it, which we tars do with profuse-ness; for the short time we stay the mind is in a perfect enchantment, the power of Circe over the companions of Ulysses is not to be compared with our situation, nor her magic spells with the intoxicating delights of St. Helena. Every thing appears like a scene of enchantment to an eye so long confined to sky and water, a body corrupted with salt food, and the jet beauties of India exchanged for the fairest goddesses. It is such a scene of rapture, that had that child of fancy Shakspeare beheld it after such a voyage as ours, his description and imagery would, if possible, have surpassed every thing he has given us, for I may truly say with him,

"The object and the pleasure of mine eye
"Is only Helena."

This island is said to have been first discovered and settled by the Portuguese on the festival of the empress Helena, mother of the emperor Constantine, for which reason the Portuguese gave it her name, which it still bears. But it being afterwards deserted by them, it lay waste, till the Dutch, finding it convenient to relieve their East-India ships, settled it again. But they afterwards relinquished it for a more convenient place, which is the Cape of Good Hope. Then the English East-India company settled their servants there, and began to fortify it; but they being yet weak, the Dutch, about the year 1672, came hither, retook it, and kept it in their possession. This news being reported in England, captain Monday was sent to take it again; who by the advice and conduct of one that had formerly lived there, landed a party of armed men in the night in a small cove, unknown to the Dutch then in garrison, and climbing the rocks got up into the island, and so came in the morning to the hills hanging over the fort, which stands by the sea in a small valley. From thence firing into the fort they soon made them surrender. This island has continued ever since in the hands of the English East-India company, and has been greatly strengthened both with men and guns, so that at this day it is secure enough from the invasion of any enemy. For the common landing-place is a small bay, like a half-moon, scarce 500 paces wide between the two points. Close by the sea-side are good guns planted at equal distances lying along from one end of the bay to the other; besides a small fort a little farther in from the sea, near the middle of the bay—all which makes the bay so strong, that it is impossible to force it. The small cove, where captain Monday landed his men, when he took the island from the Dutch, is scarce fit for a boat to land at, and yet that is now also fortified.

There is a small English town within the great bay, standing in a little valley, between two high steep mountains. There may be about twenty or thirty small houses, whose walls are built with tough stones. The inside

furniture is very mean. The governor has a pretty tolerable handsome house by the fort, where he commonly lives, having a few soldiers to attend him, and to guard the fort. But the houses in the town if not empty, have only when ships arrive: for the owners of these houses have all plantations farther in the island, where they constantly employ them selves. But when ships arrive they all flock to the town, where they live all the time that ships lie here; for then is their fair or market, to buy such necessaries as they want, and to sell off the product of their plantations.

Their plantations afford potatoes, yams, and some plantane and bananas. Their flocks consist chiefly of hogs, bullocks, cocks and hens, ducks, geese and turkeys, of which they have great plenty, and sell them at their own prices to the sailors, taking in exchange shirts, drawers, or any light clothes, pieces of calico, silks, or muslins; arrack, sugar, and lime-juice is also much esteemed and coveted by them.

Mr. Ovington formerly carried over to this island several French refugees with him, who were kindly entertained by the Company, and some advanced to considerable posts. He could see this island twenty-five leagues at sea; and tells us, that the serenity and temperateness of the air gives the islanders as fair and fresh a complexion as those in England have.

The Company's affairs here are managed by a governor, deputy governor, and store-house keeper, who have standing salaries allowed by the Company, besides a public table well furnished, to which all commanders, masters of ships, and eminent passengers are welcome. The natives sometimes call the result of their consultations severe impositions; and though relief may perhaps be had from the Company in England, yet Mr. Ovington observes, that the unavoidable delays in returning a redress at that distance does sometimes put the addressees under a hardship; and thinks, that were not the situation of this island very serviceable to our East-India ships homeward bound, the constant trouble and expence would induce the Company to abandon the island, for though it is furnished with the conveniences of life, yet it has no commodities of any profit to merchants.

Mr. Lockyer makes this island 20 miles in circumference, and observes, that in Chapel-valley was James's fort, of 10 small guns, which he was told was demolished afterwards, and a much larger erected in its stead. There was also a platform of 20 guns, and three at the landing place. Banks's platform had six guns; Roze's platform seventeen, and in Lemon-valley, where the Dutch formerly landed, was a platform of six more, all which had received considerable additions since. There is no landing to the windward, and 17 m. creek and bays are secured as above, besides alarm-guns on the hill. All things are dear to strangers, except choice roots and limes. They had, in Mr. Lockyer's time, 1500 head of black cattle, with plenty of hogs, goats, turkeys, and all sort of poultry. Their chief gain is kidney-beans from 8 to 12 shillings a bushel: A small ox is sold for six pounds, and turkeys for a dollar a-piece. The common people subsist chiefly on potatoes, yams, plantanes, pulse and fish; and if they can get flesh once a week, they reckon it good living. The Company allows the soldiers salt meat, but how often our author does not say. Both they and the mechanics may earn a great deal of money by their labour. Their common drink is plain water, or mussy, which is but one remove from it.

The masters of the plantations keep a great many blacks who, upon severe treatment, hide themselves for a quarter of a year together, keeping among the rocks by day, and roving at night for provisions; but they are generally discovered and taken. The island produces here and there a drug like Benzoin, and great plenty of wild tobacco on the hills, which the slaves use to smoke for want of the right sort. The inhabitants are supplied with necessaries twice a month out of the Company's store, at six months credit. The chief commodities for sale here are cherry brandy, malt and cyder, spirits, beer, Madeira and Canary wines, and Spanish brandy, which may be taken in at those islands; Batavia arrack, sugar, raisin-candy, tea, fans, china, lacquered ware, silks, China ribbons, coarse striped gingham, ordinary muslin, coarse chints, blue and brown long-clothes, salamopores, and all sorts of coarse calicoes.

C H A P. XXIV.

Of the Islands of Ascension and St. Matthew.

THE Island of Ascension lies nearly in the midway between Africa and America; that is, it is almost equi-distant from Loango in Africa, and Pernambuco in Brazil, lying in the same parallel, in 7 deg. south lat. and 13 deg. 10 min. west long. from London.

This island was discovered in the year 1588, by Julian d'Acugna, on his return from the East Indies, who called it Ascension, because he first perceived it on Ascension-day. It is about twelve miles long, not above three broad, and nearly twenty-five miles in circumference. The whole island is quite mountainous, and almost barren; yet it is generally used by our homeward bound East India ships, as a place of refreshment. Great quantities of ashes and cinders are found upon the soil, which induces some to imagine that a volcano must have been here formerly. The harbour, however, is exceedingly convenient, and some few places are fit for tillage. When the ships touch here, their crews sometimes live upon turtle for a fortnight, and deem it not only pleasant but salutary food. The goats that run here wild are very lean, and indifferent eating, and the birds, of which there are various kinds, are so extremely bad tasted, that none of the sailors can use them as food.

On this island there is a place which seamen term the post-office, and where they leave letters. The method is to put them into bottles, which they closely cork, when the people of the next ship that comes take out the letters, and leave others in their room.

Neither the Portuguese, or any other nation, have thought proper to take, plant, or cultivate this island; it is, however, very convenient for East India ships to call at, when they happen to overhoot or miss of St. Helena. Just before the ships leave this place, after having feasted sufficiently upon turtle, the sailors take a large parcel of those amphibious animals on board, in order to gratify the luxurious appetites of the English epicures; for luxury now supercedes all other thoughts, and by preying first upon the body individual, at length threatens the ruin of the body politic.

- “ There in her den lay pompous luxury,
 “ Stretch'd out at length, no vice could boast such high
 “ And general victories as she had won,
 “ Of which proud trophies there at large were shewn;
 “ Besides small states and kingdoms ruined,
 “ Those mighty monarchies that had o'erspread
 “ The spacious earth, and stretch'd their conquering
 arms
 “ From pole to pole, by her ensnaring charms
 “ Were quite consum'd—There lay imperial Rome,
 “ That vanquish'd all the world, by her o'ercome.
 “ Fetter'd was th' old Assyrian lion there,
 “ The Grecian leopard, and the Persian bear;
 “ With others numberless, lamenting by
 “ Examples of the power of luxury.”

May's Henry II.

And here it may not be improper to describe the turtle, which, from an article of luxury, is now become an article of commerce.

Turtles are usually distinguished by sailors into four kinds: the trunk-turtle, the loggerhead, the hawk's-bill, and the green turtle.

The trunk-turtle is generally larger than the rest, and its back is higher and round; but the flesh is rather rank.

The loggerhead has obtained his title from the size of his head, which is much larger in proportion than that of the other kinds; but the flesh, like that of the former, being rather rank, is very seldom eaten.

The hawk's-bill turtle has a long and small mouth, resembling the bill of a hawk. The flesh is but indifferent; but the shell serves for many valuable purposes, such as making snuff boxes, various trinkets, &c.

The green turtle is the most celebrated and most valuable of the turtle kind. The delicacy of the flesh, and its nutritive qualities, have rendered it highly esteemed. It refreshes and feeds the sailor, and forms a principal part in the banquet of the epicure.

Dampier appears to have been the first who informed us of the distinctions among these animals, and that while the rest might be valuable for other purposes, the green turtle alone was prized for the delicacy of its flesh. Conveniences are made in ships to bring these over alive, which cannot, however, be always effected; for though they scarce require any provisions in the voyage, yet the working of the ship occasions them to be beat against the sides of the boat that contains them, by which they become battered and lean, so that in order to eat this animal in perfection, instead of bringing the turtle to the epicure, the epicure ought to be transported to the turtle.

The colour of the shell of this animal is rather greener than that of others of this kind; whence it has the name of the green turtle. Those which are about two hundred weight are the most common size, though they are sometimes found to exceed five hundred.

The turtle seldom comes from the sea but to deposit its eggs, or to sport in fresh water. In about twenty-five days after laying, the eggs are hatched by the heat of the sun, and the young turtles, about the size of quails, are seen burbling from the sand, as if earth-born, and running directly to the sea, with instinct only for their guide. But it sometimes happens that the surges of the sea beat them back upon the shore, and they become a prey to the innumerable quantities of birds which at that time haunt the coast.

In order to catch the turtles upon this island, the sailors go on shore in the night-time, when they find great numbers on the strand, who, from their natural slowness, cannot get away; these they turn upon their backs, and leave till morning, when they can take them at pleasure; for when a turtle is once turned upon its back, it cannot get upon its feet again without assistance.

The Island of St. Matthew,

THUS called by the Portuguese, because they discovered it on that Saint's day, lies to the north of St. Helena, and to the north-east of Ascension, under the second degree of south latitude. It is desert, though there is a fine rivulet of fresh water that runs through it. Garcia de Loaisa, a gentleman of Biscay in Spain, who commanded the fleet which the emperor Charles V. caused to be fitted out at the Groyne, to go and conquer the Molucca Islands, having landed at the island of St. Matthew, found it uncultivated, but full of large orange-trees. He found also some poultry there, and on the barks of trees there were inscriptions in the Portuguese tongue; which proved that some of that nation had been there before. Dapper says, they continued several years on that island.

C H A P. XXV.

Of the Islands of Annabon, St. Thomas, Prince's Island, and Fernando Po.

THE island of Annabon was discovered on New Year's day, and on that account was named Annabon by the Portuguese, as that expression signifies the good, or the new year. It lies to the east of St. Matthew in 2 deg. south lat. and 5 deg. 10 min. east long. being near 210 miles from the coast of Loango, and is near 30 miles in circumference. Here are two high mountains, which being continually covered with clouds, occasion frequent rains. Here are several fertile valleys, which produce plenty of bananas, potatoes, oranges, pine-apples, tamarinds, and cocoa nuts; besides which the island abounds with lemons, citrons, nuts, figs, Turkish corn, and millet. Here are also oxen, cows, hogs, goats, fowls, pigeons, with plenty of fish. The island likewise produces great quantities of cotton. The governor is a Portuguese, who has very few white people with him; all the other inhabitants are blacks, who are nevertheless very submissive to the governor, and zealously attached to the Roman Catholic religion. On the south-east of the island there are two rocks, one of which is very low, and almost even with the surface of the sea, the other is much higher and very large. On these rocks are a multitude of birds, so tame that they suffer themselves to be taken with the hand. The water is so deep between these two rocks, that ships may easily pass between them. On the same side of the island there is a very good watering-place, the water running down from the mountains into a valley full of orange and other fruit-trees; but it is a difficult matter to come at that water, because of the violent breakings of the sea; and the negroes have made an entrenchment of stone there, from which they can very much incommodate those who go thither for water. The road for shipping is on the north-east side of the island, where one may anchor in 7, 10, 13, or 16 fathoms water, on a sandy ground, close to the land, over-against the village where the abovementioned entrenchment is. When the inhabitants cannot prevent a descent, they leave their houses, which are only of timber and sand, and retire into the mountains. They are very well armed. The revenue of this island consists chiefly in cotton. The negroes gather it, and after they have cleaned it, they send it into Portugal. Here are also some civet-cats in the mountains, which yet afford but little profit. The

inhabitants are poorly clothed. The women go bare-headed, and have also the upper part of their body naked, wearing only a piece of linen wrapped round them, which reaches from the pit of the stomach to just below the knee.

St. Thomas, or St. Thomas's Island, is directly under the equinoctial line, and about 240 miles north-west from the city of Loango. The air here is so exceedingly hot, that Europeans soon die, though negroes will live to near an hundred years of age. Being an equatorial situation, the days and nights are consequently always equal. The only rainy months are March and September, when the sun passes vertically over the island; but at other times they have nocturnal dews, which refresh and fertilize the soil. It produces less sugar than it formerly did; but is extremely fruitful in wheat, wine, millet, rye, barley, melons, cucumbers, figs, ginger, red parsnips, cabbages, French turnips, lettuces, radishes, sage, beat, parley, &c. Olive, peach, and almond-trees thrive well in timber; but excessive heat and moisture prevent the bearing of fruit. Partridges, quails, ouzels, parrots, &c. abound here; so doth the sea with excellent fish, and large whales. A mountain in the island's center hath its top covered with a cloud, which moistens the trees, and greatly nourishes them. The higher the sun ascends above the horizon the more moisture does the cloud afford. The Portuguese built a town called Pavoasin, with a harbour towards the Continent. This town is exceeding pleasant, and the inhabitants barter sugar for wine, cheese, leather, and cloaths.

Prince's Island is nearly under the equator, the lat. being only 1 deg. 30 min. It is woody and mountainous, abounding in fruit, rice, Indian corn, sugar, herbs, roots, &c. It contains also cattle, hogs, and goats; but the vast quantities of asses are both troublesome and dangerous, as they wantonly destroy many of the fruits of the earth, and will attack, and tear to pieces, a man, if they find him single and unarmed.

About thirty miles to the westward of the continent is the island of Fernando Po, in 4 deg. north lat. It is near 30 miles long, and 20 broad. The produce and inhabitants do not differ from those of Prince's Island, and it likewise belongs to the Portuguese government.

C H A P. XXVI.

Islands in the INDIAN OCEAN.

THE ISLAND of BOURBON.

THIS island, which lies in 21 deg. south lat. and 54 deg. east lon. is 370 miles east of Madagascar, and 120 miles south-west of the island of Mauritius. It is of an oval form, about 40 miles long from east to west, 30 broad from north to south, and above 120 in circumference. It was first discovered in the year 1545, by a Portuguese, of the house of Mascarinhas, who gave it the name of Mascarin, in honor of his family, and stocked it with hogs and goats; but thought proper afterwards to abandon it. In the year 1613, captain Castleton, an English naval officer, touched here in a ship named the Pearl; and from the journal of his voyage, written by John Tatton, master, we shall make the following extract. "In twenty-one degrees south

latitude, they saw an island west-south-west, and south-west by west, five leagues distant, being very high land. At six o'clock at night they anchored on the eastern side of it, a mile from shore, in ten fathoms, fine black sand, which you meet with from forty fathoms, to four fathoms close to land. The boat being sent ashore, found infinite numbers of great land-tortoises, as big as a man might well carry, which were very good meat. The north-east point of this island is very high and steep; and a little to the south-east of the point is low land, where runs a fine water, like a river, and though a boat cannot go in, yet it is a very good place to water in. At some distance from the shore, the island appears like a forest, whence the author (John Tatton) called it England's forest; but the others named it Pearl Island, from the ship.

" This

" This island was uninhabited, but abounded with land-fowl, both small and large doves, great parrots, and the like, and a huge bird, the bigness of a turkey, very fat, and so short wing'd that it could not fly: The birds of this kind were all white, and in a manner tame, as are all the other fowls, because they have not been feared with shot. The sailors knocked them down with sticks and stones; ten men might take fowls enough to serve forty for a day. Some of the company, walking up into the island, found a river, and a pond well stocked with mullards and wild geese, besides an infinite number of great eels, as good as any in the world. If struck with a pike, or any other thing, they would run not above two or three yards off, and then lie still again, so that they might be easily taken. The author observing they were bigger than any he had ever seen, weighed one, and found its quantity twenty-five pounds. They were also the sweetest fish, in his opinion, that can be eaten; whence he concluded, it was as good a place as the world could afford for refreshing, neither was there any danger about the island, but the shore itself."

This island, however, never retained the names of England's forest, or Pearl Island, mentioned here to have been given it, but continued to be called by the name of Mascarin till the year 1654, when Monsieur De Flacourt took possession of it in the name of the king of France, and gave it the name of Bourbon, which it still retains in compliment to the royal family upon the French throne. He left there a few of his people and slaves, who not liking their situation, were afterwards brought away by an English ship. The French, however, again formed a settlement there in 1674, and have now three considerable towns on the island, viz. St. Paul, St. Denis and St. Sufanna, but the governor usually resides at St. Denis.

According to the latest accounts of this island, it abounds in all kinds of refreshments, and the air is particularly excellent. The French East-India ships touch here to take in water and provisions, for the roads are good for shipping, but there is no harbour in the whole island. Here is plenty of wood and water, and the face of the country is beautifully diversified with hills and dales, pastures and woods, and watered by excellent springs and rivulets. In one of the mountains there is a small volcano, which discharges fire, and fills the neighbourhood with a bituminous matter; and the flames are perceived, in the night time, at the distance of twenty-five leagues.

Some of the trees here are fit for building vessels. The ile of Bourbon likewise produces the shrub that bears coffee, the tamarisk, the cocoa-tree, the tree from whence benzoin distills, the cotton, aloe and ebony tree. The black ebony here is less esteem'd than the yellow; and the wild coffee, which is very plentiful, is exceeding good. Many of the trees and plants produce odoriferous gums; and here are plenty of oranges, lemons, tobacco, palms, white-pepper, &c. The island likewise abounds with black cattle, hogs, goats, and boars, the flesh of which is admirable, on account of their feeding on tortoises; many kinds of fowls, pigeons, turtle-doves, parrots, &c. The surrounding seas, and intersecting rivers, rivulets, &c. supply the inhabitants with abundance of fish; and, on the shore, are found great quantities of ambergris, corals, and beautiful shells. Here are no crocodiles, snakes, musketoos, or any of those vermin, or other venomous creatures, which are so troublesome in most other parts of the torrid zone.

A French writer, in speaking of this island, says, " The best animal found here, whether for taste or wholesomeness, is the land-tortoise, and the most agreeable fruit is the anana; this tortoise is of the same figure with those in Europe, but of a very different size. They say it lives a prodigious time, that several ages are required to bring it to its full growth, and that it can live several months without food. They have kept some young ones in the island, which, at the end of twenty years, encreased in bulk only a few inches.

" As for the anana, it is a fruit of an oblong figure, and of the bigness of a melon; it is covered with short leaves, disposed very much in the same manner as the divisions of a pine-apple, and it is crowned with a tuft of leaves something longer; it grows on a plant resembling an artichok, and has the taste of several fruits, but more especially a quince.

" The bat of this island is very singular, and one might call it the flying fox, since it very much resembles this animal in size, hair, head, ears, and even teeth. The female hath two teats, and, under each wing, a bag to carry her young in. The length of the wings is about four feet from one extremity to the other. The flesh is so good to eat, that they go a hunting for them with the same eagerness that we go a shooting partridges.

" But though this island is so agreeable, it does not come near to the beauty of the coasts of Java and Sumatra plains, which are covered with orange, cocoa, and other fruit-trees, with a number of rivulets that water them, hills adorned with delightful groves, forests for ever green, villages and towns shining with all the rural graces, concur to render those coasts the most charming in the world."

Vines have been successfully planted here of late years, and now considerable quantities of different wines are annually produced; but the greatest inconveniences here arise from the terrible hurricanes and storms, which are not only exceeding violent, but very frequent; hence shipwrecks are common, and the most horrid desolations become familiar to the eye, so that the following animated description is but too often realized on the coasts of this island.

The sea grows white, and rolling waves from far,
Like heralds, first denounce the wat'ry war;
Then, the captain soon began to cry,
Strike the topsails, let the main-sheet fly,
And furl your sails;—the winds repel the found,
And, in the speaker's mouth, the speech is drown'd;
Yet, of their own accord, as danger taught,
Each in his way—obscurely they wrought:
Some flow the oars, or stop the leaky sides,
Another, bolder yet, the yards betrides,
And folds the sails, a fourth with labour laves
Th' intruding seas, and waves ejects on waves.
In this confusion, while their works they ply,
The winds augment the winter of the sky,
And wage intestine wars, the full'ring seas
Are toss'd and mingled as their tyrants please;
The captain wou'd command, but in despair
Of safety, stands; amaz'd with stupid care,
Nor what to bid, or what forbid, he knows,
Th' ungovern'd tempest to such fury grows,
Vain is his force, and vainer is his skill,
With such a concourse comes the flood of ill.
The cries of men are mix'd with rattling shrouds,
Seas dash on seas, and clouds encounter clouds;
At once, from east to west, from pole to pole,
The sarky light'nings flash, the roaring thunders roll;
Now waves on waves, ascending, hide the skies,
And in the fires above the water fries.
When yellow sands are sifted from below,
The glut'ring billows give a golden show;
And when the fouler bottom spews the black,
The Stygian dye the tainted waters take;
Then frothy-white appear the flattened seas,
And change their colour, changing their disease,
Like various fits the beaten vessel find,
And now sublime the rides upon the winds,
As from a lofty summit looks from high,
And from the clouds beholds the netter sky;
Now from the depth of hell they lift their light,
And, at a distance, see superior light;
The lashing billows make a loud report,
And beat her sides as batt'ring-raas a fort.
Thus seas impell'd by winds, with added power,
Assault the sides, and o'er the hatches tow'r;
The planks, their piteous coverings wash'd away,
Now yield, and now a yawning breach display;
The roaring waters, with a hostile ride,
Rush through the ruins of her gaping side;
Mean time, in sheets of rain, the sky descends,
And ocean swell'd with waters upwards tends;
One rising falling one, and the heavens and sea
Meet at their confines in the middle way;
The sails are drunk with showers, and drop with rain;
Sweet waters mingle with the briny main,
No star appears to lend his friendly light,
Darkness and tempest make a double night;
But flashing fires disclose the deep by turns,
And while the lightnings blaze, the water burns.

An univerfal cry refounds aloud,
The failors run in heaps, an artlefs crowd;
Art fails, and courage falls; no fuccour near,
As many waves, as many deaths appear.
One weeps, and yet delpairs of late relief,
One cannot weep, his fears congeal his grief;
But ftupid, with dry eyes expects his fate.
One with loud shrieks laments his loft eftate,
And calls thofe happy whom their fun'ral's wait.
This wretch with prayers and vows the Lord implores,
And even the skies he cannot fee adores.
That other on his friends his thoughts beftows,
His careful father, and his faithful fpoufe.
The cov'tous worldling, in his anxious mind,
Thinks only on the wealth he leaves behind.
Tof'd by the fea's, pref'd with the pond'rous blow;
Down finks the fhip within th' abyfs below;
Down with the vefel fink into the main
The many, never more to rife again.

A French officer, who very recently vifited both this ifland and the Ifle of France, or Mauritius, tells the following ftory concerning one of the pirates who ufed to infift this ifland. "The viceroy," fays he, "of Goa, came one day to anchor in the road of St. Denis, and was to dine with the governor. He had fcarcely fet his foot on fhore, before a pirate fhip of fifty guns anchored along fide his vefel, and took her. The captain landed forthwith, and demanded to dine at the governor's. He feated himfelf at table between him and the Portugefe viceroy, to the latter of whom he declared that he was his prifoner. Wine and good cheer having put the feamen in good humour, Monf. Desforges, the governor, afked him at how much he rated the viceroy's ranfom! "I muft have," faid the pirate, "a thoufand piaftres." "That's too little," faid Monf. Desforges, "for a brave fellow, like you, to receive for a great Lord like him: afk enough, or afk nothing." "Well, well then, I afk nothing," replied the generous corfair, "let him be free." The viceroy infantly re-embarked and fet fail, happy at having efaped on fuch good terms. The pirate afterwards fetled on the ifland, and was hanged, a confiderable time after an annety had been publifhed in favour of his com-

panions, and in which he had failed to get himfelf included. This injuftice was the work of a canceller, or judge, who was defirous of appropriating the fpoils of the pirate to his own ufe. It is not long fince the laft of thefe pirates, whofe name was Adam, died, aged 104 years."

The fame writer has alfo given us the following defcription of the original inhabitants of this ifland, with obfervations on the prefent ftate of them. "The manners," fays he, "of the firft inhabitants of Bourbon were very fimple; the greater number of the houfes were not made to fhut: a lock was a curiofity. Some people even put their money in a tortoise-fhell over their door. They drefled in blue cloth, went bare-footed, and lived upon rice and coffee: they imported but little from Europe; content to live without luxury, fo they lived without want. They joined to this moderation the virtues that ever attend it; good faith in commerce, and generofity in their proceedings. As foen as a ft ranger appeared, the inhabitants came to him, and, as a ft ranger, offered him their houfes.

"The laft war in the Indies has made a change in their manners. The volunteers of Bourbon diftinguifhed themfelves in it by this bravery; but the ftuffs of Asia, and the military diftinctions of France, thereby got footing in the ifland. The children, richer than their parents, require to be treated with more confideration. They have now no enjoyment of an unnoticed good fortune, but feek in Europe pleafures and honours, in exchange for domeftic happinefs and the quiet of a country life. The attention of the fathers being chiefly fixed upon their fons, they fend them to France, from whence they feldom return. Hence it is, that in this ifland there are more than five hundred marriageable girls, who are likely to die without husbands."

The whites who inhabit this ifland are eftimated at 5000, and the blacks at 6000. Their principal traffic is with France, to which place they export the various commodities of the country.

The chief town in this ifland is called St. Denis, and is the refidence of the governor and council. It is a fmall place, and does not contain any thing remarkable, except a redoubt, built of ftone, and a drawbridge.

C H A P. XXIV.

The Ifland of Mauritius, otherwife called the Ifle of France.

THE Ifland of Mauritius, or Maurice, is fituated in 18 deg. 30 min. fouth latitude, and 56 deg. eaft long. It was called Mauritius, in honour of Maurice, prince of Orange, who was ftadtholder at the time the Dutch took poffeffion of it, A. D. 1598.

Mauritius is between three and four hundred miles eaft of Madagafcar, and is about an hundred and fifty in circumference. The form is oval, and from the many high mountains torrents of water rufh down with great impetuofity, and form various rapid rivers and rivulets, which are foul near where they fall, particularly in the rainy feafon; but grow clearer as they turn farther from the mountains, and are as transparent as cryftal before they difembogue themfelves into the fea.

Thus the pure limpid ftream, when foul with ftains,
Of rufhing torrents, and defcending rains,
Works itfelf clear, and as it runs rehnes,
Till by degrees the floating mirror fhines;
Reflects each flower that on its border grows,
And a new heaven in its fair bosom fhows.

This ifland contains two ports, the principal of which is to the fouth-eaft, where the Dutch fettlement formerly was, the remains of the buildings belonging to which are ftill to be feen. This port may be entered with eafe be-

fore the wind; but it is mighty difficult to get out of it, as the gales generally blow to the fouth-eaft. The other port, named Port Louis, is fituated to the North-weft, and is fmallier than the former; but the town belonging to it is deemed the capital of the ifland, though it is fituated in the moft difagreeable part of it. This town, denominated the Camp, is built at the bottom of the port, and towards the opening of a valley. The valley itfelf is formed by a chain of mountains, whofe fummits are rocky, without trees or bufhes; but covered with a dungy herb, which makes the country appear black like a colliery.

The town itfelf, called the Camp, is built with tolerable regularity, the houfes are of wood, and only one ftory high; they ftand feparate from each other, and are all furrounded with pallifades; the ftreets, however, are not paved or planted with trees, nor are there any fortifications except towards the fea, where the place is defended by the fort called Port Blanc, and a battery on the little ifland of Torrelliers.

The Ifle of France is watered by above fixty rivulets, fome of which deferve the name of rivers, but others do not contain any water in the dry feafon. The whole, however, as we have already mentioned, have their fources principally in the mountains. A gentleman,

who was lately on this island, says, "Every thing here differs from what is seen in Europe, even the herbage of the country. To begin with the soil: It is almost every where of a reddish colour, and mixed with veins of iron, which are frequently found near the surface, in the form of grain, the size of a pea. In the drier parts, especially near the town, the ground is very hard. It resembles pipe-clay; and, to make trenches in it, I have seen them cut it with axes, as they do lead. As soon as it rains, it becomes soft and sticky, notwithstanding which, they have not yet been able to make it into bricks." There is no real sand in the soil, but the ground is every where rocky, except where artificial means have been used to make it otherwise. The rocky substances, in general, are of an iron grey colour, contain a great deal of iron ore, and vitrify in the fire.

Of the vegetable productions, both natural and exotic, of the Island of Mauritius, or Isle of France.

THE herbs natural to this island are a turf, which grows in beds near the sea shore; it is very thick and elastic; its leaf is very small, and so sharp pointed as to prick people's cloaths. The cattle will not touch this herb, but love to browse upon a kind of dogs grass, which grows in many parts, and puts out little hard branches from the joints. The best herb, however, is one that grows on the windward side of the island. It has largish blades, or rather leaves, and is green and tender all the year.

Here is likewise a shrub that yields a kind of fruit whose husk might be turned to singular advantage. A prickly aparagus; a mallow with small leaves; a thistle with yellow flowers, which yield seed that are poisonous; a kind of sweet-scented lilly; a bad-scented gilliflower, sweet-basil, which is of a healing quality.

The plants called raquettes, which bear yellow flowers, are used, on account of their sharp prickles, in making hedges. The velantier is a plant whose odour is quite agreeable at a distance; less so, as you approach it, and perfectly nauseous when you come quite near it; and here is a kind of bramble that bears a nut, the kernel of which is bitter, but efficacious in many disorders.

Balm thrubs and a bastard kind of potatoe are common; as is panner grass, which latter serves for physic and cloathing, for it is used medicinally, and likewise to make thread. There are likewise many other shrubs, which have not as yet particular names assigned them, but go under the general denomination of liames or rattens; these twine round the trees in a most anasing manner, and secure them from the violence of the hurricanes; of the bark of these, strong cords are made, which are tougher and more serviceable than those made of bark. Here is a very pretty shrub called bois de demoiselle, or lady-wood, others that resemble the box tree, and some that bear a great affinity to the cork tree. The napou tree is as penetrable to a knife as a turnip, but it is of a poisonous nature. The bastard cinnamon tree is large; its timber resembles that of the walnut tree, and its wood is much valued by cabinet makers. The iron wood, and stinking wood trees are common, as are likewise the sandal wood tree, the vacoa or small palm, the latanier or larger palm, the mangrove, which grows in the sand of the sea, and a very large kind of fern.

As the ebony of this island is the finest in the world, we shall here speak more generally of it. The real, or black ebony tree, grows very high and thick, has a bark of a dark colour, and the leaves, which resemble those of myrtle, are of a deep green tinge. The ebony trees, after being cut down, are buried under the ground for some time, which, it is said, improves the jetty black. The wood being very fine and beautiful, is used in various Mosaic inlaid works, and toys; the qualities are, being hard, heavy, possessing an admirable black, and bearing a high polish. However, ebony is not quite so much in request as formerly, on account of the Europeans having discovered so many methods of giving other hard woods a beautiful black colour, and an elegant polish.

As many vegetable productions, which were brought here by order of government, transplanted by private persons, or imported by the desire of some of the settled inhabitants, have greatly increased, it is proper to speak

of them particularly, and this may be done under four classes, viz.

1. The plants which being once sown, afterwards grow wild by re-sowing themselves and so become naturalized.

2. Articles of cultivation.

3. The produce of the kitchen garden.

4. The produce of the flower garden.

Among the wild plants, or those of the first class, are a kind of indigo, purslain, water-crelles dandelion, wormwood, mullen; the bullrush, which is green for about five months in the year; white grass, which was introduced first of all for forage, but none of the cattle will eat it, and its increase is now so great, that it is become one of the plagues of husbandry; the brette, a species of the morell, with a prickly leaf, but pleasant of taste, and of a purgative nature; the brette is of two sorts, the species already mentioned is only used as a medicine, the other is served up to table in the manner of spinach.

Among the plants which are the objects of cultivation, the cassave root was transplanted hither from America, and grows in great plenty; it is of infinite service in subsisting the Negroes, who are allowed three pounds of it daily; maize or Turkish corn, and mamoe, are common, as are wheat, rice, millet, fatague, a fine kind of grass brought from Madagafcar, and tobacco; but the latter is but very indifferent. Experiments have been made, but without any success, to propagate faint-soin, trefoil, hemp, flax and hops. It is to be observed, however, that vegetables in general degenerate here, and that those who wish to have them tolerably good, are obliged to be supplied with fresh seed from the Cape of Good Hope, or Europe.

Here are in the kitchen gardens pease, French beans, artichocks, pun skins, melons, water melons, cucumbers, gourds, pepper, pine apples, pomegranates, strawberries, spinach, garden-crelles, ferrel, cherville, parsley, fennel, cellery, leeks, lettuce, endive, colliflowers, cabbage, burnet, garraon purslain, sage, aparagus, carrots, parsnips, turnips, saffras, radishes, beet roots, European potatoes very small, Indian potatoes very large, saffron, ginger, pistachio-nuts, chives, leek, and onions.

The productions of the flower-gardens here are only the tuberose, larkfoot, large daisy of China, and pinks, of a small species, from Europe. Attempts have been made to transplant other flowers hither, but they have never yet succeeded. The African exotics are the flowering shrub, or *Bell Immortelle*, or *Immortal Beauty* of the Cape; a reed which bears a group of leaves, white in the inside, and violet coloured without; a kind of tulip, bearing but two leaves, which always adhere to the ground. These flowers are all without smell, and even those transplanted from Europe lose their fine fragrance when cultivated here.

Aloes flourish here, as do rose-trees, jessamines, myrtles, a flower called the shoemaker-flower, the poincillade, a kind of bramble, jalop-flowers, the vine of Madagafcar, which is only a rattan, with which cranes are made, but it bears a yellow flower. The mongris, which has some resemblance both to the jessamine, and the orange-tree. The franchipanier is an inferior kind of jessamine, and the Indian lilac.

The cotton-tree, sugar-cane, and coffee-tree, succeed tolerably well; and here are found some oak, pine, fir, cherry, apricots, medlar, apple, pear, olive, fig, and mulberry-trees, but they are, in general, much degenerated with respect to size; and the fruit-trees only blossom, but scarce ever bear any fruit. The peach-tree, however, produces fruit, and the vines transplanted hither, bear grapes, but a kind of white louse is very destructive to both. The poleché is a tree that affords a pleasant shade; the bambou is useful in various domestic matters. The banana is very common, and the blacks are exceeding fond of its fruit. They are treated with it in great plenty every new-year's day; and they usually count their years of sorrow and servitude by the number of banana seals they have regaled at. The gonyava tree is a kind of medlar, the jamroe tree resembles a rose tree, but bears a small fruit of a sweetish but insipid taste. The badamier yields a kind of almond; the avoc at serves as a sweetmeat, the jaca tree furnishes a large fruit, which is rather agreeable to the taste.

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The tamarind tree here has a beautiful head, its leaves are spread during the day, but closed at night, like most other leguminous plants. Its pod contains a mucilage, which makes excellent lemonade. Orange and citron trees abound, but the fruits of each are but indifferently tasted. The cocoa-trees, however, produce nuts, which are very delicious. Date, palm, fago, &c. are found here, but in no great perfection.

Upon the whole, the climate of this island is rather too cold for the vegetable productions of Asia, and too hot for those of Europe properly to succeed in. Therefore the exotics of Africa are best calculated for transplanting hither.

Of the animals of the Island of Mauritius, as well natural to the place, as those imported from other countries.

THE only quadrupeds natural to this island are monkeys and rats. The monkeys are of a middling size, of a reddish colour, and have long tails. They frequently go in droves, and pillage the houses. When they are on the scout, they will fix themselves on the tops of trees, and the points of rocks; and if any of them see any danger near, they cry out to alarm the rest, when they all immediately decamp.

The rats have ever been so numerous in this island, that it is said the Dutch abandoned it on that account. They are much the same as those of Europe, from whence it is supposed they were originally brought. They make great destruction to the corn and fruits, particularly the former, inasmuch that a whole field of maize has been known to have been destroyed by them in a single night. In short, the havoc these animals make here, is almost incredible.

Among the birds here is one called corbigaux, which is reckoned the best game on the island; but they are very difficult to catch.

Parrots are very plentiful, but none very handsome. There is also a species of the paroquets; they are about the size of sparrows, and have green bodies, with grey heads.

Here is a bird called by the natives Pailencus, and by the English, the tropic bird. There are two sort of them, one of which is all white, and the other variegated, having the body white, the beak black, and the tail and claws red. They build their nests in the woods, but are generally found near the sea; and are so little intimidated, that they are very easily caught.

The woods abound with black-birds, which are a kind of game particularly admired by the natives. There are also two sorts of pigeons, one of which is called the Dutch pigeon, and is exceeding good; but the other, though pleasant in its taste, is of so bad a quality, that those who eat of them are thrown into strong convulsions.

Near the sea side are found great numbers of Toulou-roux; these are a kind of amphibious crab that make burroughs under-ground, like moles; they run very fast, and, when attacked, will snap their claws by way of defence.

But the most extraordinary creature here, is that called Bernard l'Hermitte: it is a kind of lobster, whose hinder part is not provided with a shell: but it instinctively lodges itself in empty shells which it finds on the shore. They run together in great numbers, each with its house after it, which it abandons for a larger one as it advances in growth.

There are great numbers of insects in this island, the most destructive among which are the grass-hoppers. Ants are also exceeding numerous, and very troublesome in the houses, as it is a difficult matter to secure the provisions from being destroyed by them.

Here are likewise wasps, spiders, various kinds of flies, centipedes, and lizards. Moths, or small butterflies, so infect the houses after dark, that they are obliged to put their candles into glass cylinders. These flies draw into the houses a very beautiful lizard: it is about five inches long, and has bright and sparkling eyes; it climbs along the walls, and lives upon flies and other insects: they are not in the least mischievous; but, on the contrary, so tame, that if sugar is thrown on the ground, they will immediately come and take it.

The greatest enemy to the insects is the spider, some of which have bellies as big as a nut, with large paws, covered

with hair. Their webs are so strong, that even small birds are sometimes caught in them. They are of particular use in destroying the wasps and centipedes.

There is an insect here called formicaleo, which is particularly destructive to the ants; and another named canerelas, of which there are three sorts: the most common are about the size of a cock-chaffer, of a reddish brown: another sort of them is flat, and of a grey colour. The houses are greatly pestered with them, especially in wet weather; and they are very destructive to furniture and books.

A late celebrated writer, in speaking of the insects of this island, says: "The temperature of this climate is so favourable to the propagation of insects, that in a short time the fruits would be eaten up by them, and the island itself become uninhabitable, but most of the fruits of these meridional countries are clothed with a thick rind, and afterwards with a skin, a very hard shell, and an aromatic bark, like the orange or citron; inasmuch that the flies can introduce their eggs into very few of them only. Many of these noxious animals are at perpetual war with each other. The formicaleos lay snares for the ant; the green fly pierces the canerelas; the lizard hunts the butterfly; the spiders spread nets for every insect that flies; and the hurricane, which rages once a year, annihilates at once a great part both of the prey and of the devourers."

Having thus particularized the animals natural to this island, we shall now take notice of those brought into it from other countries.

Among those of the quadruped kind, which may be called domestic, are horses, oxen, sheep, and hogs. The horses are very small, and so dear, that a common one cannot be purchased for less than an hundred pistoles. There is one sort of oxen here, of the Madagascar breed; but they are not so good as those from Europe, nor will the cows of that breed give half the quantity of milk. The sheep are large and fat, but they are apt to lose their wool. The pork is at least equal in quality to that of Europe; but it will not receive the salt, on account of the peculiar acidity of that article.

In the woods are great numbers of wild goats, wild hogs, hares, and flags. The latter are particularly numerous, and of infinite service to the natives, their flesh being exceeding good, especially from the beginning of April to the end of August.

They have various kinds of poultry; but the most common are ducks and fowls, the former of which were brought from Manilla, and the latter from Europe. They have also a small species of fowl from China, whose flesh is exceeding delicate.

The wild fowl are pintadoes, Chinese pheasants, pigeons, and three sorts of partridges: these birds always roost on the tops of trees, to secure themselves from being destroyed by the rats.

Among the small birds is a very beautiful one, called the Titmouse, which has a number of white spots on the wings. There is also another brought from Bengal, called the cardinal, whose head, neck, and belly, at a particular part of the year, is of a lively red, and the rest of the plumage is of a party-coloured grey.

The most propagating bird in this island is that called the Martin, which, in size, colour, and aptitude to talk, greatly resembles the English starling. It will perch upon, and peck at bealls, without fear; but its chief prey is the grass-hopper, which it pursues with an unwearied perseverance. They always fly in pairs, and constantly assemble at sun-set in very considerable flocks. Their flesh is very indifferently eating, notwithstanding which the shooting of them is prohibited.

There are two sorts of birds here, brought from the Cape, one of which is called the gardener's friend. It is of a brown colour, about the size of a large sparrow, and lives upon worms, snails, and small serpents, which it not only eats when pressed by hunger, but makes an ample store of, by sticking them on the prickles of the hedges. The other Cape bird is much like the English sky-lark, and is the only inhabitant of this island that is heard to sing. They were first brought here as curiosities, but some of them escaped to the woods, where they bred so fast, that they are now exceeding numerous.

In the ponds and lakes are two sorts of fish, one of which is the Chinese gold-fish: these thrive equally

equally well as in their own climate; but as they increase in bulk, they lose their beauty. The other is called Gourami, and was imported from Batavia. It is a fresh-water fish, about the size of a salmon; but the taste of it is far superior, and it is reckoned the best fish in India.

Several attempts have been made to bring frogs here, that they might eat the eggs which the mosquitoes lay on the standing-water; but from the difference of climate, or some other cause not known, every attempt has hitherto proved unsuccessful.

We shall now mention an animal of a very singular nature, which Mr. Buffon calls the great Madagascar bat, yet as it is common not only to the island of Madagascar, but to the islands of Bourbon and Mauritius, and particularly predominates in the latter, we think proper here to describe it. But it is necessary to premise, that the bats seen in Great Britain are insolent and minute, incapable, from their size, of injuring mankind, and not sufficiently numerous to incommode them; but here there is a larger race of bats that are truly formidable: a single one is a dangerous enemy; but when they unite in flocks, they become really dreadful. Des Marchais says, that if the inhabitants of the African coast were to eat animals of the bat kind, as they do in the East-Indies, they would never want a supply of provisions. They are so numerous, that when they fly they obscure the setting sun: early in the morning they are seen sticking upon the tops of trees, and clinging together in great heaps. The Europeans often amuse themselves in shooting them, and the negroes are expert in killing them; they, however, regard the bat with horror, and would not eat it if they were starving.

This animal is about a foot long, from the tip of the nose to the insertion of the tail; and its extent, from the tip of one wing to that of the other, is about four feet. It has large canine teeth; that is to say, four cutting teeth above, and four below. The nose is black and sharp, the ears large and naked, and the talons crooked, strong, and compressed sideways; but it is without a tail. These animals differ in colour, some being of a bright red, others of a brown, and others of a dark dusky colour. It resembles the common bat in its internal conformation, in the form of its wings, and the manner of its flying. When these creatures repose, they stick themselves upon the tops of the tallest trees, and hang with their heads downwards; but at other times they frequently settle upon animals, and even upon man himself. They devour indiscriminately fruits, flesh, and insects; and are, in particular, so extremely fond of the juice of the palm-tree, that they will intoxicate themselves with it till they drop to the ground. At night they may be heard in the forests, at the distance of more than two miles, with a most horrible din; but they usually retire at the approach of day. Nothing is safe from the depredations of these noxious creatures: they destroy fowls, and domestic animals, if they are not properly secured, and frequently fallen upon the inhabitants themselves, attacking them in the face, and inflicting very terrible wounds. It is very probable, as M. Buffon observes, that the ancients took their idea of harpies from these fierce and voracious creatures, as they both seem to concur in many parts of the description, being equally cruel, deformed, greedy, and uncleanly.

Monsters more fierce offended Heav'n ne'er sent,
From hell's abyss, for human punishment;
With panches foul, with ordure still unclean,
With claws for hands, and looks forever lean.
_____ with hideous cry,
And clatt'ring wings, the hungry harpies fly.

The Indians eat these animals, and say the flesh is very good, especially at particular times of the year, when they have more fat than usual; and even some of the French here, and in the Isle of Bourbon, have brought themselves to use them, in order to give a relish to their bouillous; but the negroes hold them in the utmost abhorrence, and will not touch them upon any account. Persons have been attacked by these creatures, and have sometimes passed from a sound sleep into eternity; for the bat is so dexterous a bleeder, as to insinuate its sharp-pointed tongue into a vein unperceived, and to suck the blood till it is satiated, at the same time fanning with its wings, and agitating the air, which, in these

hot regions, lulls the sufferer into a still sounder sleep. It is therefore dangerous to repose in the open air, or to leave open any entrance to these noxious animals.

Of the marine natural Productions of the Island of Mauritius, or Isle of France.

WHALES are frequently seen to the windward of the island; but they are not so large as those in the northern seas. There is no established whale fishery here, yet the negroes are not unacquainted with the method of harpooning them. Sea cows are sometimes caught, and their flesh, in some measure, resembles beef in taste. The veuille is a blackish fish, and has some similarity to the coal-fish in taste and make.

Many of the fish near this island are of a poisonous quality, in particular the white ones, with a large belly and great head, such as the captain and carangue; and of the rest it is to be observed, that the smaller the fish the greater the danger. The most esteemed fish for eating here is a kind of turbot, called the water-pullet, the fat of which is green, and exceeding delicious. The hog-fish has a head like a pike, and upon its back are seven points, as large as its body, the pricks of which are very venomous: a membrane, streaked with brown stripes, and resembling the wing of a bat, unites them.

The perouet-fish is so called from its exact resemblance to the bird of that name; for it is green, hath a yellow head, and a kind of white crooked beak. The fishes of this species likewise go together in numbers, like the birds called perouets.

The eels are of the conger kind, furnish but bad food, and are very dangerous to those that attempt to bathe in the creeks where they are found; as they are in general eight feet long; to the full as thick as a man's leg; exceeding voracious; and capable of killing any person they attack.

Here are great numbers of lobsters, cray-fish and crabs; the two former are of a fine blue colour, marbled with black, and the latter is principally grey. One species hath the eyes in two long tubes, like telescopes, which, when not in use, are deposited in grooves along the side of the shell.

Among the shell-fish, here is one of a very singular nature; for the usual order seems to be reversed: the animal is on the outside of the shell, the whole appearing as a shapeless mass, soft and membranous, in the middle of which is a single bone, or shell, smooth and arched.

The tulier, an enormous fish of the oyster kind, is common here: the shell is supposed to be the largest which the sea produces.

With respect to other marine productions, Mauritius, or the Isle of France, is surrounded by madreperes, a kind of vegetation of bones formed like a plant or shrub. They are so exceedingly numerous, that many of the rocks seem formed of them only. Among the madreperes that adorn and diversify the sea shores are, some exactly resembling cauliflowers, others cabbages, wheat-stalks, trees, &c. Many are of the coral kind, and exhibit a prodigious variety of colours, but these are, in general, so brittle, that it is not worth while to send them to Europe. Star-wort is sometimes seen, and ambergris was formerly plentiful, but very little of it is found at present.

Of the inhabitants of Mauritius, white, black, &c. Their customs, manners, &c.

THIS island, when first discovered, was uninhabited. The first French people who established themselves here were a few husbandmen from the island of Bourbon. These people were simple in their manners, industrious in their callings, and hospitable in their behaviour. When the importance of the island was known, from its situation, in the course from Europe to the East-Indies, many persons came to settle here, particularly several who were sent by the French East-India company. These, by their tyrannical and avaricious behaviour, soon became exceedingly obnoxious to the people in general; commerce employed their thoughts, but they had not the least idea of humanity; they fancied they came so far to get money, not to do good; and, instead of clearing the lands for the purposes of agriculture, they cleared them to erect dwelling-houses and warehouses, which they might sell at an exorbitant price to new settlers.

It is true, complaints were made of their arbitrary proceedings; but the aggressors were too great to be punished, and the complainants too little to obtain redress.

Many seafaring people afterwards settled here, who hoped to gain great advantages from the intermediate commerce between Europe and India; but these neither mended the manners, nor the morals of the rest of the inhabitants.

Soon after, the French East-India company sent a military force hither, commanded by officers whose families were very good, but whose pockets were very low. These, having more pride than money, did not choose to keep company with the merchants or clerks, because they were sordid; with the planters, because they were mean; nor with the sailors, because they were brutish; so they kept company with each other, and remained as poor in the Isle of France, as they had been in Old France.

Some of the king's troops then touched here, and several of them became settlers; but these entertained a sovereign contempt for the company's troops, and the rest of the inhabitants; and this dislike was cordially retained by the other parties holding them in the highest disdain.

The next settlers were some missionaries of the order of St. Lazarus; when all the endeavours of these were to reign uncontrouled over the minds of the inhabitants, as the company's principal servants did over their lives and properties.

A succession of scheming merchants followed; who introduced monopolies, and all the chicanery of trade; and at length, to complete this heterogeneous group, the late war occasioned the scum of Europe and Asia to emigrate to the Isle of France; bankrupts, ruined libertines, thieves, prostitutes, and wretches of every denomination, driven by their crimes from the former, or by the bad success of the French arms from the latter, sought refuge here. "On the arrival of this kit of men (says an admirable writer) the complaints, both general and particular, of the inhabitants, were augmented; every character was traduced with an Asiatic ingenuity, hitherto unknown to the calumniators of our climate. No woman was now looked upon as chaste; nor any man as honest; all confidence and esteem were at an end. Thus by vilifying all mankind, they thought to reduce all mankind to their own level."

At length, in the year 1765, the French East India company yielded up to the king a colony which had cost them so much trouble and expence; when the ministry took this opportunity to send several of their minions, sycophants, and creatures, for whom they could not provide in Old France, to the Isle of France, that the latter might there provide for themselves, and the former get rid of their importunities. These added to the number, and increased the vices of the inhabitants; and now discord reigned over the whole island, and extirpated that love of society, which might have been expected to prevail among persons residing in an island formed of little more than a number of rocks blended together, in a remote corner of the world; secluded from the rest of mankind, and surrounded by an immensity of tempestuous seas.

The people in general here are greedy of gain, yet, grasp what they will, they are never satisfied; an hundred and fifty per cent. appears too trifling an advantage to content them, for avarice hath a most insatiate appetite. The desire of accumulating riches continually encreases the population of the island; but was you to hear the discontented voice of the people, you would conceive that it must, in a very short time, become again uninhabited; for every man declares he will go away the ensuing year; and some of them have made this declaration for 20 or 30 years successively, yet they seem fixed to the spot, and remain still to make the same declaration for years to come.

A gentleman, who resided a considerable time upon the island, says, "probity and honour are of no esteem; the cunning man is here the *man of wit*; it is, however, in my opinion, a character only worthy of foxes; it is certainly not a property natural to the human species, and a wretched society must that be, where it is looked upon as an estimable quality. On the other hand, mistrustful and wary people are much disliked; this may appear a contradiction, but the reason is, that there is less to be got from persons used to be on their guard, who

may detect and expose those who would impose upon them. Their insatiability, with respect to the feelings which constitute the happiness of a generous mind, is extreme. They have no taste for arts of literature; every sentiment of humanity is here depraved, nay, I may say extinct. I was once at the funeral of a considerable merchant, but saw no signs of affliction. His brother-in-law remarked, indeed, that they had not dug the grave so deep as it should have been. This indifference extends to all that are about them; the streets and courts are neither paved, nor planted with trees. The houses are meer cabbins of wood, which may be easily removed from one place to another upon rollers; the windows have neither glass nor curtains; and the houses have but little furniture, and that little but very shabby. There is a sort of an exchange, where people meet at noon and in the evening; here they make their bargains, and rail at, and talk scandal of their neighbours."

In proportion to the number of people, few here are married; the rich pretend they do not chuse to marry till they return to Europe; the poor plead their poverty as an excuse; but the real reason is the facility of access to the negro girls. The people, in general, are immoderately fond of dancing; and the women, in the plantations, seldom or never come to town but at Easter, to con.acts, or when a ball is announced.

The usual mode of travelling, particularly for women and children, is in palanquins, carried by slaves; for the badness of the roads, and unevenness of the streets, will not admit of the use of wheel carriages. The women are pale, but well made, and in general handsome. They have great vivacity; and, if properly educated, would be agreeable companions; but few of them can read; yet, ignorant as they are, they are much less depraved than the men; being of a domestic turn, sober, careful, and neat in the extreme. Their most usual dress is muslin, trimmed with rose-coloured taffaty. They are extravagantly fond of their children; yet being ignorant themselves, they bring them up in utter ignorance; and what is worse, the children imbibe with their milk the vices of the negro women, who are their nurses, and generally suckle them.

The black inhabitants of the island are either Indians or negroes.

The Indians are Malabars, or Malayans, who come from Pondicherry, in order to articulate themselves as servants for a certain term of years. These occupy a suburb called the Camp of the Blacks; in general they work at trades, are sober and thrifty, but lascivious. They are clad in long muslin gowns; wear a turban on their heads; have gold rings in their ears, and silver bracelets on their wrists. Some few who do not like work engage themselves to serve the principal and richest people as running footmen. These being equipped with a handsome cane, and a poignard at the girdle, affect great state, and deliver the most trivial messages with such an appearance of profound gravity, as to appear truly farcical.

The negroes or slaves are brought from Madagascar, where the greatest price for a stout slave does not exceed seven pounds ten shillings sterling. These are neither so black nor so badly featured as the natives of Guinea; but resemble the Europeans in features, and in complexion incline to a copper colour. They are in general active, ingenious, grateful for favours, and faithful when well used; and have a quicker sense of an insult done to any one they love, than of any personal injury to themselves. After having been purchased at Madagascar, they are landed, with only a rag round their loins, at the Isle of France, where being sold, it frequently happens that husbands, wives, brothers, sisters, friends, lovers, &c. are cruelly torn asunder, and bidding each other a long farewell, are driven in the greatest anguish to the respective plantations for which they are bought. Some upon these occasions have been known to turn frantic, and do mischief, which is imputed to the horrors they conceive at the apprehensions of the dreadful fate to which they imagine they are doomed; for it is a prevailing notion with some tribes of the Madagascar negroes, that the white people intend eating their flesh, making red wine of their blood, and gunpowder of their bones; nor are these strange ideas to be wondered at, considering the innumerable barbarities of the whites, which have given the blacks occasion to suggest them.

In the plantations, every day as soon as the dawn begins to peep, a signal of three smacks of a horse-whip calls these unhappy wretches to work, when they toil through the day almost naked, broil in the meridian sun's excess of heat, and experience the extremities of hunger and thirst, for their food is only maize, manioc root, or cassava root, and those but scantily allowed them; and though water may be had for nothing, yet their tyrannical task-masters will hardly allow them time to refresh themselves therewith. The most trivial offence is punished by a most dreadful flagellation, after which an iron collar, with three sharp spikes, is put round the unhappy offenders neck, and he is again sent in that condition to pursue his labour. Yet after this inhuman treatment the poor wretch, on his return home in the evening, though perhaps ready to faint with the fatigues of the day, and the anguish of mind and body, is not permitted to retire to rest till he has repeated a prayer for the prosperity of his worthy master, and has returned him the most respectful thanks for his wonderful goodness! a refinement upon cruelty, which certainly must double the anguish of the stripes originally given, and could be exacted by none but minds infernally bent. This dreadful treatment extends to each sex indiscriminately, the females having no more mercy shewn them than the men.

Some years since the French government, for the relief of these miserable wretches, instituted a code of laws, called the *Code Noire*, or *Black Laws*; and these statutes enact that they shall receive no more than 30 lashes for any offence whatever, that they shall have meat once a week, a new shirt annually, and not be obliged to labour on Sundays. These regulations, however, have not as yet had any effect, for the brutal planters have hitherto disregarded the laws of the mother country, and followed only the dictates of their own inhumanity.

When a stranger seems struck with horror at these fights, the inhabitants coolly tell him, "you don't know the blacks, sir—they are such gluttons that they will steal victuals whenever they have an opportunity—are so idle that they have not their masters business at heart. And the women are so inattentive to their families, that they would sooner procure an abortion than bring children into the world." These are their curious arguments in excuse for their excess of barbarity, when it must appear obvious to every thinking mind, that if they steal food, it is because they are almost famished, if they do not their masters business, it is because treated too cruelly to think kindly of them; and if the women are not fond of bringing children into the world, it is because they would not have their offspring treated with the inhumanity they themselves continually experience.

Love is the only passion which keeps the Negroes from absolute despair, this cheers their drooping spirits, and invigorates them to go through their daily labour. For the object of their passion they despise dangers and laugh at difficulties. When a Negroe is in love, he will in the evening forget the fatigues of the day, and with ala-

city go many miles and run many hazards to converse but a few minutes with his beloved mistress.

When overwhelmed by despair, a Negroe will sometimes attempt to get back to Madagascar in any little boat he can steal, and run the hazard of being drowned, rather than continue in slavery. If this expedient fails, he flies to the woods, where he secretes himself in the most obscure recesses, from whence he sometimes makes excursions, at once to gratify his revenge, and obtain plunder.

Troops are frequently sent to ferret the absconded slaves from their lurking places, and sometimes the principal people form parties of pleasure, as they please it, to hunt them; when a negroe is put up, like a beast, and hunted down, or shot, like any wild animal; then his head is cut off, and carried away in triumph, the unexampled trophy of the most atrocious cruelty.

When one of these negroes is taken, without being hunted, his sentence for the first offence is to be severely flogged, and to lose an ear; for the second, to be still more severely whipped and ham-strung; but the third offence is punished with death, which is executed by hanging, or breaking on the wheel. Some of these negroes have been baptized, but that hath given no encouragement to others to become Christians; for those who are baptized are no better used than those who are not; as the planters think more of their own interest than of the religious sentiments of their slaves.

With respect to commerce, the inhabitants of this island receive

The most of their household utensils	} from	China. India. Madagascar The Cape of Good Hope Spain
Their apparel		
Their slaves		
Many of the articles of provender which they consume		
Their money		

And we might add, their laws and government from France; their follies from various nations, both white and black; and their vices, at the head of which stand inhumanity and avarice, from the arch-enemy of mankind, the devil himself.

The greatest clog to trade here is paper currency, which is payable in France, six months after its arrival there, at a loss sometimes of fifty per cent.

We have been rather ample in our account of Mauritius, or the Isle of France, as, in all other systems of, or treaties on Geography hitherto published, a description of it hath been either totally omitted, or so slightly given as scarce to merit attention. Yet this island is at present, and has been for some years past (notwithstanding the depravity of the inhabitants, and inconvenience of the climate) of the utmost political consequence. Hence the late, ed Dr. Campbell, whose ingenious writings gave his present Majesty the first idea of prosecuting discoveries in the remotest regions of the world, and prompted him to set on foot the late voyages to the South Seas, and to the North Pole, says: "The Isle of France is at present one of the finest, as it was always one of the most important and improveable, spots upon the globe."

C H A P. XXV.

Island of MADAGASCAR.

THIS island, which is one of the largest in the universe, is differently named by different people, viz.

The	{	Natives	} call it	Madagascar.
		English		St. Lawrence.
		Portuguese		L'Isle Dauphine, or
		French		the Dauphin's Island.
		Persians, Arabians, Nubians, &c.		Serendib.

It lies between the 12, 30, and 25 deg. 10 min. of south latitude, and between the 44th and 51st of longitude east from London; so that its greatest length from north to south is about 800 miles; but its greatest breadth is not above 220 miles. It lies north-north-east, and south-south-west. Its southermost point, which leans towards the Cape of Good Hope, is the broadest; and the northern point, which inclines towards the eastern ocean, is much narrower. At a distance from the sea are very high and steep mountains; but it abounds nevertheless with spacious plains, extraordinary good pastures,

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rivers and lakes, well stocked with fish; agreeable springs, the water of which is, perhaps, the best in the world; and large forests always green, where lemon and pomegranate-trees, agreeably mixed with odoriferous flowering trees, perfume the air with the most delightful scent.

This island is intersected, and its coasts divided by rivers which have their source in the inland parts, and discharge themselves into the sea. The bays and gulphs are innumerable, and in general abound in good roads and harbours, so that the island might be rendered of great consequence. The French always claim the honour of having first discovered the maritime countries between the bay of Antongil and the bay of St. Augustine, although the Portuguese, in all their voyages to East India, have constantly, since the year 1506, anchored in this island, and improved their discoveries; and the Dutch have followed the example of the Portuguese; and it must be allowed that the French have penetrated farther into the country than either.

This island is divided into 28 provinces, or counties, which form to many distinct people and governments, viz.

- | | |
|----------------------------|-----------------|
| 1 Anossi, or Carcauss | 14 Ghallemoulou |
| 2 Manatengha, or Manampani | 15 Tametavi |
| 3 The Valley of Amboule | 16 Sahaveh |
| 4 Vohitbang. | 17 Vouloivilou |
| 5 Itomampo | 18 Andovouche |
| 6 Icondre | 19 Manghabei |
| 7 Vatemanahon | 20 Adcimou |
| 8 Anachimouffi | 21 Mandrerei |
| 9 Eringdrane | 22 Ampatre |
| 10 Vohits-Anghombe | 23 Caramboule |
| 11 Manacarongha | 24 Mahafalle |
| 12 Matatan | 25 Houloue |
| 13 Antavaree | 26 Sivah |
| | 27 Ivoronheoc |
| | 28 Machicore |

The principal rivers in this island are

- | | |
|----------------|---|
| Franchere | } In the Province of Anossi |
| Acondre | |
| Imanhal | |
| Manambatou | |
| Manhahio | |
| Harangazavac | } In the Province of Manatengha. |
| Fantac | |
| Samau | |
| Manampani | |
| Manatengha | |
| Aviboul | } In the province of Vohitbang |
| Andraghinta | |
| Sandravivangra | |
| Manambondreu | |
| Mafianac | |
| Mananghare | } These run through the provinces of Itomampo, Icondre, Vatemanahon, Caramboule, and Anachimouffi |
| Itomampo | |
| Longainpo | |
| Marapine | |
| Mangharee | |
| Mananghare | } This river waters the provinces of Manacarongha and Matatan |
| Avihabe | } These water the provinces of Antavaree and Anachimouffi |
| Sacavil | |
| Mananghorou | } These water all the coast from Tametavi to the bay of Antogil |
| Mananfatra | |
| Morimbo | |
| Sumiamie | |
| Mananghare | |
| Mandrerei | } Waters the provinces of Ampatre, Manghabei, and Caramboule |
| Ionghelalie | |
| Onghalabe | } Waters the provinces of Mahafalle, Houloue, Sivah, and Ivoronheoc |
| Ranoumene | |
| Ranoumaninthy | |
| Sahaurinha | |
| Soumaudo | |
| Manatengh | } These all run through, and water the province of Machicore |
| Manfatre | |

All these provinces are pretty large; Machicore, the

largest of all, is about 70 leagues long, and 40 broad: But the most populous are Vohits-Anghombe and Eringdrane. These several nations are perpetually at war against one another; ancient quarrels are the pretences of these wars, but the true cause of them is the desire of plundering each others goods and cattle. Every one of these provinces is governed by a petty tyrant, who usurps the sovereign power, either by main force, or by artifice. The sons succeed the fathers, and thus the same family keeps the inhabitants of the province in perpetual subjection.

We shall now speak of these provinces respectively; as many things must be locally related, which cannot come into the general description of this large island.

1. The province of Anossi, or Carcauss, or, as some writers have called it, Androbizalar, extends from the province of Manatengha to the river Mandrerei. Crocodiles swarm in all the rivers of this province, and indeed they are to be found in all the rivers of the island. A lake is found at the head of the principal river, called Franchete. The name of this lake is Ambone; it is half a league over, and has sufficient depth for any ship, if the mouth was constantly open, which might very easily be effected. The cape which runs out from the river Franchere is by the French called Cape St. Roman, but the natives name it Kanevate. When the Cape is passed, the coast forms a fine bay in the shape of a cross, as the land projects into the middle of it, and forms a peninsula, called Tholangare. Fort Dauphin lies to the north of this peninsula, and Port Dauphin over against it; and hence the French call this bay Dauphin Bay. The entrance is rocky and dangerous; but within it is a secure harbour for either shipping or boats. A small island, called by the French St. Clare, lies near and forms another convenient harbour. This province includes several other less considerable peninsulas, and smaller islands on the coast. The country, upon the whole, is beautiful, and abounds in fruit-trees; and is fertile in pastures for cattle. It is surrounded by mountains, finely diversified with hills and plains; and with proper culture might be made to produce not only all the necessaries, but even all the luxuries of life.

This province, besides villages and hamlets, contains eight towns, viz.

- | | |
|------------|-------------|
| Franchere | Maromamou |
| Imanhal | Imours |
| Cocombes | Marofontons |
| Andravaule | Fananghe |
| Ambonetana | |

Several leagues from Fort Dauphin the Portuguese had formerly a fort, on the summit of a high rock, and several inclosures that furnished them with all sorts of provisions; but they were at length all massacred by the neighbouring natives.

In this province the mountains are covered with trees and shrubs, and the French have often dug here, in expectation of finding gold; they have, however, been always disappointed. In the rivers indeed, they sometimes found stones, and yellow clay, intermixed with black and white spangles, the latter shining like silver; these they carefully pounded and washed; but the separated matter proved much too light. Some writers, nevertheless, report that the Portuguese, by digging here, formerly found gold, and that the places where they dug had been filled up by the natives, after they had driven those invaders out of their country.

The inhabitants of this province are of two kinds, viz. whites and negroes.

The whites are descended from some Arabs, who settled here upwards of two centuries since; and the negroes are the original inhabitants of the country. The whites are divided into three classes or degrees, viz.

- Rohandrians
- Anacandrians
- Andzath

And the Negroes are divided into four classes, or degrees, viz.

- Voadziri
- Lohavohits
- Antsaa
- Andeves

The Rohandrian whites are the nobles, and from among them the chiefs and kings are chosen.

The Anacandrians are of the blood of the Rohandrians, but it is by a degenerate mode, or in other words they are the illegitimate offspring, or the descendants of the illegitimate offspring of the kings, princes, and nobles of the Rohandrian race. Both these classes enjoy the privilege of killing cattle, which is considered as a mighty great honour in Madagascar.

The Andzati is the lowest class of the whites, being the illegitimate descendants of the Anacandrians. The people of this class are in general fishermen, and they are not permitted to kill any living creature except the fish they catch, and chickens.

All these people, though distinguished by the name of whites, are in fact rather of a copper colour, and their hair hangs down in ringlets.

With respect to the Negroes, those of the first, or Voadziri class are the most powerful and rich, are masters of several villages, and descend from the original lords of the country, though they are at present, and have been for a considerable time, subordinate to the whites. They are permitted to kill cattle if no white happens to be in the village, but if a white is near at hand, they must not aspire to such honour.

The Lohavohits, or second class, are chiefs, but still they are inferior to the Voadziri; as the Voadziri are lords of districts, and the Lohavohits only of single villages. These are likewise permitted to kill beasts for their own use, when they are absent from any white.

The people of the Antioa, or third class, are the legitimate offspring of the Lohavohits; and the Andeves, or the people of the fourth class, are considered in a despicable and mean light, the term itself, by which they are denominated, implying *left men*, and as such they may be considered, since they are either slaves made by the fortune of war, or the children of slaves. In times of famine, or scarcity, if the masters of the Andeves cannot, or will not support them, the latter have the privilege of changing masters, and giving themselves to be the slaves of others; but freedom is a thing they never can obtain, till death releases them from their tyrants. Others may vary their circumstances by industry, and gain an accession of wealth by fortunate contingencies, but the unhappy Andeves have no alternative, nor any hope beyond the idea of slavery; to the others

- “ Good unexpected, evil unforeseen,
- “ Appears by turns as fortune shifts the scene;
- “ Some raised aloft, come tumbling down again,
- “ While others fall, rebound, and rise again.

But the wretched Andeves are invariably fixed in the most unhappy situation that human nature is capable of experiencing, viz. perpetual captivity; and are without the least pleasing gleam of hope of ever hiding any alteration in their circumstances.

2. The province of Manatengha is well watered, fruitful, and agreeable, but nothing remarkable is mentioned concerning it.

3. The valley of Amboule is finely watered by a variety of springs, which it receives from the mountains of Encelida, Hela, and Manghaze. In the midst of this pleasant valley stands the large town of Amboule, which is populous in itself, and the circumjacent territories abound in cattle, plants and fruits, particularly white yams, and the herb scumbe, whose compressed seed produces the oil menachil; and the cattle are here remarkably fat and fine. This province produces iron; and near the town of Amboule is a hot fountain of mineral water, which is deemed exceeding efficacious in the gut. The people of this district are principally employed in manufacturing weapons and domestic utensils, with iron and steel. With respect to their dispositions, they are licentious and dishonest, so that this district, or province, is deemed the retreat of the roguish and lazy, who escape from other provinces, and run thither in order to herd with such whose characters resemble their own.

This province is subject to a Rabetau, or great lord, who is exceeding rich, particularly in cattle, and rules in a very arbitrary manner. Subordinate to this Rabetau is another, who rules over a little district called Izame. This district contains only about 800 persons, the men of which are deemed the best soldiers in the island.

4. The province of Vohitsbang extends from the river

Manatengha, to the river Mananghare, and stretches up the country to the river Itomampo.

The sea coast of this province is mountainous, and covered with thickets, and the plain parts are fertile and abound in honey, sugar canes, yams, rice, and other grains, cattle and iron mines.

The inhabitants of this part are black, with thick long curled hair, extremely quarrelsome, vindictive, cruel, treacherous, and revengeful. They are great thieves, and pay no little regard to humanity in their robberies, that they frequently steal the wives, children, and servants of their nearest relations, and sell them for slaves. They have conceived an implacable hatred to the white natives, as they are possessed with the notion, that the latter have the power to bewitch them, and what belongs to them, and to send diseases and death among them and their cattle.

Their garments are made of the bark of a tree called frautraltraou, and those brought from Matatan are made of another bark called avo. They travel into the provinces of Anossi and Ampatre, and their arms are a heavy dart, and a wooden shield covered with the hide of an ox.

5. The province of Itomampo is only about three leagues in length, narrow in proportion, situated in a valley surrounded by high mountains, and the best steel in the island is prepared here.

6. The province of Icondre is likewise very small and mountainous. Its boundaries on the north-east are high hills, which divide it from the country of Itomampo. On the south are the countries of Vatemahon and Machicore; the other boundaries are hills and woods adjoining to various provinces.

7. The province of Vatemahon, which adjoins to that of Icondre, is uninhabited at present, the whole race of its inhabitants having been extirpated and destroyed by the wars.

8. The province of Anachimouffi is said to be four days journey in extent, and is principally bounded by mountains or rivers. This province is extremely populous, finely watered, and exceedingly fertile in cattle, yams, rice, and every other necessary of life. The title of the prince of this province is decan or dian panohaha, whose subjects formerly became very rich and powerful, by the assistance of the French in the wars carried on by them against the neighbouring provinces.

9. The province of Eringdrane is a fine flat country, of great extent, and divided into two districts, viz. greater and lesser, which separation is by the river Mangharac.

10. The province of Vohits Anphombe is divided from that of Eringdrane by the river Manantara, which river has its source in Eringdrane.

We are told, that these two provinces are uncommonly fertile, and so exceedingly populous, that Eringdrane can send into the field 30,000, and Vohits Anphombe 100,000 fighting men. In both these provinces, the towns and houses surpass, in beauty, those of any other. Iron, steel, and all the necessaries of life abound here. Cloaths are made of the rind of banana trees, and these garments are very near as fine as silk, and, by the natives, are preferred to it, though they can likewise make silk. The people of these two fertile provinces are, however, very great enemies to each other.

11. The province of Manacrongia is situated on the sea coast, the inland parts being bounded either by rivers or mountains. The river Mananghare, which waters this province, is formed by the conflux of these rivers, viz. the Itomampo, the longainon and Mangharac, besides many small rivulets that run down from the mountains, and, which all uniting, lose their respective names, and take that of Mananghare. This river afterwards separates, and disembogues itself into the sea, by seven mouths, none of which are navigable, on account of the rocks in them, nor is the river itself, though a very wide one.

12. The province of Matatan is situated near a river that bears the same name, which hath its source in the adjacent mountains, and discharges itself into the sea by two mouths, which are seven leagues distant from each other, and form a large and delightful island.

This province is flat, abounds with sugar-canes, honey, yams, and cattle, and is watered by many rivers, which

which contain great quantities of fish. Sugar-canes grow in such plenty, that many ships might be loaded yearly could the natives be brought to make sugar, and were they furnished with necessary implements. Polygamy is allowed to the chiefs of this country, and their wives, who are generally about 20 in number, live in separate apartments in an inclosed place, surrounded by palisades, like a large town; and whoever presumes to enter it is punishable with death.

13. The province of Antavarce is watered by many streams, some of which have their source in the Red Mountains, which bound it to the north-west.

14. The province of Ghallenboulou surrounds a bay of the same name, which is very extensive, with a good road for boats behind the rocks, but extremely dangerous. The village of Ratimafou lies upon the coast of this province, but the Europeans know it by the name of St. Matthew.

15. The province of Tanetavi, situated on a bay of the same name, is well watered, and tolerably fertile.

16. The province of Sahaveh is likewise situated upon a gulph of the same name; this gulph is of great depth, the bottom is sandy and good, but the bay is unsafe on account of the excessive high winds.

17. The province of Voulovlou is near Cape Long-Point, and being well watered, is exceeding fertile. In this province is a fine harbour, between some high rocks which project a considerable way into the sea.

18. The province of Andououche is a maritime province, containing many gulphs, bays, harbours, &c. particularly the bay of Antongil, formerly called Mangahabe by the inhabitants of the country. It is situated lengthways to the north, and is about 18 miles wide. At the end of the bay stands an island extremely high above water; it is about six miles in circuit, covered with the most delightful verdure, and abounding in all kinds of grain, plants, fruits, bananas, honey, fowls, &c. Besides this island, there are some rocks, and three or four other small islands in the middle of the bay from the entrance on the north east side; some of these are town with rice, and the others covered with wood.

19. Bordering on the before-mentioned bay, is the province of Mangahabe, which contains many populous villages. On the north side of the river stands a large town called, by the Portuguese, St. Angelo. Upon advancing deep in the bay, upon the left hand, stands another called Spakenburg, built by the Dutch, in 1595, in their first voyage to the East-Indies, containing, in the inclosure, about 200 houses. The coast here is covered with forests of high trees, for several miles in length, and the interior part of the country is full of bamboo, or a kind of thick cane called bambu vocilau. The soil itself is good and fat, and, from the frequent showers of rain, properly mellowed. The meadows are rich in pasture, though the inhabitants are never rich in cattle, the greatest flock, of the most wealthy, not amounting to above twenty head. The mountains are peculiarly fruitful; and the towns, in this part, are erected with great regularity and solidity. They even exhibit some signs of taste in the choice of situation, as they are either built on pleasant eminences, or by the sides of rivers. They are strongly fortified round, and have only two gates, or entrances, one for the usual, or ordinary goings in and out, and the other towards the woods, to facilitate their retreat to those places of refuge and safety, when surprized by their enemies, or when too weak to resist. The people in general here are fairer than the whites of Matatan, their hair is long, and hanging down; they are free, liberal, hospitable to strangers, and are not addicted to murder or theft. They are fond of singing and dancing; love is the only subject of their songs, but their dances have rather an innocuous tendency.

20. The province of Adeimon is small, and so inconsiderable, that it is scarce mentioned by geographers, or voyagers.

21. The province of Mandrerei is partly watered by the river of the same name, and partly by other streams. This river which, near its source, divides the provinces of Anossi and Ampatre, runs, like a torrent, with great rapidity; it rises in the same mountain with that of Iomampo, and runs a great way to the south-west, re-

ceiving several other rivers and streams in its course, till it discharges itself into the southern ocean.

22. The province of Ampatre lies along the sea-coast, is 60 miles in length, and between 30 and 40 in breadth, from the sea to Machioure. In this province there is a great scarcity of water, which is to be had only from a few marshes, here and there, as here is no river. It is supposed that Mr. Drury, who was many years a slave in Madagascar, alludes to this country which he calls Anterdroe (the name used by the natives) in mentioning the great scarcity of water. "This employment (says he) of attending the cattle, was agreeable to me, except in excessive hot weather, when it was a great fatigue to drive them several miles to water, at least every other day; but, in the colder season, we had no occasion to observe that practice, for the dew falls so plentifully in the night, that we find it sufficient to drive them into the grafs about break of day; and even the inhabitants of this part of the country of Anterdroe, who have no water near them, go into the fields, in a morning, with two wooden platters and a tub, and, in less than an hour, will collect about eight or ten gallons of dew water, which is very good, while fresh, but will turn four in a day or two, and grow disagreeable to the taste."

23. The province of Caramboule is but a small quarter, being not above twenty miles in length, and ten in breadth. The sea bounds it to the south, and towards the west there is a gulph, which is denominated the Bay of Caramboule; and this bay or gulph runs greatly from the west towards the east, and thereby divides this province from that of Ampatre. The country of Caramboule is in general dry and barren, notwithstanding which there are some good pastures, and many herds of cattle. They have cotton and some silk, which is made into apparel by the inhabitants; and, besides the tame, great quantities of wild cattle.

24. The province of Mahafalle is situated more to the north-west, on the sea side, and extends as far as the salt river, called by the Portuguese, Sacalite. This river flows from the country of Houlouve, and turns into a gulph, an accustomed anchoring-place of the Portuguese, but never frequented by the French.

25. The province of Houlouve begins at the mouth of the river Sacalite, and extends above two days journey up the country.

26. The province of Sivah extends about twelve miles along the coast.

27. The province of Ivronheue, or the country of the bay of St. Augustine, is the next, and situated near the river longhelaha.

The river longhelaha, besides many rivulets, receives the waters of three small rivers, Orandumainthi, Otig-helamaassy and Satamaie.

28. The province of Machioure is of great extent, and of equal length with the river longhelaha. It is upwards of 200 miles from east-north-east to west-south-west, the same from east to west, and about 150 from north to south, that is from the river longhelaha, to the provinces of Ampatre and Mahafalle.

This country was, some time since, laid waste and ruined by war, the inhabitants being concealed in woods, though fear of their enemies, and subsisting upon roots only, or the flesh of wild cattle. Previous to that time, several of the before-mentioned provinces were under the sovereignty of one lord, called Dian or Deean Balacalen, or lord of an hundred thousand parks; in the life time of this prince, these countries enjoyed a profound peace, and flourished in excess of riches and pleasure, but, upon his death, a war broke out between his sons, which was carried on with so much fury and animosity, that it ended in their mutual ruin.

NATURAL HISTORY OF MADAGASCAR.

THIS island being in general well watered, its soil is very fruitful, and produces an abundance of all the necessaries of life. It has several sorts of grain, particularly rice and barley, the latter of which is called by the natives apembe; it grows exceeding high, and is ripe in the month of June.

There are also several kinds of pulse, with a great variety of plants. Among the former are a kind of small beans, called by the natives voangkemb; they are very pleasant to the taste, whether ripe or otherwise; but

they are unwholesome, being hard of digestion: they are generally sown in June, and grow to perfection in three months.

The voumifourous are small peas, about the size of lentils; they are cultivated with little trouble, and are sown at the same time with the voungkemb's beans.

The vouandron is a kind of bean produced also with great ease: the fruit lies under-ground in pods, with only one bean in each; and the leaves greatly resemble trefoil.

The vevates is much like the caper-tree, and blossoms in the same manner: each pod contains only one small pea of the size of a lentil; the plant is very fruitful, and grows to the height of a cherry-tree.

Here are likewise great plenty of leeks, purslane, lettuce, carrots, cabbage, turnips, anise, mullard and hawthorns.

This island also abounds with a great variety of fruits, particularly bananas, ananas, and water-melons. The latter are of two kinds, one with black, and the other with red seeds: the fruit is exceeding wholesome, and gives considerable relief to the inhabitants during the hot season. They have likewise such melons as in Europe, and punkins, whose first seeds were imported from France.

Besides these, there are many other kinds of fruits, as also various sorts of trees, peculiar to this island; among which we shall select the following:

The voarot is the fruit of a large tree, whose leaves resemble those of the olive, which, added to the height and extent of the boughs and branche, exhibit a very pleasing appearance; the fruit is about the size of a cherry, with a thick shell like a nut: it has a very bitter taste, and is of three sorts or colours, white, red, and black, but the two former are the most common.

The voaverone is a fruit of a violet colour, not larger than a red currant, and has a very pleasant taste. White nallberries grow also here; but they are exceeding sour; and the leaves have but a slight resemblance of those in Europe.

The voatfourte is a small solid fruit, about the size and shape of a nutmeg: they taste much like the walnut, and are exceeding good, either boiled or roasted.

Voanane is a fruit about six inches long, consisting of four parts: it tastes like a stony pear, and is a sovereign remedy in laxative disorders.

Entafale is the fruit of a large tree, which grows very stout and high: the leaves are few, and resemble those of the nut-tree; the fruit is long, and divided into different little cells, thinner than the skin that covers them: it grows on the trunk of the tree, from the bottom to the top, and is only fastened by a thin stalk, which is very curious and uncommon: the fruit is of a yellowish colour, very juicy, and of an agreeable taste.

Fons, or Jouroo, is a plant that grows like a plume of feathers, with leaves six feet long, and two broad. The fruit is called voatfonsi, and is inclosed in a hard rind or bark.

The tree called Anghiive is of two sorts, the great and lesser; the fruit of the former is about the size of a hen's egg, and the latter that of a walnut; they are both of a reddish colour, and have a delicious taste: a decoction of this tree cures the heat of urine, and the gravel.

Varacoco is a plant that twines about great trees, and bears a violet-coloured fruit as large as peaches, of an admirable taste, extremely sweet, but viscous, with four kernels in the middle; the wood of this plant is used for the making of hoops; and through the bark of it oozes a red gum, thick and resinous, which dissolves, by candle, like gum lachi, and has much the same smell.

The fruit called the vouanoune, or Indian fig-tree, has the taste and shape of European figs. If an incision is made in the trunk of this tree, there proceeds from it a liquid of the colour of milk, and of a very sweet taste; and the bark of the tree is used for the making of cordage.

Voanatin is the fruit of a large tree that grows by the sea side; its meat, though clammy and viscous, is nourishing; and is eat by the natives with milk or salt: the wood is very solid, exceeding clean and smooth, and not subject to rot, or be worm-eaten.

Vontaca is a fruit about the size of a quince; its root is as hard as a gourd, and full of flat seeds: the meat,

when ripe, has an exquisite flavour and taste, and gives the most fragrant smell; but, if not perfectly ripe, it is very prejudicial to the stomach.

Vootarte grows upon small trees with broad leaves; the fruit is about the size of an egg, and full of juice, like the cocoa-nut; the peel, dried, has an aromatic taste; and the natives make ropes, mats, and baskets of the leaves.

Achith is a kind of plant that grows much like a vine; the leaves, which are always green, are round, pointed at the end, and dented like ivy: the fruit is about the size of a grape, and is ripe in the months of December and January.

Antontoui is a small plant like flax, and of a bitter, styptic taste. It is of a corrotive quality; and, in times of scarcity, is eat by the natives to support and preserve strength. Some of them chew this plant to blacken the teeth, lips and gums, which they consider as ornamental to their persons.

Lengoa is the fruit of a creeping plant, about the size of a silberd, thick-shelled, and tastes like the large green plum; the skin, pounded, gives a black dye, and is made use of by the natives for that purpose.

Zanale is a tart creeping herb, in great esteem among the natives for the same purpose as the lengoa; as also for the cure of ulcerated gums.

Veva is a small shrub, whose leaves resemble those of the almond-tree: they are of a dark green above, white and hairy underneath, and have an attractive quality.

Hamavale is a tree with six leaves on each branch, placed opposite each other. The leaves have an odiferous scent, and when steeped in wine or brandy make an excellent cordial.

Endrach odrach is a very large tree, the wood of which is yellow, odourous, heavy, and so hard that it will not perish, though placed under-ground for a considerable number of years; from this last quality it received its name, which in the language of the natives, signifies lasting for ever.

Timandam is a tree that bears but few leaves; they are useful, however, in many cases, particularly in curing the plague and other contagious distempers.

Ferocite is a slender shrub, which produces small round cabbages, that are excellent in their taste.

The moulatate tree is covered with a green bark, hard and very prickly: it produces a fruit resembling silberds, and the wood is used for making handles to darts.

Siny Manghit, or odoriferous, is a very slender tree; and to called from the agreeable smell of its leaves and bark, the former being ferntid like white and yellow sanders, and the latter that of cloves, producing also a sweet scented resin.

Lakene is a tree whose stock is upright and hollow, and the leaves are fixed round in a spiral line like a screw.

The Pooraha produces a green odiferous balsum, and is a sovereign remedy for all sorts of wounds and bruises.

Saldits is a fine woody plant, and produces red flowers resembling leathers. The seed of this plant excites vomiting, and the root of the same stops it.

The pendie tree shoots leaves higher than an oak, and bears ten or twelve white flowers of an excellent odour.

Apocapoue is a tree whose leaves and flowers are like those of purple-lantel: the fruit is about the size of an almond, and is a strong poison; an oil, however, is extracted from the kernels, which is useful for anointing the head.

The vou'ou tree is a kind of the Indian cane, and grows plentifully in most of the provinces, particularly in that of Ghal'embon'ou. Many of these trees are very lofty, and from the extremity of their branches appear exceeding beautiful. Every three years they bear a fruit about the size of a bean, from whence might be made a flour not inferior to that from European wheat. This tree is useful to these islands as the cocoa-tree is to the Indians: it supplies them with materials for household furniture, and for various other articles: they make their wherries with it, and use it for the roofs and floors of houses.

Anpoufoutehi, is a very light wood; it is of a white colour, soft and easy to be worked. The staves of this

wood,

wood, when steeped in water, are good for several disorders, and the bark of it makes an excellent cordage.

Anaze is a large tree, and grows like a pyramid; the fruit is full of white pith, has hard kernels like the pine-apple, and in taste much resembles tartar.

The tranthaa tree is very thick and lofty, and produces a reddish liquor; the leaves are like fern, and the wood is hard and beautifully veined.

Latacanghomelabe is a creeping plant with a white blossom, which smells much like our jessamin.

Rhomba is an herb that grows high, and shoots forth large leaves: it smells like cloves and cinnamon, and is a species of balsam.

The longue is a plant that bears a flower resembling jessamin; the root of it is bitter, and is not only an infallible cure for the heart-burn, but is also an antidote against poison. There are two sorts of this plant, one which flowers white, and the other purple flowers; but those which bear the white are the most efficacious.

Anramatico is a large plant with long shoots at the end of the leaves, which have a hollow flower. This plant bears a particular, and most curious kind of fruit: it is shaped like a vase and cover, and is of two kinds, red and yellow; the natives, who believe that rain would immediately follow the gathering of this fruit, refrain from it upon their journeys; but Europeans have found by experience that relations to be romantic, and without foundation. The flowers are full of water, and some of them will contain near a gallon.

Donout is an herb bearing yellow flowers, and very thick leaves: when burnt green it has the smell of melilot, and the ashes make excellent lye.

Fimpi is a tree about the size of the olive; the bark is of an ash-grey, smells like musk, and in taste resembles pepper, though much sharper. The bark of this tree is dried in the sun like cinnamon, and whether burnt or not has a most agreeable smell; the wood is white and hard, and has also a strong scent; the leaves have the same smell as those of the aloe, and are apt to promote freezing.

Eneafatahe is a wood of a greenish colour, and full of veins: it smells like a rose, and when ground and applied to the stomach will immediately cure the heart-burn.

Vintag is a tree whose wood is never worm-eaten. It is used by the natives for building canoes, and produces a gum or resin, which is particularly good in healing wounds.

The vehat is a small shrub, the bark of the roots of which is useful in dying; if boiled with silk or woollen on a slow fire, it impregnates the stuff with a red colour, and by adding a little lemon-juice it will give it a fine yellow.

Besides these trees and plants, which are peculiar to Madagascar, there are many that resemble, or are the same with the European plants. Grapes grow to perfection in a part of the island called the Delta of Allifalab, but the inhabitants, being ignorant of their quality, are afraid to eat them.

Hemp grows here in great abundance, the stalk, leaves, and seed of which are much the same as that cultivated in Europe. The natives take particular care in the management of this plant: they chew the dry leaves in lieu of tobacco, which produces a milder effect, as they stupefy and cause sleep. Many of them use it to banish chagrin and melancholy. The stalk of the Madagascar hemp is looked upon as fit for cordage or linen, and is never used in the same manner as in Europe.

They have also great plenty of sugar canes, but the inhabitants reap little benefit from them, owing to their want of knowledge in making sugar. White pepper, ginger and saffron grow likewise in many parts of this island.

They have here several sorts of honey, called, in the language of the country, tencle. The first is made from bees, and the second from green flies called fish. They have two other sorts made from ants, one sort is from winged ants, and is gathered from hollow trees; the other from ants of a larger size without wings, who make their honey in vaultages, or great heaps of earth pointed at the top, and pierced round with holes. All these sorts of honey are exceeding sweet; but there is yet another sort esteemed poisonous, being made by bees

who suck the flowers of a particular tree that produces a sharp poison. This tree is found in several of the provinces, and is called by the natives caracara.

The inhabitants make three sorts of wines, the first and most common of which is made of honey. The second sort is made of sugar canes; the method of doing which is as follows: the canes are boiled in water till it is reduced to two thirds, after which they put it into large gourds; and in three days the wine is so strong and penetrating, that in a night's time it will eat through an egg-shell. The third sort is made with the fruit of banana, boiled four or five hours, which makes a fourth wine, somewhat in taste like cyder.

This island also produces a great variety of gums, many of which are very fragrant, and particularly efficacious in healing wounds and ulcers. One of the most distinguished among these gums is that called cacamahaca, of which there are two sorts, the one oozing from the tree spontaneously, and the other by making incisions. It is not unlike our poplar-tree, only larger and taller; its leaves are small and green, its fruit red, about the size of a walnut, exceeding resinous, and containing a stone like our peaches. The gum is good to digest tumours; and being applied in form of a plaister to the temples, and nape of the neck, it allays pains in the head, repels defluxions of rheum, and abates inflammations of the eyes. It is also good against the tooth-ach, and in arthritic pains it is used externally with great success.

The animals of Madagascar are various, and most of them peculiar only to this island. Here are three sorts of cattle, one kind horned, another with round heads without horns, and a third, whose horns are loose, and fastened only to the skin of the head. All these animals have exertions between their shoulders, somewhat like that of camels: these exertions are very fat and fleshy, and some of them so large as to weigh from 60 to 80 pounds. The natives melt down the fat, which they use instead of butter, and deem it equally agreeable in its taste.

In most of the provinces, but particularly in that of Machicore, are great numbers of buffaloes: the natives believe that they were originally domestic animals, and became wild by the long continuance of civil wars.

Here are great numbers of goats and kids; the female generally kids three times a year, and brings four at each time. Sheep are also very plentiful, and the flesh exceeding fine and juicy. Among the sheep there is one sort that have flat tails, which are so large as to weigh from 20 to 30 pounds.

The woods are inhabited by a great number of wild boars, who greatly damage and destroy the rice. These animals have two horns near the nose like great prickles, and their skin is so hard as to be almost impenetrable.

In most of the provinces, are found various kinds of monkeys and baboons: some of them are large and white, have black spots on the ribs and head, with long snouts, and are of so fierce a nature, as never to be tamed. Others have grey hair and flat noses, and are easily tamed. Those called varis are the most common; they are grey, have long snouts, and large bushy tails like foxes. There is another white sort called fisea, with good teeth, white tails, and two spots like teeth on the ribs; they are of a middling size, and will stand upright and frong on their hind legs. In the provinces of Ampatre and Matafalle is another white kind, with tails chequered white and black, that run through the woods in troops of 40 or 50 together. There is also another grey kind, with eyes sparkling like fire, and short hair, who die soon after being taken, owing to their natural wildness.

Among the animals peculiar to this island, there is one that greatly resembles a porcupine, whose flesh, though insipid and flabby, is greatly admired by the natives. It is called, in the language of the country, roudouck; but Drury calls it the ground hog, and gives the following description of it. "It is, first, of the size of a cat, with snout, eyes and ears, like an English hog; it has bristles on the back, but no tail; the feet are like those of rabbits, and it feeds upon beetles and young snails: it is very prolific, bringing about 20 in a litter, and suckling them all. It hides itself in the ground in a surprising manner; digs first two feet directly down, then two or three obliquely, afterwards works upwards

assant

assant till within half a foot of the surface, where it makes a proportionate lodging for the body, and lies five or six months without sustenance; at the expiration of which term it is as fat as when it went in. It is an excellent food, and no pains are spared to take them."

Voffe is an animal like a badger, and the flesh of it is greatly admired by the natives.

Varelle is a beast of prey, of the bigness of a fox, with a large and long tail, and has hair like a wolf.

Vintifi are a kind of grey squirrels, which keep in the holes of trees, and are naturally so wild, that there is not any possibility of taming them.

Voudioe is a small animal like a weasel, of a dark red colour; it feeds on honey, and discharges a scent much resembling musk.

Civet cats are very numerous, and their flesh is much admired by the natives.

Tretretete is an animal about the size of a heifer two years old; it has a round head, human countenance, with the fore and hinder parts of a baboon, and breeds chiefly in a desert part of the island, near the lake of Lipomani. The natives are frightened when they see it; and the animal, in return, takes to its heels on the appearance of a man.

The antamba is an animal about the size of a large dog; but in colour greatly resembles a leopard. It preys on man and beast, but keeps to the mountains, and is seldom seen.

Manganzahoe is a large beast that brays like an ass, and is thought by some to be the wild ass. These are the fewest seldom seen, as they always keep on the mountains.

The brebis is an animal with one horn in the middle of the forehead. It is about the size of a goat, and is extremely wild.

Here are neither elephants, tigers, lions, nor horses; but they have great numbers of dogs, which are in general small, with long snouts, short ears, and hair like foxes.

This island produces also several kinds of river and other birds, known, in the language of the country, by the general name of Vourou; but they are much less than those of Europe, the eggs of the hens not being larger than those of pigeons. Here are many pheasants, which are the same as those in England; but there is a particular sort that have violet feathers and a red beak. Here are likewise small paroquets, and some of a dark red, but these last are very scarce: small green finches that whistle, and imitate the songs of other birds; wild turkeys; black, white, and grey eagles, with fine plumage; wild flocks, with crests on their heads; common teal, and a particular sort, with red legs and claws, called halives; pelicans; black and white herons; water-wag-tails, &c.

Samba is a bird whose feathers are as red as fire.

Vourouchontfi are white birds that follow the cattle, and feed upon the flies and beetles found on them; they are generally very lean, and to ill tasted as not to be of any use to the inhabitants.

Voula is a river bird, with a long and white beak; it is about the size of a pelican, and its flesh is tolerable good eating.

Talva is also a river bird, about the size of a hen, with violet plumage, and red beak and feet.

Horetac is a bird with a red crest on the head; and has black feathers, and feet like a teal.

Takia is a bird whose wings, feet, and beak are black: it is about the size of a black-bird, and has but one simple note, from which it received its name; for it is continually calling Takia, in the same manner as the cuckoo is so called in England, from its note being expressive of that sound.

The island of Madagascar produces also a great variety of insects and reptiles, among which are the following:

The famosantaton, or breast-leaper, is an extraordinary, but dangerous insect. It is about the size of a small lizard, and fixes itself, as if glued, to the barks of trees, with its mouth always open, ready to catch spiders, flies, and other insects. They are called breast-leapers, from their leaping on the breasts of those who approach the tree where they are; and so fast do they stick, that it is impossible to get them off without cutting away that part of the flesh on which they are fixed.

Mandouts is a kind of serpent that feeds on bats and small birds: it is about the length and thickness of a man's arm, and not venomous, though deemed so by the generality of the natives.

There are many other serpents, such as the menore, fave, mare, triondibale, renutric, and anacondé. The last is very dangerous, though in substance not thicker than a quill. It slips into the body at particular times, gnaws the intestines, and occasions the most excruciating pain; and, if not extracted in a short time, which is seldom the case, infallibly produces death.

The tringalaka huravou, or water scorpion, resides constantly in marshes and still waters; destroys cats; attacks dogs; and sucks their blood, when killed.

The vancho, or scorpion-spider, has a large, round, and black belly; and is extremely dangerous. Its bite occasions an instantaneous swooning, which sometimes lasts two days, attended with a remarkable coldness and shivering. The method of cure is by placing the person by the fire, and administering the same things as are used to expel poison.

Anocalife is a creeping animal that breeds between the barks of rotten and worm-eaten trees. It is about six inches long, of a flat form, and has many legs like a caterpillar, with a hard skin. Its bite is exceeding venomous, and causes the like disorder as that produced from the vancho; and if the same remedies are not applied, the consequence will be the loss of life.

There are great numbers of moth-worms, earwigs, bugs, and other troublesome insects. The acolalan is a small insect, not so offensive in smell, but like a bug; when full grown it is about the size of a man's little finger, at which time it becomes winged and flies away. The young ones remain in the houses, and are very destructive to the furniture, as also to cloth and most kinds of apparel.

The vombaré is a butterfly variegated with different colours, among which are those of gold and silver. Others are known by the name of facandre: these proceed from beetles, and keep to the bark of a particular small shrub, on which they deposit honey, not inferior to that produced from bees.

Here are many sorts of snails, some of which have their particular appellations, but they are in general called cacacora. Caterpillars also abound here, and are of several kinds, but the whole of them are distinguished by the name of singoulou voulon.

Here areche is a beetle that gives light, and shines in the woods and houses in the night with a surprising luller.

Worms of various kinds are also found in this island; but the most distinguished are the silk-worms, which are quadruped. Some of them, called landeve, produce one prickly cocoon; others, called landetiraha, make small cuds enclosed in a large one, frequently containing 500 young. The third kind, called landeanacau, spin their silk on the tree anacau that grows by the sea side; the cuds hang in strings, separated from each other, and the silk is the finest, strongest, and best of all. The fourth sort, called Landevontagata, make their silk on the tree vontonfir, which is also very fine, but not so substantial as the former.

Here are a great number of ants; but they are all exceeding harmless, except one sort called ficourourous, which are particularly destructive to the rice.

Land-tortoises are also very plentiful, and are of two sorts, one of which is called hilitoca, and the other fanou.

The mines in this island abound with iron and steel, which the natives have the art of purifying and forging with much less difficulty and labour than the Europeans. According to Mr. Drury, in the inland mountainous parts, silver is found, and a white metal, which much resembles British tin.

The gold here is of two sorts, viz. a pale soft sort which is of little value, and a finer sort, which is tolerably good. It must be observed, however, that we speak only of the gold natural to the country, for great quantities of other gold are to be found here, which have been introduced at different times by various European nations, by the pirates, who formerly harboured here, and by the eventual means of shipwrecks.

Besides these treasures, the rivers and brooks are rich

in various precious stones, viz. emeralds, sapphires, crystals, topazes, granates, amethysts, eagle-stones, hyacinths, jaspers, blood stones, touchstones, and cornelians.

The waters here run under ground in a very particular manner, and afterwards re-appear, impregnated with the juices which they draw with them, and in this manner receiving the different tastes and qualities inherent in the metals and places through which they flow. In the valley of Amboula is a fountain of hot water, esteemed a sovereign remedy against all disorders proceeding from cold in the nervous parts, and the same water taken inwardly cures asthma, and all disorders of the lungs, removes obstructions in the loins, and expels the gravel.

Of the Inhabitants of Madagascar; their Customs, Manners, &c.

This island, though reckoned to be eight hundred leagues in compass, is not populous to contain above sixteen hundred thousand souls. All the inhabitants are black, except those of a little province beyond the Maratanes, and most of the great men who are descended from the Arabs, and still preserve something of their complexion, though they become black insensibly, by their intermarriages with the original inhabitants. The Arabs, who seized upon this island in the beginning of the sixteenth century, established commanders in all the provinces of the island, and fixed the chief seat of their government beyond the Maratanes, which is the reason why their descendants, who are styled Lavalles, are still fair, or at least called so; for they are not half so fair as the blackest gipsy.

They are tall, nimble, and have a proud gait. They sometimes affect a frowning countenance; and they know how to conceal a grand design, or the strongest passion, with as much artifice as the most crafty knave among the nations that are the most famous for their political dissimulation. Wild people are found in some parts of this island, who let their hair and beards grow, go almost naked, inhabit thick and unrequited woods, avoid meeting their fellow natives, live upon wild cattle, fruits, roots, &c. meys, locusts, &c.

According to the accounts given by the French of this island, the inhabitants are some of the most deceitful, flattering, and false people in the universe; particularly those of the coast of Mangabe, to the end of the island, southward. Though the people of the inland parts of the same province are much less cruel and treacherous; speak little; are better observers of their promises; and follow other customs and laws. Drury, indeed, seems to excuse the others, in some measure, from the imputations thrown upon them by many writers, but more particularly the French; for he says: "whether their little acquaintance with the Europeans gives them a dread of them, I cannot say; but I am sensible they imagine that white men are extremely addicted to fighting, and not fond-hearted as themselves. This received notion may be a great motive to their destroying them on very trivial provocations; for they are always jealous that the white men have some evil designs upon them; so that they are ever on their guard, dreading the audacity and superiority which the Europeans have over them in point of war." Again, in speaking of the treatment which the natives received from the French, he says: "They made them all slaves, inverted the whole order of their government, and most of them being illiterate peasants, who took upon them to rule, they showed no regard either to morality, civility, or indeed common decency; made no distinction of person; commanded all orders; and treated every black as if he was a brute, and so much inferior to themselves, as not to have the least right or title, in their opinion, to the common privileges of human creatures: so that to kill one of them was no more than to kill a dog, or any noxious animal whatsoever. I do not make this as a reflection on the French only, though, if credit was to be given to half what the natives say, they were guilty of the most scandalous and execrable actions. Our own countrymen (too much addicted to their follies and vices) are not exempt from the just censure of this scandal upon white men; for the conduct of our British states, and others too, who are not willing to be thought inhuman, has been barbarous to the last degree."

The Madagascariens having but a very slender knowledge of commerce, and knowing but little of arts or sciences, apply themselves principally to agriculture, the breeding of cattle, or hunting of game. Their country, was it not so greatly neglected, might be rendered extremely opulent: from the number of silk-worms, with proper management, silk might be made a staple commodity; but the views of the people extend only to the absolute necessities of life, such as common provisions, mean habitations, and a trifle of wearing apparel; for of luxury they have very little idea, and superfluities they affect to despise. With respect to trades, therefore, our catalogue will be rather confined. All may be said to be architects, according to the custom of the country, because every individual is capable of erecting a hut for himself. Some work tolerably well in gold and silver. The smiths are extremely expert in working of iron or steel. They reduce the ore, as brought from the mines, into powder, upon burning coals; place it between four stones, which are clayed round for the purpose, and by continual blowing underneath, with bellows made in the shape of water-pumps, the ore runs in less than an hour; the metal is afterwards extracted, and by means of heat is formed into bars of about four pounds weight. A few are expert in polishing metals, making earthen ware, spinning, weaving, rope making; and many are tolerable firemen.

The articles made by the smiths in general are:

Implements of iron and steel	Nippers
Fishing hooks	Gridirons
Hatchets	Forks
Hammers	Clavins
Shovels	Darts
Razors	Butchers knives, &c.

The goldsmiths make ear-rings, bracelets, necklaces, and other ornaments.

Here are some carpenters and turners, who make wooden chells, and plates, or platters; wooden and horn spoons; and other household goods.

The Rohandrians and Anacandrians are remarkable for the wood-work of their houses; their chief tools, however, are only a plane, a wedge, and a rule. The fishermen use draw-nets, well-baskets, hooks, and harpoons; and exchange the fish to the inland inhabitants for rice, yams, roots, cotton, and other necessities: some, however, they dry, to serve as occasion requires.

The rope-makers make cordage of all sizes and lengths. The small ropes for netting and baskets are made from the bark of different trees.

In spinning, women alone are employed, and they make various sorts of stuffs from flax, and they likewise make threads from the barks of trees.

In Madagascar agriculture is practiced with less trouble than in Europe, because the manner is more simple. No plough is employed in the tillage of land: an ax for felling the limbs of trees, a bill for lopping off the branches, and an implement called saugali, for grabbing the roots and weeds, are their sole instruments. The arms and branches of trees, when dry, by being burnt to ashes, greatly enrich the ground; and this soil is afterwards proper for the production of yams, rice, &c. when properly wetted by rain or other water. In some few places rice is planted grain by grain, and cut in the same manner; but in the greater part of the island the ground is prepared by the trampling of oxen, which breaks and kills the weeds, and these rotting, manure the soil; when the rice is sowed, which grows with great ease, and in a short time becomes extremely fine. The fields for rice are marshes, or marshy land, called horraes, and every horrae, or field of rice, is the property of a particular chief, which occasions great differences from their pretensions of right to the best and most fertile soils. The poor negroes plant and cultivate yams on the sides of mountains, and are obliged continually to hunt the wild boars, and other wild animals, in order to preserve their plants from destruction.

The people are much addicted to singing and dancing, in particular, the women are very fond of singing, and compose verses extempore, which, though not the best poetry in the world, shews an aptitude of genius, and ready turn of wit, that is really surprising. Their songs are either panegyrics on the remarkable actions of their ancestors and heroes, or of an amorous turn, or of a satirical nature. Their musical instruments are three in number, viz.

The valiham, which is strung with cords.

The vanle, which is made of bamboos.

The herrafovou, which is played upon with a bow.

The performers on the latter instrument are the most esteemed.

The riches of the inhabitants consist in cattle, which the men look after; and in fields of rice and roots, which the women sow. Gold and silver serve only for ornaments. They make pawns, and carpets of cotton of divers colours; and as they have no looms, but only sticks laid on the ground, which they raise by turns to make the wool, they cannot work very fast.

Here are cities, towns, and villages; noblemen, and slaves. The cities contain at least a thousand houses, or rather huts, and are surrounded with ditches six feet deep, and as many broad, with palisades within on the banks of the ditch. The donac (thus they call the lord's house) is built with boards, raised about six feet above ground, and covered with leaves. The other habitations are so low, that one cannot enter them without stooping. The towns are encompassed only with flakes dove into the ground; and the villages have neither flakes nor ditches. Four negroes take up a hut on their shoulders, and carry it where they please. When a lord visits another, the person visited lends to the other one of his wives, whom the visitor likes best.

With respect to the household furniture, it consists only of rush mats, which are either of a yellow or a red colour, and are neatly made and strung. The floors on which they lie are covered with these mats without bed, bolster, quilt, or any sort of covering, and the pillow is only a log of wood. This description is general, and answers to the furniture of all the houses, those of the Rohandrians excepted, for these people make use of pillow-biers stuffed with cotton seed. Their cloaths, sambers, girdels or saravohits, cotton, effects, and all ornaments are kept in baskets; and oils for the body and hair in earthen pitchers. Their kitchen furniture consists of earthen pots called villangues, lousies, safes, monangees, and sines, wooden dishes and spoons, dried gourds or calabashes to hold water, knives, gridirons, mortars to pound rice, troughs, and winnowing fans, with large vessels for honey wine. The leaves of rates twelve feet long and four broad, are used instead of napkins, and smaller portions serve as plates: these are spread upon mats on the ground, for neither tables nor chairs are used.

With respect to the dress of these people, the negroes go naked, excepting their middles, which they cover with a linen called lambar; and some of the women use saravohits, or drawers, with an azean, or long robe without sleeves, hanging down to the ankles, and a piece of linen before, sewed at both ends like an apron. The white men and women (we do not mean European whites, but such as are so denominated in this island) go without any covering on their head or feet, except the inhabitants of Manghabé, as the men in that province wear a square cap, and the women a hood, pointed at top, and hanging down upon the shoulders. The dresses are of different colours and names, some of red silk called foatimihli, others of cotton called varo; these are of a variety of colours, curiously interwoven with fine cotton in white stripes, and are far from being despicable workmanship, or inelegant in appearance. Others are made from the barks of trees; either from that of the sautafronou, try, mouffa, avo, courava, or threads of banana. The cotton-cloths made by the whites, or zaceramini, in the province of Anestti, are the finest and best, much sought after by the inhabitants of Vohitbang, and others, who buy up great quantities; but the most esteemed are the cottons, with silk borders about a foot deep, the ground white, with black stripes, and black and red silk lace. The chiefs only, and Rohandrians, wear this upon great formalities, and are preferred for the funerals of the chiefs, whose bodies are wrapped up therein. The garments for slaves are made of the bark of trees; which is first beat to a hemp, then boiled twice in strong lye, afterwards washed, and twisted upon spindles in different sizes, and worked up for apparel: the cloth resembles European linen, is strong, and more lasting than cotton. Those made of the bark of try are extremely fine and soft, but not durable; as are those of atfouche,

in the province of Matatan, from the bark of the tree avo; of which also paper is made in the provinces of Ghallenboulou, Manghabé, and round the bay of Antongli; the bark or thin skin of small leaves shooting from the middle of the tree mouffa, which, in other places, produces only large leaves, twelve or fifteen feet in length, supplies them with wearing-apparel. The fruit of this tree is like a pine-apple. The stuffs made from banana, chiefly in the province of Eringdran, are fine, light, and equal in beauty to the silken manufacture, and are wove in the same manner. Their ornaments, called frauch, are different kinds of chains worn round the necks, arms, and legs; ear-rings, bracelets, rings, and other toys, with necklaces of different names; talantes, faraves, and endachs, consisting of three or four, and even twelve rows of pearls, corals, beads of gold, glass of all colours, rock-crystal, agats, cornelian and sardonian stones. These ornaments of gold are only worn by the Zaceramini, who are the chiefs of the island, and the Voazdri and Lohavohits among the negroes.

Polygamy is practised throughout the island, and the people in general are exceeding incontinent, which may be owing to the extremes that aduate either sex; the men having too much freedom, and the women being under too much restraint; yet these opposite causes produce similar effects, for here, since

“Man the lawless libertine may rove,

“Free and unquell'd thro' the wilds of love,

he takes all the licentious liberties which such an unbounded licence permits; and the women thinking that

“Constraint in all things makes the pleasure less,

“But sweet's the love that comes with willingness,

allow themselves such freedom in private, in order to compensate for what they suffer by the severity of the public laws, and tyranny of their husbands, that very few can claim that inestimable jewel, chastity.

The negroes here have no other marriage ceremony than agreeing to cohabit together; but the whites have a peculiar ceremony in being joined, or married to the head wife, but their other wives they take with as little form as the negroes do theirs.

The ceremonials practised at funerals are as follow. The relations wash and cleanse the body of the defunct, and then adorn it with the most costly ornaments which the defunct wore when living. It is then wrapped up in a mat in order to be carried in that manner to the grave. The head of a woman's corpse is usually embellished with a kind of cap. But the heads and beards of men of rank, when defunct, are clean shaved. Previous to the time of burial, the corpse lies in state for some days, during which space a light is continually burnt at its feet; and all the relations, friends, and slaves frequently surround the corpse, and make the most dismal lamentations. Having tired themselves with bewailing, the women fall a dancing, and the men have recourse to warlike exercises. At length they all surround the body again, call the dead by his name, very gravely expostulate with him for dying, and pathetically demand whether he had not every thing that could satisfy him in this life, such as beautiful and faithful wives, dutiful children, loving friends, industrious slaves, a sufficiency of gold, silver, iron, cattle &c. It may not be improper to observe, that this burlesque method of howling over, and interrogating the dead, is not peculiar to the Madagascariens, as many other nations have the same custom, and even in Europe some persons retain these absurd ceremonials at this present time.

On the day of interment the corpse is carried to the burying-place, which is named Amououaque, in a coffin made of hollow trunks of trees, which are curiously closed together; and there it is deposited six feet deep, under a strong hut, in which are laid plates, dishes, apparel, rice, tobacco, &c. that the dead may want no necessary accommodation. The defunct being then properly provided for, the hut is entirely closed up by placing a large stone before the only entrance. Then, on the outside, beasts are sacrificed; and the company having regaled themselves, some fragments of meat are left, which they suppose will be equally distributed between

the deceased and the demons. Fifteen days after, imagining that the provisions are exhausted, the relations and friends send more, lest the dead body, or the demons who guard it, should be famished; and these presents are always accompanied with the kindest messages, and most respectful compliments to the deceased.

The heads of all the beasts which are sacrificed, are fixed upon long poles, and placed round the sepulchral hut in the manner of trophies. Sacrifices of beasts are likewise made by, or in favour of the children descended from the deceased, or those nearly related to him, when the juvenile band invoke the spirit of the departed person in a kind of hymn, which implies,

Spirit, that art flown away,
Listen to our artless lay;
Teach us, spirit, to do well;
Teach us, spirit, to excel;
Stoop, oh spirit! and be kind,
Teaching those you left behind;
Listen to our artless lay,
Spirit that art flown away.

If a person of distinction dies at a distance from home, his body is burned upon the spot, but his head, having been previously cut off, is carried home and interred in a proper sepulchre, with the usual funeral rites. But persons slain in war, who have been hastily buried in or near the field of battle, are, in times of peace, again dug up, and re-buried in the usual form, provided the space from the time of interment is not so considerable as to admit of an almost total putrefaction.

The Madagascariens hold the memory of their ancestors in the utmost esteem and veneration. Their greatest and most solemn oaths being to swear by the souls of their predecessors, or the virtues of their parents.

When any person is sick, the nearest relations apply to the ombiasse, or priest, who goes by night to the amon-zouque, or sepulchre of the father; or, if the father is still living, to that of the grandfather of the afflicted person. Then making a hole in the monument, he places a kind of cap upon the aperture, and begins his incantations with several grimaces, invoking the spirit of the deceased to take pity of the person disordered, and restore his helpless progeny to health and vigour. The aperture being closed, the ombiasse takes away the cap, returns to the house where the sick person lays, and places it upon his head. If the patient recovers, the ombiasse receives great applause, and is loaded with presents; but if he dies, the ombiasse, very gravely, imputes it to the evil demons, or to fate; for the Madagascariens are great predestinarians; but never to any fault in himself, or deficiency in his incantations. The very same method is pursued in cases of insanity, the ombiasse applies to the sepulchres of the deceased, to demand understanding for their offspring, and that their senses may be restored. If the patient recovers his senses, the priest is rewarded; if the former remains mad, no disgrace ensues to the latter.

The common diet of these islanders is cow's milk, rice and roots. They roast sometimes large pieces of beef, with the hide on. They drink water and honey-wine. But they have neither bread, nor grape-wine. The honey-wine is a composition of three parts of water to one of honey, which they boil together, and kim, after it is reduced to three fourths. They afterwards put it to work in large pots of black earth, made in this island. This wine has a very pleasant tartish taste, but is too luscious. The wine made of sugar-canes is still more unwholesome.

Of all the barbarous customs and execrable superstitions of these people, the custom of exposing their children to a certain and cruel, though indeterminate kind of death, of strangling them in the birth, or sacrificing them to demons, are perhaps the most atrocious, and may be the true political reason why this large island is so thin of inhabitants, in proportion to its great extent, and amazing fertility. These execrable cruelties are owing to the ombiasse, who exercise a most uncontrolled power over the minds of the people; the latter being under an obligation of exposing their new-born children in desert places, to famish, or be devoured by wild beasts; to strangle them in their birth, or to sacrifice them to their demons, according to the prediction or command of the ombiasse, who pretends to contemplate the aspect of the planets at

the time of their birth, pronounces arbitrarily whether they are fortunate or inauspicious, and decrees the child to life or death accordingly. These detestable murders are the more frequent, as besides the ombiasse having the fate of new-born infants at their disposal, at all times, those who are born on what the people deem unlucky days, are sure to be put to death; and, unhappily, above half the days in the year come under that denomination. The inauspicious, or unfortunate portions of the year are,

The entire months of } April, or Safard.
March, or Ramahara.

The last week of every month in the year.

Every eighth day, whether it falls in auspicious or in inauspicious months or weeks. Every eighth day being called Assarantor, and every last week in each month, Alacossi.

Every Wednesday and Friday throughout the year are deemed unlucky. And even particular hours are supposed to be influenced by the vitings, or unlucky planets.

Sometimes, however, the force of nature overcomes the power of superstition; and the prejudice of custom yields to the dictates of parental affection.

Custom, which wisdom often over-rules,
And serves, instead of reason, to the foals;
Custom, which all the world to slavery brings,
The dull excuse for doing silly things.

The ombiasse are not insensible to the power of bribery; and what will not a parent, who truly feels; give to save his inoffensive offspring.

Fathers alone a father's heart can know
What secret tides of still enjoyment flow.

This wealth, the grand fountain of vice, and stimulator of crimes, may, properly applied, be rendered the means of charity, and friend of humanity. Nothing in the creation is intrinsically vicious; it is only the improper application of things which render them pernicious.

Hence, says an accurate author, in speaking of these execrable customs: "powerful nature breaks the chains with which she is fettered by pagan education, and exhibits the compassionate and tender impressions of her own potent Creator, in the frequent opposition given to these sanguinary precepts, by preventing the cruel destruction of innocent babes, in the preservation of the life which their parents had been instruments of giving, and in reversing the sentences of the cruel and avaritious ombiasse. Slaves are often employed to suckle and bring up the children born in unfortunate times. Sacrifices, denominated falls, of beasts and cocks have been immolated, whilst they were confined in places pointed out by pagan superstition, to take off the malignity of the predominant star, which would necessarily take effect, were these customary and superstitious practices neglected."

The same language is spoke throughout the island, but differently pronounced in different provinces, long and short, of great affinity with the oriental, chiefly Arabic, and agreeable to the Greek in the manner of speaking, in the order and conjunction of the nouns and verbs active, and extremely copious. The characters in use amongst the ombiasse are the Arabic, in number twenty-four, written from the right to the left, though the pronunciation of some differs from the Arabic. These characters were introduced about three centuries ago by the Arabs sent by the calif of Mecca, who landed at Matatan, intermarried with the women of the country, and taught the Arabic language, with the Koran, to those who embraced the doctrine; and which some of them continue to this day.

To convince the reader of the number of soft and liquid tones with which the Madagascari language abounds, we shall select a few of their common words, with the signification in English.

Valu	Alive
Melangore	To agree
Tumborts	An anchor
Malike	Anger
Lchulu	Any body
Munoungo	Ascend
Voorha	Aligator
Omebayloyhe	Hule
Betu	Brains

Haner	Beef
Munday	Boil
Metonu	Broil
Onebayyovva	Cow
Onebey	Cattle
Morte	Dead
Lumbbook	Dust
Tanna	The earth
Sofee	The ear
Moffu	The eye
Tule	An egg
Varlarvo	A mouse
Oroong	The nose
Arratto	A net
Overnarmo	Potatoes
Lomoty	A plumb
Plato	A pistol
Ponndey	Powder
Knidoc	A pirate
Hulu	People
Color	Years

The four cardinal points of the wind.

Teenonghet	East
Audjeffer	West
Avatruchs	North
Ateemo	South

Numbers.

Efer	One
Roaa	Two
Talu	Three
Efutchs	Four
Decnie	Five
Fammung	Six
Fecto	Seven
Varlo	Eight
Sever	Nine
Folo	Ten

Days of the week.

Alhaida	Sunday
Alletenne	Monday
Talortor	Tuesday
Allerrerbeer	Wednesday
Commehee	Thursday
Immor	Friday
Sarhueche	Saturday

All the inhabitants of Madagascar, the negroes of Malchicore and the inhabitants of the mountains excepted, are tolerably expert at casting up small sums. Like the Arabians and Europeans they reckon from one to ten, and after ten add the number one, as far as twenty.

With respect to their weights and measures, they use none higher than a drachm: for as they weigh no articles whatever, gold and silver excepted, drachm weights are deemed sufficient, all other commodities being sold by way of barter or exchange. The names of these small weights are

Nanqui	Half a grain
Sacare	A grain
Nangue	Six grains
Vari	Half a drachm
Sompi	A drachm

The measures here are

The Vouie	contains	Half a pound of rice &c.
Mouca		Six pounds of ditto
Zatou		A hundred voulus, or fifty pounds ditto

There are measures of capacity: the measure of length is only a reff, or a measure of about two yards in length, which is used in measuring cordage, stuffs, &c. the land not being estimated by admeasurement, but by the quantity of grain which is required to sow it.

Madagascar paper is made with fewer instruments and engines than the European. The bark of the tree Avo is boiled two days in good lye, made of the ashes of the same tree, till it becomes soft and supple, then washed in clear water, beat to a proper consistency, and poured afterwards on mats made of exquisitely fine reeds, twisted and regularly joined together, in order to be drained and become paper. After this it is placed on a leaf of balsam, oiled with manachil, to dry in the sun; each dried leaf is afterwards dipped in a decoction of rice, to prevent it from remaining spongy; then being dried once more, it

becomes smooth, even, and fit for use. Their ink is extracted, by way of decoction, from the wood called aradranto, which is likewise made use of by the principal people for building. The extract being mixed with verdigris, becomes exceeding black. The pens are made of bamboo, and are cut to the same size, fashioned after a similar manner, and rendered almost as transparent as European quills.

The trade of this island is rather of a domestic than foreign nature, as the natives have very confined ideas, and imperfect notions of foreign traffic. Among themselves they barter commodity for commodity, as no such thing as currency is established throughout the whole island. Even if they obtain any gold or silver coins from the Europeans, who sometimes touch here, they immediately melt them down, in order to convert them into ear-rings, bracelets, &c. The domestic trade is of this nature: the people of the cotton provinces take care to cultivate that article, and then carry it to the provinces which abound in cattle, rice, &c. Having trucked or bartered commodities, the wants of each are supplied; for those who have plenty of provisions are by their means supplied with cloathing, and those who can easily procure apparel in their own country are furnished with provisions, in which their own provinces might be deficient. Thus the exchange of the produce of one province for that of another is the whole of their domestic, or inland trade.

With respect to the foreign trade, or rather traffic, which some of the Madagascarians carry on with the European ships, that sometimes touch here, it consists of exchanging

Fresh provisions	} for {	Yellow wares
Sapphires		Hard wares and small wares of all sorts
Rubies		Looking glasses
Emeralds		Beads
Cornelians and other precious stones found in the country, &c.		Fire arms
		Coral of any size or colour, pierced through for stringing, &c.

Hence the riches of these people consist in the wares and commodities which they thus procure; in the bills, hatchets, knives, lances, iron and steel spades, lammers, &c. which they make; in the slaves they take in war, or steal in times of peace; in the cattle which they breed; and in the lands which they cultivate.

We are told that the celebrated French governor, Flacourt esteemed this island of great importance for advancing and establishing commerce towards Ethiopia, the Red Sea, golph of Arabia, and other Indian countries; that great advantage might be made from the convenience of wood for building ships, which might be carried on, and exchanged for other commodities in the preceding countries.

Most of the princes, or sovereigns of the different territories in this island, are related to each other, and so are their great lords and inferior subjects, by continual intermarriages; yet they are perpetually quarrelling with, and waging war against each other; private family disputes often occasion open ruptures, and the resentment of an individual will induce some thousands to commit hostilities. These domestic wars are pursued with more rancour and hatred than a war with a foreign enemy would be; for when relations or friends differ, they entertain a greater implacability against each other than strangers, when they happen to be at enmity. His sentiment is finely illustrated in the following lines, by William Whitehead, Esq; poet laureat, in his ode for the new year, performed before his majesty, Jan. 1, 1778.

When rival nations, great in arms,
Great in power, in glory great,
Fill the world with war's alarms,
And breathe a temporary hate,
The hostile forms but rage awhile,
And the trid' contest ends;
But ah! how hard to reconcile
The foes who once were friends.

Each hasty word, each look unkind,
Each distant hint that seems to mean
A something lurking in the mind,
Which almost longs to lurk unseen.

Each shadow of a foe offends
Th' enbitter'd shades who once were friends.

That power alone, who fram'd the soul,
And had the springs of passion play,
Can all their jarring strings controul,
And form on discord, concord's way.
'Tis he alone whose breath of love,
Did o'er the world of waters move,
Whose touch the mountains bends,
Whose word from darkness call'd forth light,
'Tis he alone can reunite
The foes who once were friends.

In war, their engagements are seldom regular, they chiefly depend on surprize and ambuscade, and sacrifice courage to stratagem. When the prospect of advantage offers, they usually assemble privately, act with the utmost caution and privacy, gain the enemy's frontiers by forced marches in the night, and attack them suddenly and unexpectedly; if success attends their arms, they commit the most cruel ravages, if they meet with an unpromising repulse, they retreat with the utmost precipitation. But good or bad success are equally fatal to the country; if they are fortunate, they destroy all before them as they advance; if unfortunate, they lay the country waste as they retreat. Thus famine frequently reigns in a country, calculated by nature to afford the utmost plenty, and many are starved in the midst of a luxuriant soil, by means of the intestine broils which reign among the people.

Sometimes the prince of a territory gives notice to the lords, who are his subjects, to assemble their forces separately, and to march by different routs to a certain place of rendezvous, in order to meet suddenly upon, and attack the towns of their neighbours, which they surround, and advance to with the most dreadful shouts; and if successful, they massacre all they meet with in them, sparing neither sex nor age. After this sanguinary heat is over, if they meet with any other of the adverse party, or overtake any fugitives, they make slaves of them; but usually put to death those who are allied to the chiefs, fearing if they should survive they will at some future time become formidable.

Their political management of war is this; they depute spies to observe the condition, number and situation of the enemy, if on a march, or encamped, or to reconnoitre their towns, and take notice of the importance of their fortifications, if they should mean to maintain them and stand a siege. If threatened to be attacked by others, they change their place of residence, drive their women and cattle into the most private recesses, or places which are difficult of access, and consequently may be easily defended. Thus their passions prompt them to plunder each other, and their perpetual dangers insensibly give them policy; but during these ravages, all parties think themselves right; the prince imagines it his duty to prevent any neighbours from becoming too powerful for his own people, and fancies it incumbent on himself to crush such aspirers; the people deem it their duty to obey their prince, who has their good at heart; all see through the medium of their passions, and fancy the means just if the motive or proposed end is so. It is self-love and reason at strife, and the improper use of either, occasions all their miscarriages.

- “ Two principles in human nature reign;
- “ Self-love, to urge, and reason, to restrain;
- “ Nor this a good, nor that a bad we call,
- “ Each works its end, to move or govern all:
- “ And to their proper operation still,
- “ Ascribe all good; to their improper, ill.
- “ Self-love, the spring of motion, acts the soul;
- “ Reason's comparing balance rules the whole.
- “ Man, but for that, no action could attend,
- “ And, but for this, were active to no end:
- “ Fix'd like a plant on his peculiar spot,
- “ To draw nutrition, propagate, and rot;
- “ Or, meteor-like, flame lawless thro' the void,
- “ Destroying others, by himself destroy'd.
- “ Modes of self-love, the passions we may call:
- “ 'Tis real good, or seeming, moves them all;
- “ But since not ev'ry good we can divide,
- “ And reason bids us for our own provide;

- “ Passions though selfish if their means be fair,
- “ Lill under reason, and deserve her care;
- “ Those, that imparted, count a nobler aim,
- “ Exalt their kind, and take false virtue's name.

POPE.

Sometimes parties of only 40 or 50 are sent to plunder and destroy the lesser villages and hamlets, and these light detachments are called *tanvoave*. If opportunity serves, the towns are reduced to ashes; but if they are under any apprehension that the flames will exasperate the neighbouring inhabitants, who might immediately pursue them, or cut off their retreat, they satisfy themselves with only plundering the towns without burning them. Their kind of expeditions are named *tanichamantli*, or secret war, and the marauders, who engage in them, are always provided with what they deem charms, which are small bullets written in Arabic characters, these they imagine will procure them success, and bring the greatest misfortunes on their enemies, by taking away their strength, and depriving them of their courage to defend themselves; they likewise imagine that they afflict their foes with innumerable disorders, and occasion the most fatal distempers to attack them. Both parties are equally superstitious in respect to these charms, and as one side must succeed, their reputation is continually kept up; for the unsuccessful party never conceives that his charms are inefficacious, but imagines that some faults in the preparation, or the violation of some ceremonies have rendered them unpropitious.

With respect to warlike weapons, they are different in different parts of the island. Some make use of a dart, which is named *renelats*, with an iron point long and thick, and carry besides 15 lesser darts, that are named *litonaches*. Others use an ample shield, and a large dart called *caubahi*, but the generality use lances as well as darts, and the great men carry fire arms; for to carry a lance only, is the badge of a person of common, or vulgar rank; but to bear a gun upon the shoulder betokens gentility, and shews that the bearer ranks as a nobleman or gentleman.

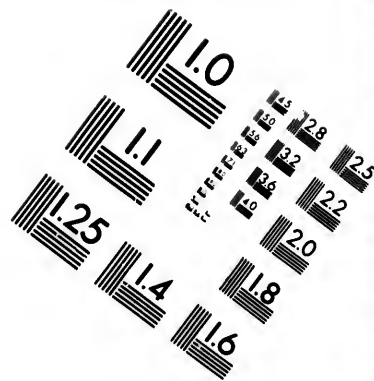
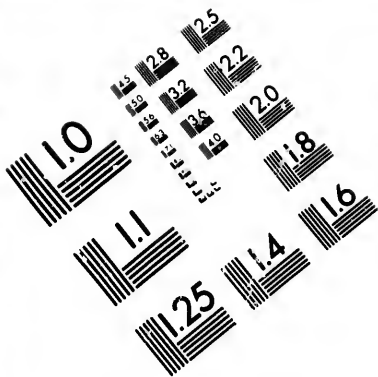
The Madagascarians have little notion of discipline in their wars; they generally charge in separate bodies of 100 each; their charges are irregularly made, as each individual tries to do his best, but at the same time keeps continually shouting, hawling, capering and jumping about, in order at once to intimidate the enemy, and to prevent any aim from being taken at himself. So that an attack thus made, appears to be rather the assault of a promiscuous mob, than the well conducted attack of disciplined troops. When an enemy falls, he is immediately pierced through with darts, by as many as can get near him, and his throat is afterwards cut from ear to ear.

We are told from good authority, that during the time of war, the women keep up continual dancing (alternately) by day and night, never sleep or eat in their town houses, and however addicted to idleness, upon no account whatever suffer the company of another man, whilst their husbands are exposed to danger, persuaded that they (the husbands) would be killed or wounded, by infidelity in their absence, and believe them to be animated by their continual dancing, and their strength and courage encreas'd; wherefore they keep up their dancing during the war, by the most superstitious observance of the customs and ceremonies.

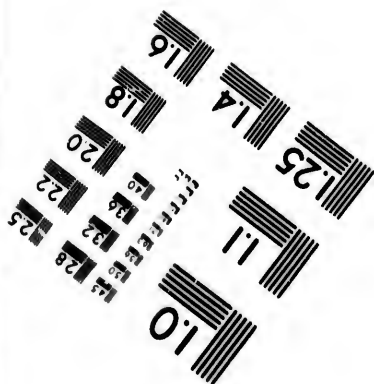
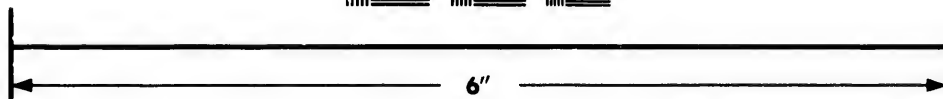
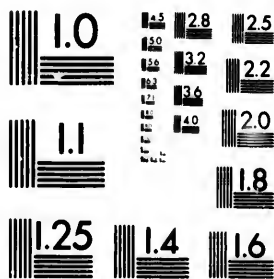
When one prince finds himself too weak to oppose another by force of arms, he has recourse to negotiation, and sends ambassadors, laden with presents, to sue for peace, appoint a time and place for a conference, and settle all the preliminaries of an accommodation. If the presents are received, and the proposals approved, other presents are sent in return, and every thing is settled for the intended meeting, the place appointed being always on the banks of a river. When the day arrives, both princes, or chiefs, repair to the river at the head of their respective armies. Each then kills a bull in the sight of the armies, and then they present to each other respectively a piece of the liver on the end of a spear, which both are obliged to eat a piece of, and then they mutually wish with the most solemn imprecations,

That the liver may burst them.
That God may withdraw his hand from amongst them.





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That they may be destroyed by their enemies.
 That their race may end in themselves.
 If they any longer think of carrying on the war.
 If they carry off the cattle, or destroy the subjects of each other.

If they have any design of sending witchcrafts or poisons into the enemy's country, &c.

The Madagascariens have some notion of astronomy, and divide the year, like us, into twelve months, viz.

Vatrevate,	}	or	March,
Safard,			April,
Atsifi or à Soutri,			May,
Valafira,			June,
Fofia,			July,
Maca,			August,
Habia,			September,
Sacamallich,			October,
Sacave,			November,
Voulambitrou,			December,
Afaranghitis,			January,
Afarabe,			February.

The first day of the year begins with the new moon in March: they have no certain and regular account of time and seasons, but compute the years by the days of the weeks, beginning the year of circumcision on Friday. They have likewise observed the motions of the heavens, the revolutions of the planets, and the signs of the zodiac, which, in the manner of the Europeans, they likewise divide into twelve signs, viz.

In the spring,			
Almiza,	}	or	Libra,
Alicarobo,			Scorpion,
Alacoli,			Sagittarius.
In summer,			
Alizadi,	}	or	Capricorn,
Adalou,			Aquarius,
Alohotti,			Pices.
In autumn,			
Alahemali,	}	or	Aries,
Azorou,			Taurus,
Alizozo,			Gemini.
In winter,			
Afarata,	}	or	Cancer,
Alafade,			Leo,
Atamboulo,			Virgo.

Thus are they correct by casual observations only; and accurate, without the knowledge or use of instruments; which evince, that the heavens are an universal book that is open to all nations; may be read in every climate; and be serviceable, even to the most savage and ignorant. So just is that beautiful ode of Mr. Addison's on the glories of the heavens.

I.

The spacious firmament on high,
 With all the blue aethereal sky,
 And spangled heav'ns, a shining frame!
 Their great original proclaim.
 Th' unwearied sun, from day to day,
 Does his Creator's power display;
 And publishes to every land,
 The work of an Almighty hand.

II.

Soon as the evening shades prevail,
 The moon takes up the wondrous tale;
 And nightly, to the list'ning earth,
 Repeats the story of her birth;
 Whilst all the stars that round her burn,
 And all the planets, in their turn,
 Confirm the tidings as they roll;
 And spread the truth from pole to pole.

III.

What though, in solemn silence, all
 Move round the dark terrestrial ball;
 What though nor real voice nor sound
 Amid their radiant orbs be found!
 In reason's ear they all rejoice,
 And utter forth a glorious voice;
 Forever singing as they thine,
 The Hand that made us is divine.

The perpetual enmity in which the Madagascariens seem to live with each other, arises either from jealousy or theft; but while the former occasions many private animosities, the latter usually terminates in war. Princes, and nobles themselves, make no manner of conscience of stealing their neighbour's cattle privately; and their neighbours return them the compliment whenever an opportunity presents. In this manner it sometimes only prompts to retaliation; but, at other times, it occasions open hostilities to commence.

During some part of Mr. Drury's captivity in the island of Madagascar, he was a slave to a chief of great consequence, who was, however, very fond of stealing his neighbour's cattle privately. As the mistress of Mr. Drury, when he first went with his master upon one of these expeditions, is rather whimsical, we shall quote it for the entertainment of the reader. "My master (says he) attended by several of his slaves, took me with him, one evening, into the woods. I observed great preparations made for killing and dressing a bullock, or some such thing; but there being none to kill, and it being then dark, I perceived that they walked with great circumspection, talked softly, and testified all the symptoms of some secret design: upon this the tears stood in my eyes, imagining that they intended to cut me up, and make a meal of me; but my fright was soon over when I saw two slaves hauling a long a bullock by a rope fastened to his horns, and my master striking his lance into his throat in order to dispatch him. They immediately cut up his carcase, and dressed the entrails after their own manner. The booty was equally divided, and I observed that each man took care to hide his portion in some private place, from whence he might convey it away by night. As soon as our business was over, we parted, some one way, and some another, for fear of being taken notice of. I now plainly perceived, that we were all this time plundering of our neighbours."

After the men return from war, or from a grand hunting-match of wild cattle, when they enter their town or village, the wives and slaves of the chiefs come creeping from their respective huts, and lick their feet in a most respectful manner; and when this ceremony is performed, the wives and slaves of the other great men, and even the wives of slaves themselves, all act in a similar manner to testify their homage and submission to their respective husbands; but when they return from their thieving-matches, or stealing their neighbour's tame cattle, not the least notice is taken of their having been absent.

As the hunting of wild cattle is one of the principal diversions of these people, we shall give some account of the nature of it in the words of Mr. Drury, as his relation is both more authentic, and more curious than any other. "It was now night (says he) and they were going a beef-hunting: when they set out on purpose to kill the best beasts, they always make choice of the darkest nights. They permitted me, on my request, to accompany them, but first ordered me to wash myself, as they themselves did, that we might not smell either of fish or sweat. I would have taken two lances, according to custom, but they obliged me to leave one behind me, lest two together might rattle in my hand. These cattle feed only in the night, and if all these precautions were not taken they could never be surprized, for they are always on their guard, snoring with their noses, and listening after their pursuers. We can hear them roar and blow a great way off; by which we know where they are, and we are forced always to go round, till they are directly to the windward of us, for otherwise they would soon scent us. As soon as we had got the wind and cattle right a head, and were within hearing, we walked with all the circumspection imaginable, cropping the top of the grass with our hands, as close as possible, to mimic, as well as we could, the noise a cow makes when she bites it. The moment they heard us, they were all hush, not one of them bellowed or grazed, but seemed to listen with the utmost attention; which, when we perceived, we all stood still likewise without a whisper, whilst three or four, who understood the nature of it best, continued cropping the grass. When the cattle had listened till, as we imagined, they took us for some of their own species, they returned to their grazing, and we walked, with caution, nearer, still mimicking them as we moved softly along. Decan Murnanzack (one

(one of the chiefs) ordered me to keep behind, lest they should discern my white skin, and be startled; he also gave me his lambs to cover myself with, which was a large piece of black silk, so that if I had been near them they could have seen nothing but my face, the grass being above knee deep.

"At length we got amongst them, so that one of our men, as he told me, with some grass in his hand, and under the cover of a bush, took hold of the dug of a cow, and, finding that she gave no milk, he concluded she was not lean; for which reason he struck his lance instantly into her belly, and drew it out again, making no other motion. The cow, thus wounded, will give a spring perhaps, and make a noise, as if another had run her horns against her; but this is so common amongst them, that the herd is not any ways disturbed by it; so that our people struck three or four after this manner, and left them with an intention to come the next morning and trace them by their blood; for it is very dangerous to keep too near them in the night. As soon as they find themselves sorely wounded, they run from their companions, and will attack the first man they see. They are generally found actually dead, or fallen down in some wood, or shelter of bushes, as if they industriously endeavoured to conceal themselves.

"A day or two after this beef-hunting, we had an accidental diversion of another kind; our dogs had got the scent of some wild hogs that were got into a thicket, and were very busy in running round it, but could find no entrance for a considerable time. At length, however, they found the path which the swine had made, and attempted to enter the wood by it; the passage was defended by a large boar, who fought the dogs with great fury, and wounded one of them in a very desperate manner; now what with the dogs on the one hand, and the swine on the other, there was such a yelping, grunting, and howling, that the woods rang with their noise, and one would have imagined, all the hogs in the island had met there by consent, in order to revenge their quarrel upon us. We laid down our burdens, and some of us went up to them armed with pikes and lances; Decan Muzauzack shot the boar that wounded his dog, whereupon another, in an instant, defended the entrance, and fought so resolutely, that neither the dogs nor we ourselves could come near the cattle that were within, till we had made a passage behind them with our hatchets and lances; and then fired upon some of the most resolute who turned upon us: the rest, perceiving themselves attacked behind, fought their way through the dogs, and ran away with the dogs after; when words cannot describe the noise there was, especially after a number of them were wounded."

The religion of the inhabitants of Madagascar.

THE inhabitants of Madagascar have no particular places of religious worship; nor do they offer up prayers, unless their occasional incantations may be so called. Their first principle of religion, however, is to believe in one SUPREME GOD, who created the heavens and the earth, all animated beings, and an innumerable host of angels, in seven days. Yet, after having this just idea of the deity, they have not any notion that it is necessary to worship him, or pay him divine honours, acknowledging, that it is sufficient to acknowledge his power, for that he is too sublimely great to take notice of them; and too immensely good to be angry with them. They likewise believe in a demon, or devil, who they say is infinitely inferior to the Supreme Deity in power; but, at the same time, he has power sufficient to do them a great deal of mischief, and to torment them cruelly; him, therefore, they worship, to deprecate his wrath, and incline him to spare them. Hence we may draw two inferences from what hath been furnished, viz.

1. That they deem God the author of all good, and the devil the author of all evil.

2. That their religion is founded on fear, not gratitude; and that their notions of piety are formed on reluctant, not a willing adoration.

To the devil they give the name of Taivady, and have a proverbial distich, describing his character, which may be thus translated:

Into the world Taivady sends,
Or of himself, or by his friends,

Misfortunes, quarrels, and disease,
All that can ruin, or can seize.
'Tis he assists to steal our cattle;
Or gives us ill success in battle.

On account of those mischievous qualities, they try to appease him by sacrifices, to win his friendship by incantations, and do all in their power to put him into as good a humour as possible.

They likewise invoke a third power, whom they call Dian, or Decan Manang, that is, lord of riches in general, and sovereign of gold in particular; so that this fabulous deity answers to the Pluto of the Greeks. Out of veneration, therefore, to Decan Manang, when any of them obtain a piece of gold, they lift it above their heads, and kiss it with the most profound respect; and some even go so far as to fancy, that a remission of their sins may be obtained by drinking water in which gold earrings, bracelets, &c. have been dipped.

The angels, or immediate servants of God, they believe are infinite in number, and great in power. Some of these, they imagine, are continually employed in the movement of the heavens, and act as governors subordinate to God in the management of the wandering and fixed stars, comets, rain, wind, and indeed all the phenomena of nature. Others, they fancy, are employed as attendants on, and guardian angels of mankind; and many, they suppose, have the superintendance of all manner of enterprises, whether civil or military.

In the whole, they imagine, there are seven kinds or orders of spirits, including both good and evil, viz.

1. The superior angels, or immediate servants of God, (which are those already mentioned) are the first class, being called Malaringhea.

2. Those of the second order are called Concoulanpon; and these are of an inferior nature with respect to the others; because they are supposed to be corporeal; yet, while they think proper, they remain invisible to mankind; becoming only visible to those whom they intend to favour. Their frequent solitary places, are of both sexes, marry, get children, live long, but are mortal; and, after death, are rewarded and punished according to the merit and measure of their actions. Thus, even the most ignorant and savage people, in many parts of the universe, have a tolerable idea concerning future discrimination for former actions.

Religion prompts us to a future state,

The last appeal from fortune and from fate,

Where God's all-righteous ways shall be declared;

The bad meet punishment, the good reward.

During life, however, they are supposed to be favoured with some other privileges, besides those already mentioned, superior to what are granted to mankind; such as being exempted from the power of poison, dilemppers, accidents, &c.

3. The spirits of the third class are, the apparitions of parents, friends, &c. or of those whom they love, and who love them.

4. The spirits of the fourth class are, the apparitions of their enemies, or of those whom they have had reason to fear; and, consequently, these spirits are deemed of a malignant nature.

5. The spirits of the fifth class, which are called Anagats, answer to what we term phantoms; and are, even by the Madagascarians themselves, deemed rather imaginary, than real; for they seem to think them only the illusions of the fancy.

6. The spirits of the sixth class, called Socara, are demons or evil spirits, whose business it is to enter into, possess, and torment people of all ages and conditions.

7. The spirits of the seventh class are called Bilis; by which word is meant, the devil and all his fiends. These are supposed to be as numerous as the first class, though not so powerful; nevertheless, as their privilege of doing mischief is extensive, their propensity to evil is greatly dreaded by the people in general.

Independent of the above, the generally received religious notions of these people are:

That God having created heaven, earth, and all things animate and inanimate, then formed Adam out of clay, and placed him in Paradise, which they supposed was either in the sun or the moon; but which planet they do

not pretend to say, with any degree of precision; however, this Paradise, they affirm, was refreshed by four rivers, that respectively flowed with wine, oil, milk, and honey; and abounded with a profusion of the most delicious fruits: yet Adam was prohibited from either eating or drinking of these delicacies, his constitution being such as to need no manner of refreshment.

This is their notion of the creation, in which truth and falsehood are blended together; but the sacred beauties of the first are visible through the erroneous blemishes of the latter; and the whole evinces the extravagancy of corrupted nature, when delitute of revelation, the only guide to be depended on.

Their idea of the fall, which appears to the full as extraordinary, is this: That the devil, by cunning and craft, finding Adam in Paradise, asked him, why he drank not and ate not of the wine, milk, oil, honey, and fruits, which here abounded, and were so exceedingly delicious: to which Adam replied, that he durst not, because he had been prohibited from so doing by God himself, and besides he had no manner of necessity for nourishment to support life. The devil, being determined to ruin him, if possible, appeared to be satisfied with this answer, and departed; but soon after returning, he deceived Adam by the most fallacious discourse, pretending that he had obtained permission from God for Adam to eat or drink whatever he pleased. Adam being thus deluded, ate and drank, and entered into the corruption of nature; on which account God banished him from Paradise, and sent him into a far country. Here an imposthume grew in the calf of his leg, which burst in a few months, and produced a female child. Adam being very much perplexed on this account, applied to the angel Gabriel, to know, by his means, what he was to do in the affair? When the angel Gabriel told him, it was the will of God that he should bring her up, and marry her at a certain age; which he did, and called her Rahouna, or Eve.

Rahouna was subsequently delivered of two sons, Cain and Abel, who (says their tradition) afterwards destroyed each other, being stimulated thereto by the instigation of the devil, after this, had many children, who, as they increased in numbers and years, encreased likewise in wickedness. The greatest part of these God thought proper to destroy, on account of their vices; but first commanded Noah to build a ship, and retire to it with his wife, children, relations, domestics, &c. and with a male and female of every other species of animated beings. These having entered the ship, the deluge succeeded, and drowned the rest of the people, the cattle, &c. &c. the waters covering the whole earth, four mountains excepted, viz.

Zabalicaaf	} in the	{	North
Zabalicaoure			South
Zabalirof			West
Zabalibazani			East

When the flood had subsided, Noah, with all belonging to him, quitted the ship, and fixed their residence at Jerusalem: from hence they removed to Mecca; and here, according to tradition, Noah received four kinds of writings, which he was to transmit to posterity, and which contained the law of God, viz.

1. Alifuran, or Al-Koran, was intended for Noah.
2. Socralli, intended for Moses.
3. Zomboura, intended for David.
4. Alindzi, intended for Christ, whom they call Bahilla.

These traditions and religious principles having been introduced by the Mahometan Arabs, who were the progenitors of those people called the Madagascarian Whites, there is no wonder that they should have made such a selection of Christian, Jewish, and Mahometan tenets, and have interlarded them with absurdities of their own; nor can we be surpris'd that they should have attempted to make the Mahometan the primitive religion, since, where chronology is unknown, any error which dates alone can rectify may go down.

In a great measure they are right in their notions concerning Christ, as they allow that he was sent by God; that he was not begotten of man; that he was born of a virgin; that he was God and man; that he was a great prophet; and that he was crucified by the Jews; but then

they add, that God, not thinking proper that he should die, substituted a malefactor in his place, who died instead of him. The latter circumstance might originate from the scriptural account of the malefactor who was crucified at the same time as Christ.

The priests, or ombiaffes, are of two orders, viz.

The ombiaffes omponeants, and

The ombiaffes omptinquill.

The first order is usually composed of white Madagascarians, who practise physic, teach the Arabic language, compose the zidiff, or Arabic words, written on small billets, which are used as charms; act as schoolmasters, conjurors, wizards, priests, &c.

The second order are black ombiaffes; and these, by pretending to geomancy, or the art of divination, upon all occasions, live with great reputation among the people, and accumulate considerable profits to themselves.

There is another class of inferior ombiaffes, which are placed upon the footing of quacks, as not being deemed to regular in their profession as the two former orders. These, however, visit the sick, not to administer medicines, but to predict the event of the disorder; their predictions usually being favourable or unfavourable, as they are well or ill paid.

The Madagascarians have received from the Jews and Mahometans, by means of the Arabs, who come to settle there, the custom of circumcision, the ceremony of which is performed every third year; at which time they build a hall raised upon wooden pillars, and encompassed with a pallisado of stakes. The great lord of the province kills a bull, and having spilt the blood of it, mixed with honey-wine, round the building, he opens the pallisado, and plants at that opening a banana-tree with leaves and fruit, on which he hangs a girle, tainted with the blood of the bull: after which that place is looked upon as sacred; no person approaches it but with the utmost respect, and none enter it. The fathers of the children who are to be circumcised, fast during the first eight days of the moon of March; and the last day they walk abroad two and two, carrying the children on their shoulders, wrapped up in Paans. The young men who are not married follow them, and holding their sabres in their hands, they make threatening motions with them, as though they were going to attack an enemy. After they have walked three times round the donac (the lord's house) they stop before the door, and dividing themselves into two troops, they exercise themselves a long while in feigned attacks, till being tired at last, they are obliged to sit down on mats prepared for them. The next day a priest or Marabout runs like a madman into all the cottages, in order to drive away the evil spirit out of the bodies of these children; he threatens him, and at length makes the people believe, that he has forced him to come into the body of a chicken, which is tied up in a basket, and crushing it to death, he tells them: the children are delivered of that evil spirit. The fathers and mothers present themselves afterwards before the great lord, with as many oxen and as many black chickens as there are children to be circumcised, and the lord appoints the day on which the ceremony is to be performed. That day being come, the lord, sitting at the entry of the hall, receives, on a table covered with paans or carpets, the offerings of the mothers; then he enters into the hall, and sits down in the middle of it, and the fathers holding their children on a very smooth stone, the lord cuts off the prepuce, which done, the father immediately cuts the throat of his chicken, makes the blood of it drop on the wound, and gives the child back to the mother; who dipping cotton into the blood of the ox that has been killed, and into that of the chicken also, ties it about the wound.

Drury gives us the following account of the method of thanksgiving after a successful war. "The inhabitants," says he, "have in all their houses a small portable utensil, which is devoted to religious uses, and is a kind of household altar, which they call the Owley. It is made of a peculiar wood, in small pieces, neatly joined, and making almost the form of a half moon, with the horns downwards, between which are placed two alligators teeth. This is adorned with various kinds of beads, and such a fish fastened to it behind, as a man ties about his waist when he goes to war. However, I observed that they brought two forks from the woods, and fixed them in the ground, on which was laid a beam,

flender at each end, and about six feet long, with two or three pegs in it, and upon this they hang the owley. Behind it was a long pole, to which a bullock was fastened with a cord. They had a pan full of live coals, upon which they threw an aromatic gum, and planted it under the owley. Then they took a small quantity of hair from the tail, chin, and eye-brows of the ox, and put them on the owley. Then my matter used some particular gestures with a large knife in his hand, and made a formal incantation, in which the people joined. In the next place they threw the ox on the ground, with his legs tied fast together, and my matter cut his throat." Thus the ceremony ended, and this is deemed an obligation for having obtained a victory over an enemy. Thus these people, like many ancient nations,

Do recompense with death their creatures toil,
Then call the blest above to share the spoil,
The fairest victim must the powers appease,
So fatal 'tis sometimes too much to please.
He hears the murderous prayer the priest prefers,
But understands not 'tis his doom he hears;
— And views perhaps the knife,
Uplifted, to deprive him of his life;
Then broken up alive, his entrails fees,
Torn out, for priests to inspect the gods decrees.
Dryden's Ovid.

Political and civil Government of Madagascar.

THE accounts given of the political state of this island differ very much from each other, which is not owing to any want of authenticity in the several authors, but to the revolutions which have so frequently happened; so that different writers, treating of the political state of Madagascar, at various periods, must of course vary from each other exceedingly. Hence Vincentius Albus, and Gasper de San Bernardino, have informed us that this island was divided into six distinct kingdoms, whose sovereignties were at continual variance with each other; and Marcus Paulo, the Venetian, tells us, that in his time it was governed by only four sovereigns. By later accounts, however, it is certain that every province hath its particular sovereign, or lord, who is called dean, or deacon; and this sovereign lord appoints a touloubi, or governor, over every village in his territories.

The civil government here is not dependent on edicts or public instruments; nor is there such a thing as written law in the whole island. A kind of natural law, arising from the common occurrences of life, founded on the feelings of human nature, resulting from reason, and handed down by tradition from father to son, is the sole guide of these people.

These traditional, or oral laws, are of three kinds:

1. *Mandindili*, or the law of the prince.
2. *Masimpofo*, or the law of individuals.
3. *Masimame*, or the general law, or custom of the country.

The first of these laws, or the law of the prince, respects his peculiar prerogatives, and shews how far his will should be limited, and how far his power extended.

The second of these laws, or the law of individuals, is of a domestic nature, and respects each individual, his manner of living, his deportment according to his circumstances, his behaviour to persons of his own family, or to his immediate neighbours.

The third kind of these laws is the universal law of the country, or what may be called the common law. It regards all occurrences, offences, and complaints, which are of a public and material nature, or which, in any measure, affect the welfare of the community.

Of these laws we shall give a few examples.

Of the first kind,

To lie with one of the sovereign's wives is death by the law of the prince, or the prerogative law.

Of the second kind,

If a man is caught robbing his neighbour of an ox or a cow, he is obliged to restore it untended.

If a man borrows an ox or a cow of his neighbour, and does not return it in a year's time, six calves are looked upon as an equivalent for the ox; and if he neglects payment at that time, those calves are supposed to be three steers, and three heifers; and their increase, which, by

a fair computation, arises by their growth and production, is the man's right of whom the beast was borrowed. And if it go on for ten years, or any longer term, it is computed what three bulls and three cows might produce in that time, and all that produce is due to the creditor.

Of the third kind,

If a man has criminal conversation with the wife of another man, who is his superior, he forfeits thirty head of cattle, besides beads and shovels in abundance; but if the men are of equal degree, then the fine is only twenty head of cattle.

If any one maliciously assaults another, and breaks a leg or an arm, he is fined fifteen head of cattle, as a forfeiture to the party injured.

If any one breaks the head of another, and the aggrieved party has not returned the blow, he receives three beavers by way of damage.

If any one steals another's hive of honey, and is caught, the fine is three iron shovels; for it is to be observed, that iron shovels, hoes, &c. are a kind of small money with these people; for here is no trade, but by barter, or the exchange of one commodity for another, therefore they are very exact in proportioning the value of different articles.

If one man's cattle break into another's plantation, the owner, for every beast found there, must give an iron shovel.

If two men quarrel, and one happens to curse the other's father or mother, whether they be living or dead, and his antagonist has so much command of himself as to refrain from cursing the other's father or mother, he recovers two beavers, as a compensation.

If any one is found guilty of stealing Guinea corn, cavaunes, potatoes, or the like, out of any of the plantations, he forfeits a cow and calf to the owner, or more, if the damage done is supposed to require a greater forfeit.

REVOLUTIONS.

THE ancient history of this country cannot be known, as the people are without public records, or the chronological knowledge of events. All that is known is from oral tradition; but the transactions thus handed down are too futile and vague, and too much interwoven with fiction, to merit notice. We are told, indeed, that the province of Anossi, which has been better known to the Europeans than any other part of the island, was, previous to the arrival of the French, governed by a sovereign, who was not only honoured as a king, but almost revered as a god. His name was Andian Ramach, and on his demise the crown devolved to Andian Manarive, who was a Christian, having been educated at Goa, and baptized by the Jesuits. He, however, soon turned to the paganism of his ancestors, and was afterwards killed by a musket ball, when the French attacked the town of France.

Captain Rivault, in the year 1642, obtained permission from cardinal Richieu, for nine years, exclusive of all others, to send ships and forces to Madagascar, and the neighbouring islands, in order to establish a colony, plantation, and commerce. And this gentleman erected a society for this purpose, under the name of a French East India Company, and the grant was drawn out, with the addition of ten years more privilege; or, in other words, extended to the year 1661. In the interim, that is, immediately subsequent to the making out of the grant, A. D. 1642, the first ship was sent under the command of captain Coquet, who was going to load ebony at Madagascar, on the account of himself and some private merchants; but had orders to take with him two governors, whose names were Pronis and Fouquebourg, and twelve other Frenchmen; these being commanded to land and remain there, till the arrival of a ship from France, which was to sail in November.

Coquet got to Madagascar in September, having in his way anchored at the island of Bourbon, which he took possession of, in the name of the king of France; touching afterwards at the Isle of St. Mary, he did the same; and arriving at the bay of Antongil, in Madagascar, he acted in a similar manner. Pronis and Fouquebourg were at length landed in the port of St. Lucia, in the province of Manghalae.

The expected ship from France arrived on the first of April, in the ensuing year. It was named the St. Lawrence, and was under the command of captain Giles Refimont,

Refinot. This officer brought seventy men with him, to reinforce Pronis. The inhabitants, jealous that the French would obtain too firm a footing in their country, meditated an opposition; but their intentions were prevented, or at least delayed, by the prudent conduct and timely presents of Pronis. Upon this success, Pronis sent twelve men, to penetrate into the province of Matatan, six of whom were cut off by the natives, and the rest compelled to retreat; and soon after, captain Refinot's son and six sailors were murdered in the province of Vohitbang. This opposition was owing to the secret intrigues of the leading men in Anossi, who, from their maritime situation, did not dare to offend the French themselves; but stirred up the people of other provinces, to oppose and murder them upon all occasions.

In 1644, Pronis thought proper to remove from St. Lucia to the bay of Tholagare, where he began to fortify himself; and having reduced almost the whole province of Anossi by force of arms, he built Fort Dauphin, in 25 deg. 6 min. south lat. the situation being excellent, the harbour commodious and fine sheltered, and the entrance very convenient for shipping of any burthen. Behind the fort he erected several other buildings, with large enclosures, which produced various sorts of fruits, kitchen herbs, &c.

In the year 1650, the fort took fire by some unforeseen accident, and was totally destroyed; soon after, however, it was rebuilt, and strongly garrisoned, the French being always at variance, and frequently at war with the natives.

In the year 1651, the celebrated French governor, Flacourt, at the head of 80 Frenchmen, and a great number of armed negroes, ravaged the country, to a considerable distance from the fort, carrying off great quantities of cattle, and destroying all the houses and huts in his way. This occasioned the natives to conceive an extraordinary aversion to the French; and what added to their dislike was, that whenever any prisoners fell into the hands of the French, they looked upon them all in an equal light, and sold them indiscriminately to the then Dutch governor of the island of Mauritius, not making any distinction between deans or lords, freemen or slaves; or showing any greater respect to their ladies, when captives, than to women of a lower rank. The French at length finding that the idea of conquering Madagascar was chimerical, and that the danger and expence of maintaining a colony, and keeping up a fortress here, were not recompensed by the profits accruing from the settlement, thought proper at once to abandon the island, and all projects relative to it.

The traditional accounts given by the natives, of the attempts made by the French to settle on and subdue Madagascar, being exceedingly curious, we shall extract them from Drury's narrative of his captivity upon this island.

"This part of the country (saith he) to which the French have given the name of Port Dauphin is called in the Madagascar language, Antenosa. There came hither upwards of a century ago, two French ships, on what account I cannot learn, however, they came to an anchor close under land, in a very good harbour. The captain observing that there were plenty of cattle, and all provisions, as a very good soil, determined that one of them should stay here and establish a settlement. Hereupon they cast lots who should continue on the island, and the person on whom the lot fell was captain Melmerico.

This captain Melmerico landed with two hundred white men, well armed, and provided with store of ammunition, and other necessaries for the building of a fort, which they immediately began. No sooner had the natives observed their intention, but they used their utmost art and industry to prevent them: this created a war, in which the French were the victors, who took at several times a great number of prisoners: in this war, the king of Antenosa, and his brother were killed; and amongst many other children that were made captives, the king's son was one. When the French had suppressed the natives, and completed their fort, the ships set sail for France, and carried this young prince, and several others of distinction with them.

In about a year after this expedition, the natives began to be better reconciled to the French; notwithstanding they were secretly disgusted at the indignity offered to

their young prince, and could by no means relish the government, and direction of foreigners: however, the French, by their artful, and cunning deportment and insinuations, gained so much friendship amongst them, that they married, and lived up and down in several towns, at some distance from each other; and not above five or six in a place. They occasionally assisted the natives in their wars against a king, that resides to the north-ward, whom they defeated, took a great number of slaves, and many cattle. In this manner they lived for some years with great tranquillity, neglecting their fort, and extending themselves all over the whole country of Antenosa: but at last, as their families grew numerous, the natives grew jealous; and recollecting how inhumanly they had treated their prince, and perceiving them thus scattered, and dispersed; they thought this a favourable opportunity to free themselves from a foreign yoke. Hereupon they formed a conspiracy to cut off all the white men in one day; and the Wednesday following it was put in execution, not leaving a white man alive in Antenosa.

Soon after a French ship came there as usual: the maorintiers, or slaves, who retained a respect for the French, got a canoe, and went off to them; and informed them that their country-men were all massacred. The captain was startled, and deeply concerned at this melancholy news, but could not revenge their cause, being glad to steer another course, without making the least attempt to go on shore.

Having now no body to interrupt them, they put their government into its original form, and made choice of one for their king, who was the nearest related to the former; there being no other son but him whom the French took captive. Under this new king's direction they lived peaceably and quietly for several years, no French ship ever presuming to come near them; but now and then an English ship paid them a visit; and they traded in a very fair and honest manner with the officers on board.

Some years afterwards a French ship, homeward bound from India, happened to be in great distress for want of water and provisions, and could not compass the cape. Port Dauphin lay very commodious for the captain, but he knew that the natives were their implacable enemies, neither was he ignorant of the real occasion; and therefore resolved to make use of the following stratagem. Under a pretence of being sent ambassador from the French king, he went on shore in great pomp, and with proper attendants. The ship lay at anchor as near the shore as possible, in order to be within reach of their guns, in case any acts of hostility should be shown them. The natives who came down to them, asked if they were English, or French: they replied, the latter; but they were sent by express orders from the French king with some valuable presents, and were inclined to make a treaty of peace. The king they had last chosen, whom I mentioned before, died about a month before their arrival, and no new one was then elected in his stead; but the old queen (mother of the young prince, whom they had clandestinely conveyed away some years before;) being then alive, gave directions that the ambassador should be conducted to her house. His men carried a great many things of no great value amongst them; but such, however, as they knew would be highly agreeable in this country. These were formally presented in the name of the French king, and the queen testified her satisfaction in the reception of them, by entertaining the captain in the most elegant manner she could devise. This day passed in compliments, mutual presents, and such other ceremonies, as were consistent with their ideas of public grandeur; the next day she sent for the captain, and informed him, that she expected his men, as well as himself, should take the oaths according to the custom of her country.

The captain having readily agreed to her proposition, the ceremony was performed after the following manner: the holy oxley, of which we have already given some account, was brought out, and hung upon a piece of wood laid cross-wise on two forks, all which were cut down on this solemn occasion; as was also a long pole, to which a bullock was fastened: this was provided by the queen, and when killed, they took part of the tail, and some of the hair of the nose and eye brows, and put them

them on some live coals that were under the owley; they then took some of the blood, which they sprinkled upon it, and upon the beam whereon it hung; the liver also was roasted, and a piece placed on it; two other pieces were put on two lances, which were stuck in the ground betwixt the queen and the ambassador; the queen swore hrril to this, or the like effect.

I swear by the great God above, by the four gods of the four quarters of the world, by the spirits of my fore-fathers, and before this holy owley; that neither I, nor any of my off-spring, nor any of my people, who assist at this solemnity, or their issue, shall, or will wittingly, or willingly, kill any Frenchman, unless he proves the first aggressor; and if we, or any of us, mean any other than the plain, and honest truth by this protestation, may this liver, which I now eat be converted into poison, and destroy me on the spot.

Having repeated this form of words, she took the piece of liver off the lance, and eat it; and when she had done, the sham ambassador did the same.

The captain, or quondam ambassador, stayed on shore about three, or four days after this solemn contract, and sent on board what provision his people wanted. A firm friendship being now established between them, they strove who should outvie the other in the acts of courtesy and complaisance. The captain invited the queen to go on board his vessel, and the very readily went with several of the chief of her people; who were treated by the captain with great magnificence, and to her intire satisfaction. She returned on shore in the ship's boat, and stood looking about her for some time after she was landed. The Frenchmen, not regarding the presence of the black queen, stripped, and swam about to wash, and cool themselves; the queen, observing the whiteness of their skins, indulged her curiosity in looking on them; at last, perceiving one man, whose skin was much darker than the rest of his companions, as he came towards the shore, and was going to put on his cloaths, she espied a particular mole under his left breast; she went to him immediately, and looking more wisely on it, would not permit him to put on his shirt; but claimed him as her son, who had been carried away when a child many years before; and had not patience to contain herself, but ran to him (crying for joy that she had found her son) threw her arms about his neck, and almost kissed him with kisses. This surprized all the people, as well blacks as whites, till having recovered herself a little, she turned to them, and told them, this was her son; and shewed them the private mark. They who had known the young prince, drew near, viewed the mole, and acquiesced with her, that it must be he, and no other. The Frenchman could not tell what to make of this odd discovery, nor what might be the fatal consequences that might possibly attend it.

The captain, therefore, taking the man aside, advised him to give as artful answers as he could to what questions they should ask him, for their safety's sake. Now there were several blacks who spoke French, and by their means the Frenchmen as soon understood the queen as they did. She desired they would ask him, if he knew the country he was born in? He answered, he could remember nothing of it, for he was carried from his native place when a child. She asked him if he knew her? He said, he could not pretend to say absolutely that he did; but he thought she bore a great resemblance to somebody he was much used to when young.

This confirmed them more and more in their opinion; as to his being white skinned, they thought that might easily be from his wearing cloaths, during the time he was absent from home; his hair was as black as theirs, so that it was concluded it must be their prince. The old queen was transported with joy at finding her son, and the natives were for chusing him their king directly, he being the next heir. They asked what was his name? He told them, he never remembered that he was called by any other name than that of Samuel; but they gave him what they thought was his original name, compounded with Tuley, which denoted his return, or arrival; so they called him Dean Tuley-Naro, (dean, it may be observed, is an universal title of honour, and signifies Lord,) and he was also further saluted immediately with the title of Panazker, that is, King of Antenosat.

The captain and other Frenchmen were surpris'd to

find the man play his part so dexterously; not perceiving at first that he was in earnest, and was as fond of being their king, as they were of electing him; though it was in so heathenish a place. He had here twelve thousand fighting men immediately under his command; and a fine, spacious, and plentiful country, to live in at his pleasure. The ship's crew failed away, and left him behind them; but as often as the French had occasion for what this island afforded, they made it a constant practice to put into Port Dauphine, and traffic with him.

About three years before we were castaway, says Drury, a French ship happening to be there, some of the men got drunk on shore; and in a quarrel with some of the natives, told them that king Samuel was not their lawful prince; but that he was still resident in France. This might have proved of very fatal consequence to him, but he took such care to prevent it as no one could justly blame him for; he sent for the man who made this public declaration, and ordered him to be shot to death; he commanded likewise his companions to depart forthwith, and assured them that if ever they, or any of their countrymen presumed to come within his territories again, they should feel the weight of his resentment.

Besides Port Dauphine, the Europeans often frequented the bay of Antongil, which is situated in the 16th deg. of south lat. and extends above 40 miles to the northward, being near thirty miles broad at its entrance. It contains a small island, which is fertile in provisions, has plenty of fresh water, and a good harbour for shipping. The Dutch had formerly a factory here, which is now abandoned, as thofe left to take care of it were almost sure to fall victims to the bloody dispositions of the natives, or the inclemency of the climate.

St. Augustine's Bay is situated just under the tropic of Capricorn, in 23 deg. 30 min. south lat. being on the western coast of Madagascar; and was formerly much resorted to by Europeans.

Mr. Salmon says, "it was once expected that the pirates would have made a settlement in this island, and usurped the dominion of it, having six or seven sail of ships, with which they used to infect the Indian seas, and carry their prizes into a place of security, on the north-east part of Madagascar, where they possessed themselves of a harbour of difficult access, and defended from storms by the little island of St. Mary, which lies before it in 17 deg. south lat.

"The court of England, about the year 1700, sent a squadron of four men of war, commanded by commodore Warren, to drive the pirates from thence; but he, finding it impossible to come at them, published a proclamation, in pursuance of his instructions, offering a pardon to all that would come in (except Avery, their leader) but not a man came over to him. The commodore afterwards proceeded to Fort St. George, in the East Indies. This gentleman used his utmost endeavours to meet with the pirates in the sea of India, but to no purpose; and having left one or two of his ships on the shoals near Malacca, returned with the rest to England. However, his expedition had this good effect, that the pirates durst not stir from Madagascar; and finding they were so narrowly watched, they agreed to divide what they had got, and disperse themselves. Two of them were afterwards taken by the Dutch at Malacca, and being sent to Fort St. George, were brought over to England in the Howland, being the same ship the author, Mr. Salmon, came home in, A. D. 1701. What became of Avery himself," continues Mr. Salmon, "I could never learn; but it is probable he is dead, or remains concealed in the island of Madagascar."

Later accounts, however, assert, that Avery dissipated his immense wealth, returned to England incog. lived many years privately and poorly, and at length died in great indigence and misery, at Biddford in Devonshire, concluding thus a life of wickedness in a death of calamity; for as

Heaven for ever waits on virtuous deeds,
And though a late a sure reward succeeds;

so

Justice unnumber'd insults will endure,
Her punishments are always slow, but sure;
She strikes the strongest blow when fancy's dead,
Her hands are adamant, her feet are lead.

Debauchee.
Suo

About the year 1740 another English pirate, named Plantain, settled here, and attempted to profit by the divisions among the petty princes of the island, sometimes taking the part of one chief, and sometimes of another; by which conduct he made himself considerable among the natives, till each individual of his crew affecting the state of nobility, and growing too proud to be commanded, the captain found himself entirely deserted; when, venturing to sea in an open boat, with only one associate, he landed on the coast of Malabar, in India, and entered into the service of the celebrated piratical prince, Angria, whose fleet was destroyed during the late war, by admiral Watson: a particular account of which we have given in chap. x. sect. 10, page 158, of this work.

Some islands being situated in the gulphs belonging to, or near the coasts of Madagascar, may, with propriety, be included under this head; being, from their locality, usually considered as appendages to it, at least when considered geographically.

The first of these is the island of St. Mary; or, as the natives and the Madagascariens call it, Nossi Ibrahim, or the Isle of Abraham, which lies in 17 deg. south lat. about two leagues from the shore of Madagascar, and opposite to the mouth of the river Mananghare. It is about 50 miles in length, from north to south, and almost ten from east to west. It is surrounded by rocks, over which canoes may pass when the sea is high; but at low tide they are scarcely covered with a foot of water, which renders the coast in general dangerous, and only accessible for shipping at particular places. Various beautiful shells, and great quantities of white coral, abound about this island. The whole is intersected and watered by many rivers, rivulets, and running springs, which give fertility to the soil, and beauty to the scene; enriched on every side by plantations of rice, yams, millet, fruit, vegetables, &c. Sugar-canes grow spontaneously, and the tobacco-plant comes to very great perfection. The air is extremely moist; for there is hardly a day in the year but it rains some time within the twenty-four hours, and it often rains a week together, without intermission. The cattle are fat and good: ambergris is found about the eastern shore, and the island abounds with various gums, particularly that excellent one called taca-nahaca. Since the French were settled on the island of St. Mary, it became much more populous than before; nor dare the neighbouring Madagascariens now set a foot on the island, though they formerly used to carry fire and sword amongst the poor natives, and were a great scourge to them. At present there are ten or twelve villages, and near a thousand inhabitants, who employ themselves chiefly in cultivating rice, yams, peas, beans, &c. They are likewise very fond of a fish called hourils, which they catch either by nets or hooks, and eat or sell them, as their necessities require. Their religion is paganisin, intermixed with some particles of Judaisin; and they keep on good terms with Christians, though none of them have been known to become proselytes.

To the south of the island of St. Mary is a small island, separated by a narrow channel, not above three fathom over, so fertile, rich, and abundant, that the inhabitants of St. Mary send their cattle hither to fatten, and lay out large plantations of rice, corn, roots, and fruits, notwithstanding which they have not thought proper to plant any colony in it. This is probably the same island which Le Court places in the bottom of the bay of Antongil, which he highly praises for its beauty and fertility, as well as for the safety of its harbour, which was once much frequented by the Dutch, in their early voyages to the East Indies.

The island of Diego Rodriguez is situated in 19 deg. 15 min. south lat. about 22 leagues to the eastward of Madagascar; and is uninhabited.

In the 16th deg. south lat. are situated the islands called by the Portuguese Ihas, Primitias, and other islands called Angoras, which are four in number; but these islands contain nothing worth particularizing, or that is worthy of attention.

Here we may likewise mention several small islands called Utiques, placed by Le Croix opposite to Cape St. Sebastian, on the coast of Salsola, and under the lat. of 24 deg. nine min. from the continent; yet these we have reason to believe to be the little cluster of islands which

stand off St. Sebastian, on the north west end of Madagascar, east of the Comoro Islands; they produce rice, millet, and great abundance of cattle; there is also ambergris found on the sea-coast, which the people collect and export to different parts of the continent; but the most valuable commodities of these islands is a pearl fishery, which might turn to good account, if the natives understood their virtue, and did not spoil their colour and transparency, by boiling the oysters in which they are found.

The inhabitants are negroes, and resemble those of Madagascar, both in persons and dress; if the bit of rag, or lambs, tied round their middle, merits that denomination. Their religion is paganisin, with some faint gleams of Judaisin, and they are exceedingly superstitious, being extremely fond of attending to predictions, though their lives are usually rendered unhappy thereby, as, indeed, how can it be otherwise; for if we believe that some certain good is destined to attend us, we groan under the present burden, and are anxiously miserable for its arrival; while, on the contrary, if we fancy that some evil will assuredly befall us, we feel it poignantly in expectation, and are truly unhappy, in the excruciating idea of what may chance to happen. Then how impious must they be who attempt to pry into futurity, and to search for that which heaven hath so wisely concealed. And how kind is Providence, to hide from us so cautiously what, if known, could only render us the slaves of either hope or fear.

Heaven from all creatures hides the book of fate,
All but the page prescrib'd their present state;
From brutes what men, from men what spirits know,
Or who could suffer being here below;
'Tis Lambs thy riot dooms to bleed to day,
Had he thy reason would he skip and play?
Pleas'd to the last, he crops the flow'ry food,
And licks the hand just rais'd to shed his blood.
Oh, blindness to the future, kindly given,
That each may fill the circle mark'd by heav'n;
Who sees with equal eyes, as God of all,
A Hero perish, or a sparrow fall;
Atoms or systems into ruin hurl'd;
And now a bubble burst, and now a world.
Hope humbly then, with trembling pinions soar,
Wait the great teacher Death, and God adore;
What future bliss he gives not thee to know,
But gives that hope to be thy blessing now,
Hope springs eternal in the human breast;
Man never is, but always to be blest.
The soul uneasy, and confin'd from home,
Rests and expatiates in a life to come. POPE.

To the east of Madagascar, from the fifth, to the 40th degree of latitude, are a number of small islands; but as they are all uninhabited, so a description of them cannot be expected.

The island of Diego Garcia lies under the latitude of eight, and longitude 90 east. Near two degrees south of this land three small islands, called Brandons; and directly south of them, about three degrees, stands the island of Rodrigue, or Roderigo, between the continent and Madagascar, not very far distant from the Comoro Islands. Under the 29th deg. of south latitude stands the island of Romaricres, about three deg. east and south-east of Mauritius; a little beyond which is the island of John of Lisbon, in the same longitude with the Isle of Bourbon, and in latitude 26 deg. south.

In latitude 32, and longitude 76, lies an island discovered by the Dutch, who never gave any name to it. To the south of this, between latitude 37 and 38, are two other islands, one of which is called Amsterdani, and the other St. Paul; but neither of them contain any thing that merits the attention of a traveller.

Besides the above, to the north of the Cape of Good Hope, are three small islands, called by the Dutch, Roben Eiland, Dallen Eiland, and Frans Eiland. The first of these is also called Rabbit Island, from the prodigious numbers of those animals that burrow about the shore. It is very small, being not more than two leagues in circumference. The second is called also Deer Island, from its being inhabited by considerable numbers of those animals. It is imagined that these animals were brought hither by Spitzbergen, in the year 1601. The English and

and Dutch afterwards brought hither some sheep, which have also greatly increased, though not any way in proportion to the deer, which are so numerous as to cover the principal part of the island. The sheep here grow to an amazing bulk; and their tails are so large, as to weigh from 30 to 40 pounds.

It is astonishing how these animals procure a subsistence; or what could induce the people to bring them here, as the island, which is sandy, produces nothing but a few flowers and briars: it must, therefore, have had a very unpromising appearance for the breeding or fattening of cattle, though the event has answered the expectations of those who were induced to try the experiment. What still increases our astonishment is, that it wants fresh water; which circumstance alone, it might have been imagined, would have destroyed the

whole project. Hence we may admire the works of Providence; and say with David, in his pastoral hymn,

The Lord my pasture shall prepare,
And feed me with a shepherd's care:
His presence shall my want supply,
And guard me with a watchful eye;
My noon-day walks he shall attend,
And all my mid-night hours defend.

Tho' in a bare and rugged way,
Thro' devious lonely wilds I stray,
Thy bounty shall my pains beguile:
The barren wilderness shall smile,
With sudden greens and herbage crown'd,
And streams shall murmur all around.

C H A P. XXIX.

ISLANDS near the Coast of ZANGUEBAR.

THERE are many islands near this coast, but the generality of them are very small and uninhabited. We shall, therefore, only take notice of the most considerable, which we shall describe in proper order, according to their respective situations, beginning with

The Island of MOZAMBIQUE.

THIS island is situated in a gulph, in the 15th degree of south latitude, and about two miles from the coast. Before the island, and next to the shore, are two smaller ones, which seem as if they had been formerly joined with the main land. One of these is called St. George's, and the other St. James's; but they are both small, and without any inhabitants.

The island of Mozambique is very small, being not above a mile and a half long, and three quarters of a mile broad. The land is smooth and even, and the greatest part of it covered with white sand. The air is very sultry and unwholesome; and they have no other fresh water than what arises from a small spring situated about the center of the island. Though the soil here is very dry and sandy, yet the inhabitants have gardens, in which, from the assistance of water brought from the above spring, they cultivate oranges, lemons, ananas, and fig-trees.

Notwithstanding the general barrenness of the island, here are great numbers of black, and small cattle, particularly sheep, whose rumps are of an enormous size. They have likewise some hogs, and a kind of fowl, whose feathers and flesh are black: when these are boiled, the water is of the colour of ink, but the flesh of the bird is very delicate and wholesome.

The natives of this island are short of stature, very black, and have curled hair like the wool of a sheep. They are naturally cruel, deceitful, and enemies to strangers; but as they are very fearful, and great cowards, the Portuguese, who are masters of the island, keep them under tolerable subjection. The men wear only a small piece of cloth wound round the waist; but the women have a kind of petticoat of coarse cotton cloth, which reaches from the middle to the ankles. They wear round their necks, strings of coral, beads of various colours; in their ears they have brass rings; and on their arms, bracelets made of brass or tin. Some of them are Christians, others Mahometans; and the rest idolaters.

The island of Mozambique belongs entirely to the Portuguese, who built a town in it, which is called also by the same name. This town is of infinite advantage to them, as their ships not only stop and refresh here in

their way to the East Indies, but it also secures their trade with the neighbouring nations, particularly those of Sofala and Monomotapa, from whence they take great quantities of gold. This town also keeps in awe the kings and nations of the adjacent coast, most of whom are either subjects or allies to the Portuguese. The houses in this town are tolerably well built; and they have a convent and an hospital for the sick, both of which are large and handsome buildings. Here is likewise a fort, which is much larger than any the Portuguese have on the whole coast of Zanguebar. It is a square building; and at each corner there is a bastion planted with several pieces of ordnance, which secures both the town and the harbour. It is surrounded with a triple rampart, and a very broad and deep ditch.

The continent, opposite this island, is also called Mozambique; under which name the reader will find it described in our account of the coast of Zanguebar.

The Island of MOMBAZA.

THIS island is situated in four deg. five min. south latitude: it lies in a gulph, and is about 30 miles in circumference. It has a large town situated on a rock, and defended by a strong castle. The houses are built after the Italian manner; and the castle is the usual residence of a Mahometan prince. The Portuguese were once masters of this island, but they were routed from it by the Arabs about the middle of the last century.

This island is watered by a river of the same name, which springs from the mountains of Monocrogi, runs from east to west, and then discharges itself into the sea.

The port of Mombaza is very safe and commodious; and is greatly resorted to by the merchants of the coast of Zanguebar, and other places, for the convenience of trade.

The QUERIMBA ISLANDS.

THESE islands are seated along the coast, from Cape del Gada, in 10 deg. to the 12th deg. of south latitude; and extend two degrees, or 120 miles, from north to south. The most remarkable, and largest of them, which gives name to the rest, is Querimba, where the Portuguese have a small fort. This island, which is the most populous of them all, contains about 25 houses, not contiguous together, but feathered up and down, like so many farm-houses. In the middle of the island is a church, where mass is said by a Dominican priest sent hither by the archbishop of Goa.

The other islands that go under the denomination of Querimba are, Ibo, or Oibo, Matomo, Macooloo, and Malinda;

Mahinda; but they are all too insignificant to merit any particular notice, except the first, which is under the direction of a Portuguese governor, who has a large house several stories high, with an extensive garden behind it; and the whole is enclosed with a lofty and strong wall. This island and Querimba have good harbours for shipping, which is not the case with any of the rest, the channels between them being, at low water, not more than three feet deep.

The Querimba islands are all well watered with springs, and are therefore exceeding fertile, producing plenty of dates, oranges, citrons, grapes, pot-herbs, &c. They abound also in good pastures, where are fed great herds of large and small cattle. Most of them have likewise great plenty of game; and the sea about them produces a variety of excellent fish. The inhabitants receive wheat, rice, and dried sweet-meats, from Ormus.

These islands were formerly inhabited by Arabs, as appears from the ruins of several houses, which were built with stone, bricks, and mortar. The Portuguese, when they first came here, not only destroyed the houses, under pretence of their being inhabited by Mahometans, but they even carried their cruelty so far as to murder all the people, without sparing either age or sex. It was owing to this cruelty, that these islands continued many years uninhabited; till, at length, some Portuguese from Mombaza, Mozambique, and other parts, came and settled on them. At first, each family took possession of an island, where they built a house, provided themselves with fire-arms, and bought slaves not only to till the ground, but also to defend their persons. They are now inhabited by Portuguese and Blacks; and they are under the protection of the governor of Mozambique, who sends them annually a judge, to decide all differences that may happen amongst them.

To the south of Querimba is a cluster of small islands uninhabited. These islands were called by the Portuguese, The Islands of the Whipped or Lashed, because the first time they went to examine them, having a pilot, whom they had taken at Mozambique, who found that the perfidious wretch endeavoured to entangle them among those islands in order to shipwreck their fleet; in

consequence of which, they punished his treachery, by severely whipping him with cords; and from thence the islands received their name.

The Island of MONFIA

LIES in nine deg. 30 min. south latitude. It is very fertile in rice and millet, and has a great variety of fruit-trees, as also prodigious numbers of sugar-canes. It contains only a few villages, though it is at least an hundred miles in circumference.

The Island of ZANJABAR, or ZANZIBAR.

THIS island is situated in seven deg. 55 min. south latitude; and is about eight leagues distant from the continent. It is a very fertile island; and, in particular, produces plenty of rice, millet, and sugar-canes. It has many forests, in which grow very tall lemon-trees, whose blossoms perfume the air for a considerable distance. It abounds with springs of excellent water; and must heretofore have been very rich, since a Portuguese, named Ravaeo, during two months that he continued on the spot, took from these islanders, twenty vessels laden with several sorts of merchandize. When the Portuguese first began to appear in these parts, the king of this island promised to pay yearly, to his Portuguese majesty, a certain quantity of gold, besides thirty sheep, which a Portuguese captain was annually sent to receive. The chief part of the people that now inhabit this island are Mahometans.

There are only two other small islands to mention on the coast of Zanzubar. The first of these is called Lamo, and is situated between the first and second deg. of south latitude. Here is a small town, which is the residence of the king; and near it is a good harbour for shipping. The king of this island was murdered by the Portuguese in the year 1589.

The other island, which is called Pate, is situated to the north of Lamo, in the 2d degree of south latitude. It has a small town about the center of it; but it does not contain any building that merits particular notice. The inhabitants are all Blacks; and the chief part of them profess the Mahometan religion.

C H A P. XXX.

The COMORO ISLANDS.

THESE islands, which are situated to the north of Madagascar, are five in number, the largest of which gives name to the whole; though the other four have names peculiar to themselves, namely, Mohilla, Angazaja, Johanna, and Mayotta.

Though Comoro is the most considerable of these islands, in point of size, yet, in all other respects, it is the most insignificant; for it has not any safe road for ships; and the natives are so barbarous and uncivilized, that no Europeans have ventured to stop here for a considerable time past. The natives of this island are jealous of strangers in general, and have a peculiar aversion to Europeans; the reason of which originated from the cruelties exercised on them by the Portuguese when they first visited these seas; for they not only robbed them of their property, and committed the most dreadful outrages, but also made them captives, and frequently divided them of every earthly enjoyment, by forcing them on board their ships, and then selling them for slaves. It is therefore little to be wondered at, that the descendants of these unhappy people should look with detestation on those who had proved themselves strangers to every humane sensation.

The island of Mohilla is no less insignificant than that of Comoro; and very seldom visited, not only from the dislike the inhabitants have to strangers, but also from

there not being any place convenient for the reception of ships.

All these islands, however, are exceeding fertile, and abound with cattle, sheep, hogs, and fowls of various sorts; they also produce sweet and sour oranges, great and small citrons, cocoa-nuts, bananas, honey, betel, sugar-canes, rice and ginger.

The island of Angazaja is inhabited by Moors, who trade with various parts of the continent, and most of the islands to the eastward, in cattle, fruits, and the other commodities of the island, exchanging them for callicoes and other cotton cloths. The bread used in this island is made of the kernel of the cocoa-nut, boiled or broiled, and spread over with honey: their drink is palm-wine, a juice extracted from the sugar-cane, and suffered to ferment, or the milk of the cocoa-nut. They never let their women be seen by strangers, without permission from one of the chiefs, or an order to see them, which the stranger brings with him. Many of them write and read Arabic with great facility; and some of them understand the Portuguese, which they learn by means of the intercourse with Mozambique, whither they trade in vessels of 40 tons burthen. The houses are built of stone and lime, made of calcined oyster-shells, with which the walls and roof are plastered in a very elegant manner, and the roofs and windows covered with palm-leaves, which

which receive equally as a defence against rain and the scorching heat of the sun. This island is under the government of ten lords, the constitution being a pure aristocracy.

The island of Mohilla is under the direction of a sultan, whose children participate in his authority, whether male or female, and govern in quality of viceroys in different parts of the island. All, however, bear the title of sultans, though they are, in some respects, subordinate to the authority of the father: each has his guards, his crown, scepter, and all the ensigns and pageantry of majesty, together with a brilliant court, and numerous household. The sultan never goes abroad without being attended by twenty of the principal persons in the island; upon which occasion, his dress is a long robe of striped calico, hanging from his shoulders to his heels, with a turban on his head. The people in general wear loose calico gowns, and are continually wearing areka, or betel, in the manner of the East Indians, to whom, in their customs, they have a near affinity.

The island of Johanna is the most frequented, and best known to Europeans, of all the Comoro islands; for here they touch for refreshments in their passage to Bombay, and the Malabar coasts of India.

This island lies in 12 deg. 20 min. fourth latitude. It is 30 miles long, 15 broad, and about 90 in circumference. Though some parts of it are exceeding mountainous, yet it is, in general, a very beautiful and fertile spot. The soil is naturally very good; and, from its being well watered by rivers, produces abundance of the chief necessaries of life.

In order to display the beauties of this island, as well as to take the advantage of introducing a proper description of its natural productions, we shall relate the account of an excursion taken by Mr. Grose and another gentleman, the second day after they landed on this island; which account is as follows: "As we set out pretty early in the morning, says he, we made a shift to penetrate about five miles into the country before the sun began to be any-ways troublesome; and this was no small stretch, considering the mountainous way we had to go. We had fowling-pieces with us, and the view of excellent sport in shooting, could we have reached the places where we might perceive the game lay; but we could not conquer the ascent of the hills, though we endeavoured to scramble up them on our hands and knees. We were obliged therefore to rest satisfied with what small birds presented themselves in the valleys and hills that were passable. We made our breakfast on pine-apples, and the milk of cocoa-nuts, which served to quench our thirst. About noon, coming to a beautiful piece of water, we seated ourselves in the shade by the banks of it, to make a second meal, as well as to enjoy the tinkling of several little springs and natural cascades that fell from the rocks, and, according to their distance, seemed to found a gradation of notes, so as to form a kind of agreeable soothing water-music.

"The orange and lime-trees, which stand in great numbers about that spot of ground, bending under the weight of their fruit, diffused a most fragrant odour. There were also pine-apples which grew wild, of eleven and thirteen inches in circumference, of a much richer flavour than those afterwards met with in India. Our guides too made us distinguish a number of goyava, and especially plumb-trees, the size of whose fruit is about that of a damascene, and leaves a pleasing relish on the palate for some minutes after it is eaten. All these growing prominently, and without the least arrangement or order, combined with the falls of water, and the stupendous height of the surrounding hills, covered with trees and verdure, and, in their various breaks and projections, exhibiting the boldest strokes of nature, altogether composed what might, without exaggeration, be called a terrestrial paradise, compared to which the finest gardens in Europe, with their statues, artificial cascades, compartments, and all the refinements of human invention, would appear poor indeed! Here it was impossible for art to add any thing, but what would rather spoil than adorn the scenery.

"It was not then without regret that we quitted so charming a spot, after having feasted our eyes with the beauties of it; to which it may be mentioned, as no inconsiderable addition, that there was no fear of wild beasts or of venomous creatures mixed with our pleasure,

the island being so happy as to produce none. We returned then to our tent, well paid for the slight amusement we had undergone in this little excursion."

This island produces several other kinds of fruits, besides those mentioned in the foregoing account, among which is a very remarkable sort of sweet oranges; they are about the size of limes, are exceeding juicy, and have a much more delicious flavour than those produced in Portugal.

The chief cattle of this island are oxen, sheep, and hogs. The oxen are in general of a middling size, and, like those in the East Indies, are remarkable for having a large fleshy excrescence between their neck and back. Their flesh is exceeding sweet, and the excrescence, when kept for some time in pickle, is like marrow, and is generally preferred either to tongue or udder.

In the woody parts of this island, are great numbers of monkeys of various kinds and sizes; but there are not any wild beasts of prey, nor are they infested with any venomous animals. Besides the monkeys, the woods are inhabited by two other kinds of animals, which bear some kind of resemblance to that species; one of them is called mongooz, and the other maucauco, of the latter of which there are two sorts.

The mongooz is about the size of a small cat, and has a head shaped like a fox, with black eyes, and orange coloured circles round the pupil. The hair about the eyes is black, and hangs downwards in a point towards the nose, which is also black; but there is a space between the eyes and nose, entirely white, which is continued to the sides of the face as far as the ears. The upper part of the head, neck, back, tail and limbs, is of a dark brown ash colour, and the hair is somewhat woolly. The under side of the body is white, and the paws are like human hands, with flat nails, except a sharp pointed claw on the second toe of the hinder feet. The tail is long, and the hair thick and soft. Its actions are like those of a monkey. It feeds on fruits, herbs, and almost every thing else, not excepting even live fish. There are several sorts of these animals, which differ only in colour; and they are all very harmless and inoffensive.

The maucauco is an animal about the size of an ordinary cat, but the body and limbs are of a more slender make, and the tail is at least double the length of the body. It has a long snout, and the head greatly resembles that of a fox. The iris of the eyes is of a bright hazel, and the face and ears are white; but the nose is black, and each eye is surrounded with a broad black circle. About the nose, and on the sides of the head and eye-brows, there are long stiff hairs, like the whiskers of a cat. The crown and back part of the head are covered with dark ash-coloured hair, longer than that on the face; but the back and sides are of a reddish ash-colour, and not so dark as the head. The outsoles of the legs are of a light ash, but not red as on the back. The upper sides of the paws are whitish, and the bare skin within side is black. The fore paws, or hands, are like those of men, and have a distinct thumb, and flat nails. The hinder paws are remarkable for having the thumb, or great toe, very broad. The insides of the paws are covered with black hair; and the hair on the whole body is very soft and delicate to the touch, standing almost upright like velvet. It has two small nipples high on the breast, and placed as in the monkey-kind. The tail is long, covered with fur, and marked alternately with broad rings of black and white. When it sleeps it brings its nose to its belly, draws its paws close in a sitting posture, and brings its tail over its head. When it plays, it uses a sort of galloping, with its tail raised over its back.

The black maucauco is much about the same size as the other, and, like that, is also a very sociable, gentle, harmless creature; though it has all the cunning and whimsical tricks of the monkey kind. The head is shaped like that of a fox, having a sharp snout; and the eyes are of an orange colour, with black pupils. The ears are rounded at the tips, and much hid by the hair that grows on their borders. The same long hair is continued on the sides of the head and face, above and below the ears, which makes it have the appearance of a shaggy ruff round the face. It has six scooping teeth in the fore

part of the lower jaw; but there are not any to answer them on the upper side, there being only a cavity to receive those from above. It has four dog teeth, two above and two below, and the backward teeth are very rough and jagged. The fur on the body and limbs is long, thick and soft, and stands almost upright on the skin. The hands are shaped like those of men, with flat nails, and the feet are like those of monkeys, except the great toe, which is much larger, and on the next to it is a sharp claw. The hinder legs are longer than the fore legs, and the tail is longer than the whole body, and nearly of an equal thickness from one end to the other. All the fur, with the naked part of the nose, and inside of the paws, are of a deep black. It feeds upon vegetables, and when made familiar, will eat cakes, and bread and butter. It eats sitting upright, holding its food in its fore paws, or hands.

In the woods are also great numbers of squirrels, which are generally very large and shy, but they are neither well shaped, or agreeable in colour.

They have several kinds of poultry in this island, particularly fowls and ducks; and there is also a great variety of game, but the inhabitants are so inexperienced both in the use of nets and guns, that very few of them are caught.

The sea here abounds with several sorts of excellent fish, which the natives are very expert in catching, particularly thornbacks, mullets, and a flat fish greatly resembling turbot. But the most remarkable species is the parrot-fish, so called from its mouth, which is hooked like the bill of a parrot. It is about a foot long, and the colour is greenish, variegated near the head with yellow. The fins are blew, as are also the eyes, which are very brightly, and have a yellow iris: the scales are very large, and there are two rows of strong teeth in the mouth, with which it breaks open mussels, and oysters. The flesh of this fish is very firm, and well tasted.

The natives of this island are in general tall, strong, and well proportioned; but the women are not so well made as the men. They have all long black hair, piercing eyes, lips somewhat inclining to be thick, and are in general of a colour between olive and black.

The poorer sort live in huts made of reeds tied together, and plastered over with a mixture of clay and cow-dung; and the roofs are thatched with a kind of matting made of cocoa leaves. The better sort have their houses made of stone and mud.

Their principal food consists of vegetables and milk, which they have here in great plenty, and perfection. Instead of oil and vinegar for their sallads, they use a kind of liquid, somewhat like our treacle, which they extract from the cocoa-nut.

The quality are distinguished by the nails of their fingers and toes, which they suffer to grow to an immoderate length; and they paint them with the alkenna, a yellowish red, furnished them by a particular shrub that grows in the marshy parts of the island. They usually carry large knives stuck in a sash they wear round their waists, some of which have silver, or agate handles; but the generality are made of wood, carved.

The common people have no other clothing, than a piece of coarse cloth wound round the waist, with a skull cap made of any kind of stuff. Those of a superior rank have a kind of wide-sleeved shirt, which hangs down over a pair of large drawers, and a waistcoat made thick or light, according to the season of the year; and the very distinguished of all wear turbans on their heads.

The women wear a short jacket and petticoat, with a kind of loose gown; and when they go abroad, have a veil over their faces. They take great pains in ornamenting their arms, legs, and ears, in the latter of which they have such a quantity of trinkets made of metal, that the lobes of them are so dilated by the weight as almost to touch the shoulders. Their arms and wrists are decorated with a number of bracelets, made of glass, iron, copper, pewter, or silver, according to their respective ranks or circumstances.

They suffer their children from their birth, both males and females, to go stark naked till they are seven or eight years of age; a custom they have in common with the orientals, who are not so much governed in it by the heat of the climate, or necessity, as by physical

reasons. They imagine that infants are constitutionally more apt to be hurt by heat than cold; and that the free access of the air to all parts of their bodies, is even nutritious, and more favourable to their principles of growth, than if they were sweltered up with swathing clothes, which, they think, rob them of a hardness conducive to their health. By these means, the children are preserved from complaints, to which others are subject, from their cloaths being so binding as to occasion them to cry, and frequently to such a degree, as to terminate, through their straining, into ruptures. This conduct, with respect to their children, appears to be very consistent, and to have the wished-for effect; for instead of meeting with a deformed person, it is very rare to see one who is not admirably proportioned. The Johannians judiciously endeavour to acquire health, which above all enjoyments in this life, is certainly the most desirable acquisition. In their eyes health

— Seems a cherub, moft divinely bright,
More soft than air, more gay than morning light.
And with propriety may they thus exclaim,
Hail, blooming goddess! thou propitious pow'r,
Whose blessings mortals next to life implore;
With so much lustre your bright looks endear,
That cottages are courts, when those appear;
Mankind, as you vouchsafe to smile or frown,
Find ease in chains, or anguish in a crown.

The Johannians are, in general, a plain, simple, well meaning, inoffensive people; hospitable beyond their wealth, void of pride, and strictly honest in all their dealings. Mr. Grose, in speaking of these people, says, "Their manners still retain a great deal of the simplicity of uncultivated nature. The mildness of the climate renders them indolent, and prone to venery. They often make use of the liberty, granted them by their laws, of divorcing their wives, upon slight pretences, for the sake of novelty; though they have generally two or three of them, and are confined to no number of concubines they can maintain. They are forward enough to beg any thing they like; but very far from being thievesly inclined. They treat the English, in particular, very cordially and fraternally; not purely from a principle of interest and convenience, which however has doubtless some influence, but from gratitude, for the effectual assistance they formerly received from them in their wars with the Mohillians. Being moreover assured, by a frequent intercourse, that they have no design of invading their country or liberty, of which they retain a strong jealousy against other European nations, and of the Portuguese especially; to whose usurpation of the sea coast on the continent, they are no strangers; against which they chiefly, and with great reason, rely on the inaccessibility of their mountains, of which nature has formed for them an impenetrable barrier, and defence of the interior country.

"Their language, says the same writer, is a corrupt Arabic, mixed with the Zangubar tongue, of the opposite part of the continent, from whence it is probable the Comoro Islands were originally peopled. But the white sort of them, who are generally of the best rank, or at least the most esteemed among them, partly derive their colour from the Arab mixture, and partly from their communication with the Europeans, which was formerly much more common than at present. They have adopted the jealousy of the Arabs, together with their manners and religion; though theirs is as yet no more than a gross Mahometanism, adulterated with the remains of their ancient superstitions, especially among the lower sort."

They hate and dread the devil so much, that they frequently burn him in effigy, intimating by that, their detestation of this enemy to the human species. They also have a strong abhorrence of that spot where any one happens to die, looking upon the ground either to be unlucky, or dividing departed spirits, the universal foible of the vulgar; or, as others suppose, believing the place to be polluted by the dead carcase. They therefore quit the place for some time, but afterwards return to the house, and live in the chambers where their friends died, with the same unconcern as other people. In general, the religion and manners of all the inhabitants of these islands, have a strong affinity: they vary in particular

particular modes, but the fundamentals are nearly the same in all.

In this island are 73 villages, besides the town of Johanna, the residence of the chief or king; and the number of inhabitants is estimated at 30,000. The town of Johanna contains about 200 houses, most of which are inhabited by the principal men of the country. These are built of stone, but they are all very low, except the king's palace, which is both lofty and spacious. The people here suffer strangers to come familiarly into their first apartment, but reserve all the others for the use of their families.

The title of king is justly given to the chief of this island, he having all the essentials of royalty, with an unlimited power over his subjects, both in spirituals and temporals.

Mr. Grose, who was a considerable time here, and to whom we are greatly obliged for many particulars relative to this island, has furnished us with a very curious account of the means by which the sovereignty of it was first acquired, which for the entertainment of the reader, we shall give in his own words.

"The grandfather, says he, of the present king, was an Arab, or Moorish trader to Mozambique, where, on a quarrel with a Portuguese sirdago, or gentleman, with whom he was dealing for slaves on that coast, he had the fortune to kill his adversary, and was thereon obliged instantly to fly, and put to sea in the first boat he could seize on the shore, when the first land he made was Johanna, where he took refuge. Here meeting with an hospitable reception, he remained some years in obscurity, until an Arab trunk being driven in there by stress of weather, he made himself known to his countrymen, for whom he procured all the relief the place afforded.

"In the mean time he had so perfectly acquainted himself with the language and manners of the inhabitants, and was so captivated with the fertility and pleasantness of the country, that he not only relinquished every thought of returning to his own, but laid a scheme to obtain for himself the sovereignty of this; in which he was greatly countenanced and assisted by the Arabs, his countrymen, who came into his views, from the advantage they expected to receive from his success.

"He proceeded not on a plan of violence but of insinuation, in making himself necessary to the natives, whom he instructed in the use of arms, before unknown to them, especially the assagaye, or lance, which those of any consideration among them now handle with dexterity. This then, with other methods of war which he taught them, entirely new to these simple people, proving of singular service to them, against the inhabitants of the neighbouring islands, especially of Mohilla, with whom they had constant bickerings, sometimes invading, and sometimes invaded, acquired him such a consideration and authority, that he soon availed himself thereof, and procured himself to be elected their chief or king, and invested with a despotic power. Yet this was not obtained but by degrees, and by great art; themselves too being divided among one another. As soon, however, as he had carried his point, he made them repent of their credulity and confidence; for not only strengthening himself by calling in some of his countrymen, with their families, but choosing for his guards the most bold and determined of the natives, he was soon in a condition to establish an arbitrary government. Such as endeavoured to oppose him in his pretensions and innovations he forced from their families, and sold for slaves to the Arabs, who, on this alteration, increased their resort there for trade, which they still continue. In short, he succeeded to entirely, as to overcome all opposition, and to bequeath the peaceable sovereignty to his son, who was about 43 years of age when his father died, and who had no farther trouble or contestation with his subjects, until he also dying a few years ago, left two sons, of whom the eldest is at present (1756) king of the island."

The king resides, for the most part, about nine miles, according to their computation, up in the country, seldom coming down to what they call their lower town, on the sea side, but when the European ships are lying there, at which times he is accompanied by a very numerous retinue. He seldom misses going on board the vessels, where the captains regale him in the best manner

they are able, after the European fashion, and compliment him both on his arrival and departure, with a discharge of five guns. This is a ceremony he is exceeding fond of, not only from the satisfaction he receives from the civility of the captains, but from its making him appear of greater importance, and consequently more respected by his subjects.

Every captain is obliged to obtain a licence from the king before he can trade with the natives; but this licence is easily acquired, nothing more being wanting than to compliment his majesty with a few trifling articles of European manufacture.

"As soon as a ship anchors in the road," says Mr. Grose, "it is immediately surrounded with a number of canoes, hurrying on board with refreshments of all sorts of the produce of the island; and it is humorous enough to observe the confusion and strife among the rowers, who shall get first to their market the ship. They are sometimes overet when the sea is any thing high, but without any danger to their persons, being excellent swimmers, and lose only their little cargoes of green trade. These canoes are most of them balanced on each side with out-leaguers, composed of two poles each, with one across, to prevent their oversetting. They use paddles instead of oars, and make no distinction of head or stern. Their larger boats, called pangays, are raised some feet from the sides, with reeds and branches of trees, well bound together with a small cord, and afterwards made water-proof with a kind of bitumen, or resinous substance. The mast, for few have more than one, carries a sail or two, which is made either of cocoa leaves, or sloop grass matted together; and in these boats they will venture out to sea for trips of three or four weeks, and sometimes longer.

"It was common, some years ago, for the natives, who came off with refreshments to the ships, such as fresh cocoa nuts, plantains, fowls, goats, &c. to deal entirely by way of barter, for handkerchiefs, rags, glass bottles, bits of iron, and in short all sorts of trumpery, without any respect to money. They are now, however, well acquainted with the value of gold and silver, and are not altogether so fond of baubles as they used to be; for if we want to purchase cattle, fowls, or cowries, they desire to be paid either in specie, fire-arms, or gunpowder. They have likewise fallen upon a method of soliciting those who come there, particularly all passengers, to contribute a dollar or two towards improving their navigation, which they carry on with the African continent; and by way of persuasive example, produce several lists of persons who have subscribed to that purpose; so that they sometimes collect thirty or forty dollars a ship, from those who touch here: and when the captains leave the place, they generally make it a point for them to sign, and leave with them a certificate of good usage."

Thus the most savage inhabitants of the world daily improve in cunning and artifice, though we must not from thence infer that they grow wiser, a common but misapplied epithet for peoples growing more knavish than formerly, which induces some who are fond of false prudence to conclude that they are consequently less foolish; but where integrity does not go hand in hand with improvement, we refine away happiness, and sacrifice every social virtue to chicanery and artifice. In the pure simplicity of nature the productions of the earth are as free as the air we breathe, and every one partakes as he pleases of the bounties of Providence. At length the people improve till they get an idea of private property, and that immediately puts them upon the expedient of valuing one commodity by another, and making use of barter to supply each others necessities. Again, successive improvements evince that barter is attended with many inconveniences, as it is almost impossible, where the truck is various, properly to estimate one commodity by the casual value of another: hence the necessity of coinage appears, in which commodities of all kinds and values may be easily paid for, an equivalent readily given, and commercial intercourse carried on with the greatest facility. But if a people, who thus refine in the course of their improvement, lose their probity, and become fraudulent, exchange their natural benevolence for the avarice of trade, and sacrifice their integrity to commercial artifices, their refinement is a misfortune, and their improvements contribute to their unhappiness; for the poor shepherd, blessed with purity of conscience, is sensible of

more essential bliss than the rich and great, whose minds are monitors against them for their deviation from the line of rectitude.

If those who live in shepherd's bower
Prest not the rich and idly bed,
The new-mown hay, and breathing flower,
A softer couch beneath them spread.

If those who sit at shepherds' board
Snooze not their talk by wanton art,
They take what nature's gifts afford,
And take it with a cheerful heart.

If those who drain the shepherd's bowl
No high or sparkling wines can boast,
With wholesome cups they cheer the soul,
And crown them with the village toast.

If those who join in shepherds' sport,
Gay, dancing on the daisied ground,
Have not the splendor of the court,
Yet love adorns the merry round.

The only particular account of Mayotta, which we can depend upon, is that given by the French commander, commodore Beaulieu, in the narrative of his expedition to the East Indies, in which he tells us, Mayotta is rather low, but abounds with provisions and fruit; that it is cool, moist, covered with verdure, and inhabited all along the sea shore. "The tide (says he) carried us wellward along the coast to a point where we came in sight of a ship, upon which I sent out our long-boat with ten musqueteers, who brought me word that it was a vessel of 40 tons, bound from Mecca, and that the captain taking us for Dutch ships, had run all the goods on shore. The captain of this vessel shewed me two letters, one from an English commander called Martin, and another from captain Banner, to inform their countrymen, that they had taken in several refreshments at that place, especially fruit: that they had found no water, and that linen cloth and paper were proper commodities for that place; adding, that care ought to be taken, not to disoblige the inhabitants, who, though they appeared friendly, were able to do them a great deal of mischief. The road being surrounded with rocks, the Arabian master advised me not to attempt landing

without fetching a pilot from the shore, and accordingly I sent my boat along with him, and in the afternoon he returned with two of the inhabitants, who, before sunset, brought our ship safe to an anchor. I then sent the Arabian master back to his own ship with full assurances of the innocence of our designs, and the friendly disposition of the French, together with a letter to the same purpose, addressed in Spanish, to the king of the island.

"Afterwards the king sent some of his chief favourites to assure us of his friendship, and readiness to supply us with whatever the country afforded. Upon this, I sent him a present of a silver hilted dagger, a couple of very handsome knives, a ream of paper, and a looking-glass, which he received with pleasure; and, in return, sent me a young kid and some fruit. At the same time desired the Arabian captain, who was then on shore, to buy me some provisions, promising to find such commodities as were proper to be given in exchange. Upon this, the captain sent me word, that the inhabitants of the island were of such a particular humour, that they would not conclude a bargain of the value of half a rial in a day's time; and would not buy a yard of cloth, without calling all their relations and neighbours to fix the price they should give for it. I was also informed, that a Portuguese carraek, having been cast away upon that island, about three years before, the inhabitants were so overstocked with rials, that they set no value upon them.

"The next day, having observed a couple of ships belonging to that country, I had the captains brought on board, when they informed me, that they came from the Island of Mayotta; that they were laden with rice and dried fish, and were bound for Mombaze. The next day they supplied me with as much rice, peas, and hung beef, as would serve us for four months; of which I was very glad, as I could buy nothing of the inhabitants without an infinite loss of time. Besides, I began to suspect their honesty; for the day before, when we were founding, in order to come to an anchor, some of them made a signal for us to come over a place where we observed a long ridge of rocks; whence, I presumed, that the advantage they had made by the shipwreck of the Portuguese carraek, had tempted them to wish us the same fate. Finding, likewise, that the water was brackish, we sailed away, and left the place."

C H A P. XXXI.

The Island of ZOCOTORA or SOCOTORA.

THE Island of Socotora was first discovered by one Ferdinand Pereira, a Portuguese, about the year 1506. It is situated about 75 miles to the north-east of Cape Guardafay, in 12 deg. 10 min. north latitude: it is bounded, on the north-east, by the kingdom of Melinda; and, on the south, by the continent of Arabia, from whence it is distant about 50 miles. It is of very considerable extent, being not less than 80 miles in length, 60 in breadth, and 150 in circumference. There are several good ports on the shore, beside which there are two excellent bays, where the shipping ride with the greatest safety.

The ground in the bays is sand, and in some places stony; but not so as to injure the cables. The tides here are contrary to those of India; for when the moon appeareth on the horizon, it is high tide, which thence begins to ebb; and by the time it cometh to the meridian, it begins to flow again in the same order as it sets at Goa; and being set, it is then full sea.

The climate of this island is exceeding sultry, owing to the short continuance of rains, which seldom last more than two or three weeks in the season. This defect, however, is happily remedied by heavy dews, occasioned

by the lofty mountains, whose tops are generally covered with snow, so high as to condense the clouds, and afterwards dissolve them in a kind of heavy mist or fog, which thorough waters the earth. In some parts of the island are rivers, which rise from springs, and are never affected even by the driest seasons, but other parts of it are totally destitute of water, except in the rainy season.

This island is exceeding populous; and the inhabitants are under the government of a prince, or sultan, who was once subject to the charrifs of Arabia, but is now tributary to the Porte.

The whole country abounds in cattle and fruit, with which, and some other commodities, the natives trade to Goa, where they are better received than the Arabs, who are not permitted to enter that town without passports.

The other productions of the island are, also, frankincense, dragon's-blood, rice, dates, ambergris, and coral.

As the two last articles have not yet been particularly noticed, we shall here take the opportunity of describing them.

Ambergris is, in general, of an ash colour, or grey, and

and is a fat solid substance, like suet, but light. It is variegated like marble, and is sometimes speckled with white; it springs from the bowels of the earth, is condensed in the sea, and is found floating on the water, though sometimes it is met with on the sea shore, where it has been thrown by the waves. It is sometimes black as well as grey; but the grey is accounted the best. There is little room to doubt that this is a sort of bitumen, which proceeds from the earth near the bottom of the sea; for it sometimes contains stones, shells, the bones of animals, and the bills and claws of birds, as well as honey-combs, from which the honey has not been all lost. Hence it appears, that this bitumen must have been first in a liquid state: it has sometimes been found in lumps of 200 pounds weight.

Ambergris will readily melt in the fire into a sort of gold-coloured resin, which will kindle and burn when held to a candle. It will not dissolve entirely in spirits of wine, but leaves a black pitchy matter behind it. The solution, after some time, will leave a white cloudy sediment, which will coagulate by little and little, and grow thick, especially by the coporation of the finer parts of the spirits of wine. When this is dry, it becomes a shining sort of earth, not much unlike spermaceti. It consists of oily greasy particles, which are very fine and volatile, with others that are thicker, saline and bituminous. Ambergris is of great use among perfumers; and is recommended by physicians for raising languishing spirits, and increasing their motion; whence it is given for disorders of the brain and heart, as well as in fainting fits. The dose, in substance, is a pill of the size of a small pea, or from one grain to eight, in a poached egg or wine.

There are various kinds of coral, some of which resemble small trees without leaves; others are in the form of a net, sometimes with large meshes, and sometimes with small. The inside of the branches seems to be of the nature of horn; for it has the same smell when put into the fire; but the bark is of a stony nature, and contains a great deal of salt. Coral, properly so called, is of a stony nature, and is placed in the animal kingdom, because it produces sea insects. Some of these are red, and others white, and others of various colours; however, the red, of the colour of vermilion, is best, and is by some said to be of the male kind, and that which is palish of the female. The white coral is the next in value, and then black; but those of the other colours will not allow to be corals, though they are found in the same places. It is always covered with bark, and is stony, solid, and very hard, even in the water; though the branches are a little flexible, but soon grow hard in the air. The bark of coral is a mixture of tartar and a fluid of a gluey nature; and though it is a little rough, it takes a very fine polish. Some take the black coral to be a sea plant of a different nature.

Red coral is not so much esteemed in Europe as it is in Asia, and particularly in Arabia. It is used for making several sorts of toys, such as spoons, heads of canes, knife-handles, sword-hilts, and beads; and, when set in silver, is served as a play-thing for children, and is designed to rub their gums therewith, that they may breed their teeth more easily.

On the young branches of coral there are found small eminences, pierced in the form of flars, and full of a milky fluid when they are just taken out of the water. Many learned men have thought sea plants to be nothing but petrifications, consisting of plates of salt, and layers of tartar, placed one upon another; and as coral always grows with its head downwards, in caverns of rocks in the sea, the situation has caused them to suspect that they were nothing else but petrifications, like those found on the roofs of certain caves in the rocks. But since the discovery of the flowers of coral, and some other marine productions, it is not at all doubted but they have a regular organization; and if their seeds have not been perceived, it is because their smallness renders them imperceptible.

But some have thought that the generation of these plants is not owing to these seeds; because, as they always hang with their heads downwards, they would fall off to the bottoms of the caverns, and not place themselves on the top; but this difficulty may be removed, by supposing they are lighter than the sea wa-

ter, and that the milk which surrounds them is of a thick nature, that it may help to assist them in floating. Hence indeed it may happen, that many of them may rise to the top of the water, and there perish; but then likewise others may ascend to the top of the caverns, and there fix themselves, and then they will grow like coral, from which they proceed. Hence we may conclude, from the regularity of these productions, the organization of their parts, the great numbers of small pores in their bark to receive the bitumen, and other sea juices, the eminences regularly hollowed in the form of flars, which serves for the caels of flowers in the same shape, the vessels full of a milky fluid which is found between the bark and the body of the plant, to make it grow thicker by little and little, and the perpetual uniformity of the same circumstances. From all these particulars we have reason to believe, that the bottom of the sea is covered with plants, with characteristics different from ours.

The red coral is only chiefly for medicinal uses, and many authors have ascribed great virtues thereto, which are in a great measure imaginary; however, it cannot be denied that it is a good absorbent, and therefore is proper to restrain the organism of the blood, and to blunt the acrimony of the bile and other humours, in various sorts of fluxes, as well as for the gripes in children. Its dose is from a scruple to a dram.

The inhabitants of Goa, who purchase these articles, export them from thence to many parts of the Indies, and to most of the kingdoms of Europe; whence arises great profits to the traders, and advantages to the inhabitants, who are luxuriously supplied with all the necessaries of life, in exchange for their commodities. Formerly they had a more immediate intercourse with Europe, by means of the East India ships, which frequently stopped here, when disappointed of their passage, either by being too early or too late for the monsoons; but now the stated periods of those winds are so well ascertained, that this port is almost entirely neglected.

Besides the natives of Socotora, there are here great numbers of Arabs; the latter of whom call the former by the name of Beduins, or stupid brutes. These last are divided into two sorts, namely, the natives of the coast, who intermarry with the Arabs, and are called half-Beduins; and those of the interior parts, who rigorously adhere to their own customs, and reckon it a heinous crime to mingle blood with foreigners. The last are the true Beduins, or original inhabitants of the country. They are much finer than the Indians, and are in general tall and very proportionably made; but in their dispositions they are deceitful, insolent, and great cowards, satisfying themselves to be enslaved, in a manner, by a handful of Arabs, and attending to nothing besides husbandry and pasture, both which are chiefly carried on by the women. Their food consists of milk, butter, rice, dates, and the flesh of such cattle; and their common drink is water.

The other inhabitants of this island seem to make use of all the benefits of their situation, but at the same time they want the personal advantages of the Beduins; for they are of a low stature, disagreeable complexion, lean habit, and have hideous features; but they are very hardy, and are prodigious strong and active. They feed on fish, flesh, milk, butter, and vegetables: their common dish is a composition of all these boiled together, with which they eat bread, rice, or dates.

The dress of the people of this island differs according to the several parts of it. The native Beduins go almost naked, having nothing more than a small piece of cloth fastened round the waist, and a cap made of goats skin. The women go bareheaded, and have a flout gown, or cloak, with a fluit made of goats hair. But the most general dress of these islanders consists of a long cloak, which reaches from the waist to the ankles, it hangs down in a train behind, and is not unbecoming, though extremely incommodious, on account of the heat of the climate: when they are at work, they gather it up and fasten it round the waist with a girdle.

The Socoterans are entirely ignorant of arts, inasmuch, that was it not for the Arabs, they would be destitute of almost every convenience of life. If possible, they are still more ignorant of the liberal arts; and so little

little desirous are they even to acquire the knowledge of reading and writing, that they think they have sufficient learning if they are able to reckon their cattle by making notches on a piece of wood. Their chief ingenuity is displayed in the canboline manufacture, which is a beautiful stuff, made with the hair of goats and other animals.

These people have several very strange and uncommon customs. They practice polygamy, and divorce their wives at pleasure, either for a certain time, or for ever. They may even be the father of children, without being obliged to maintain either them or the mother, provided the latter, during her pregnancy, consents that the father shall give away the child, when it sees the light. On these occasions the father kindles a fire before the door of his hut or cave, and then makes proclamation that he will give away the infant of which his wife is on the point of being delivered. After this he fixes upon some particular person for its adopted father, to whom the infant is carried immediately after its birth. Here it meets with all that tenderness, kindness, and those caresses which are denied it by the unnatural father, is given to a nurse, and ordered to be fed with goats milk. These children are called *The sons or daughters of smook*; and it frequently happens that a good natured man, who is himself incapable of getting one, shall have the honour of rearing a dozen children, upon whom he bestows all the affection of a real parent. This is certainly one of the most extraordinary, and unnatural customs to be met with in history, as it does not seem to be founded either on the principle of religion, policy, or inclination, but upon mere caprice only; for it is common with a father, who exposes his own, to adopt the children of others, and requite, by his kindness to the latter, the good offices due to the former.

These people have also another custom, which is no less strange and singular than the above. They generally bury their sick before they have breathed their last, making no distinction between a dying and a dead person. They esteem it a duty to put the patient as soon as possible out of pain; and make this their request to their friends, when they are on the sick bed, which, in all acute disorders, may be called the death bed. When the father of a family finds himself thus circumstanced, and apprehends that his dissolution is near, he assembles his children around him, whether natural or adopted, his parents, wives, servants, and all his acquaintances, whom he strongly exhorts to a compliance with the following articles of his last will: never to admit any alteration in the doctrine, or customs of their ancestors; never to intermarry with foreigners; never to permit an affront done to them or their predecessors, or a beast (not from either of them, to go unpunished; and, lastly, never to suffer a friend to lie in pain, when they can relieve him by death. Such are the extraordinary requests of the dying man: after which he makes the signal to have the last of them performed upon himself, and expires.

This last duty is frequently performed by means of a white liquor of a strong poisonous quality, which oozes from a tree peculiar to this island. Hence it is, that legal murders are more common here than in any country in the world; for, besides the inhuman custom last mentioned, the other requests of dying men produce numberless quarrels, and entail family feuds and bloodshed upon their posterity for generations, by taking revenge of the injuries done to their ancestors.

How different are these customs from those adopted by the Turks, who even found hospitals for superannuated and decayed horses, and gratefully repay, when old age hath disabled them, the services they have received from those useful animals while in their prime and vigour; considering benevolently and philosophically that *The noble universe is one system of society.*

Look round our world; behold the chain of love
 Combining all below and all above.
 See plastic nature working to its end,
 The single atoms each to other tend,
 Attract, attracted to, the next in place,
 Form'd and impell'd its neighbour to embrace.
 See matter next, with various life endu'd,
 Press to one center still, the gen'ral good.

See dying vegetables life sustain,
 See life dissolving vegetate again:
 All forms that perish, other forms supply,
 (By turns we catch the vital breath, and die)
 Like bubbles on the sea of matter born,
 They rise, they break, and to that sea return.
 Nothing is foreign; parts relate the whole;
 One all-extending, all-preserving soul
 Connects each being, greatest with the least;
 Made beast in aid of man, and man of beast;
 All served, all serving: nothing stands alone;
 The chain holds on, and where it ends, unknown.

In Socotora justice is administered by the chief magistrates, who are next in rank to the sultan: they are called *hodamos*, and sit at certain times to judge and determine in all causes political and ecclesiastical, civil, or criminal. They hold their office only for a year, during which they preserve the most distinguished power and dignity. There is no appeal from this tribunal, nor can the successors reverse any decree passed before his coming into office.

In criminal cases, the punishment for murder is death, which is done either by cutting off the offender's head, or impaling him alive. In cases of theft, if the robber escapes with his booty, and takes sanctuary in a temple, he is protected; but if he is caught by the person robbed before he reaches the temple, he is then delivered up to justice, and the punishment for the crime is the loss of his right hand. Other trifling matters are punished by fines, one half of which goes to the sultan, and the other half is equally divided among the magistrates.

With respect to the religion of the Socotrans; the Arabs amongst them are Mahometans, but all the rest are pagans, and practise the most superstitious maxims. They adhere strictly to circumcision, and are so nice in preserving this rite, that they cut off the fingers of those whose parents have neglected to perform the operation upon them, or have themselves refused it.

They keep lent, or at least fasts equivalent to it, which they begin to observe at the new moon in March, abstaining, for the space of sixty days, from milk, butter, flesh, and fish; and living wholly upon dates, rice, honey, and vegetables; procuring the honey from Arabia in exchange for aloes and frankincense. They have altars and crosses; but, as they are entirely ignorant of every tenet of the Christian church, nothing certain can be deduced from ceremonies and usages handed down by tradition, of which they can give no manner of account, or for which they cannot produce a single reason. That they are gross idolaters is sufficiently evident from their worshipping the moon, which they esteem as the creative principle of all things; a notion extremely inconsistent with atheism, much more with Christianity, and the doctrines of redemption.

At times of great drought they assemble in a solemn manner, and offer up their petitions to the moon. They make a public sacrifice to her towards the beginning of lent, and offer up numbers of goats in honour of her. They enter into their temples whenever the moon rises or sets, and practise several other religious ceremonies, which prove them to be the zealous votaries of this inconstant deity, and totally ignorant of the principles of the Christian religion.

La Croix says, "At the rising and setting of the moon, or more probably at the new and full moon, they make solemn processions round their temples, or *moquamos*, as also round their buying-places, striking against each other two pieces of odorous wood, about a yard long, which each man holds in his hands. This ceremony they perform three times in the day, and as often at night; after which, putting a large cauldron, suspended by three chains, over a great fire, they dip into it splinters of wood, with which they light their altars and the porch of the temple. They then put up their prayers to the moon, that the will enlighten them with her countenance, shed upon them her benign influence; and never permit foreigners to intermix with them. They make also an annual procession round the temples, preceded by a cross; and the whole ceremony ends upon the priest's clapping his hands together, as a signal that the moon is tired with their worship. Others say, that the signal consists in cutting off the fingers of the person

who holds the cross; in recompence for which, he has given him a flick, with certain marks, prohibiting all persons, of whatever degree or condition, to molest or hurt him ever after; on the contrary, they are to aid and assist him with all their power, in whatever manner he may require their help; and to respect and honour him as a martyr to religion, under the penalty of corporal punishment, and the loss of an arm."

These particulars, relative to the religion of the Socotorans, are confirmed by Sir Thomas Roe, who, during his stay on this island, took great pains to preserve, in his journal, a minute account of the manners and customs of the natives. This writer says, that he found the inhabitants of Socotora to consist of four different sorts of men, viz. of Arabs, whom the king of Caxem had lent to keep the island in subjection to him; of slaves to the prince, who are employed in preparing aloes, and other offices of drudgery; of Beduins, the primitive inhabitants of the island, who were banished to the mountains till they submitted to the yoke, and agreed to breed up their children in the Mahometan religion; and, lastly, of savages, with long hair, who live naked in the woods, and refuse all society.

To add to the particulars already mentioned of this island and its inhabitants, it may not be improper to preserve the short account of it given by Mandelsoe, who was an accurate observer, and very particular in describing the manners and customs of the people. "They live, says this writer, chiefly upon fish, roots, and fruit. They have no wild-fowl, and great scarcity of tame; yet they are not destitute of cows, camels, asses, and sheep, with goats, whose hair upon the thighs is curled in the manner in which satyrs are painted. Their arms are swords with large hilts, without a guard; poniards, with long blades, which they constantly wear stuck in their girdles; and fire-arms, which they manage with some dexterity, but cannot keep in order, or free from rust; so that, in a few weeks, they are rendered useless. They are remarkably expert in the use of bucklers, which they wield in such a manner as to protect every part of the body, and are wounded only when their shoulders are pierced, or cut down by blows. Though they live in an island, and trade with the continent, they are ignorant of navigation, and have no other vessels than flat-bottomed fishing-boats, with which, however, they weather great storms. The torrents that tumble down from the mountains, like rivers, either in rainy weather, or when the snow on the tops of the mountains is melted by the sun, sufficiently supplies all foreign shipping with water. Though they are Mahometans, yet they worship the sun and moon; Christians or infidels, their religion is a strange mixture of truth and infidelity. But one would imagine, that idolatry and paganism prevail, from the solemn processions and sacrifices made to their luminaries.

"The Socotorans use their women, who are chiefly Arabian, with great tenderness; but are so jealous, that they never permit them to be seen by a stranger. As they are crafty and deceitful themselves, so they are suspicious of the same insincerity in others; they adulterate their commodities, and expect that those they deal with have done the same. The island affords some indifferent oranges, tobacco, citrons, and cocoa-nuts; but they seldom come to maturity, on account of the stony, dry, and sandy soil. Their chief commodity is aloes, and they have also dragon's-blood, and keep great numbers of civet-cats; so that this commodity may be purchased at Socotora for three or four crowns per ounce, which flows how plentiful it is; but, unhappily, there is no method of being secured from fraud, for they find means to adulterate even the civet."

"The natural craft and subtlety of the Socotorans is beyond conception. Indeed, the deep penetration, and cunning of these, as well as most other Arabs who inhabit the islands in and near the Red Sea, and the adjacent parts of the continent, are such as to have given rise to many curious stories concerning them; one of these, a celebrated living author hath availed himself of in a recent performance; and as it displays better than words can otherwise describe, the profound sagacity, as well as perfidy of these people, and gives at once an idea of some of their local customs and the stile they use, we

shall introduce it for the gratification of the reader's curiosity.

"Zadig determined to pass his time, for the future, in the study of nature; who he happens, and he, then the philosopher who pretends, with unobscured, that spacious book which the Supreme Being has laid open at before his eyes? The truth he discovers there, one of infinite service to him. He thereby cultivates and improves his mind. He lives in peace and tranquillity all his days, and is not afraid of any person.

"Wrapped up in these contemplations, he retired to a little country-house on the banks of a river; there he never spent his time in calculating how many inches of water run through the arch of a bridge in a second of time; or in enquiring if a cube line of rain falls more in the month of June, than in that of the rain. He formed no projects for making silk gloves and stockings out of spiders webs, nor of China ware out of broken glass bottles; but he pry'd into the nature and properties of animals and plants; and soon, by his strict and repeated enquiries, he was capable of discerning a thousand variations in visible objects, that others, less curious, imagined were all alike.

"One day, as he was taking a solitary walk by the side of a thicket, he espied one of the queen's eunuchs, with several of his attendants, coming towards him, hunting about in deep concern, both here and there, like persons almost in despair, and seeking with impatience for something lost of the utmost importance.

"Young man," said the queen's chief eunuch, "have not you seen, pray, her majesty's dog?" Zadig very coolly replied, "You mean her bitch, I presume?" "You say very right," said the eunuch, "it is a spaniel, black and white." "A spaniel," said Zadig, "She has had puppies too, lately." "Indeed, she has," said the eunuch, "but she has long ones." "By your leave," said Zadig, "you must, doubtless, have seen her," said the eunuch, "almost out of her mind." "Indeed I have not," replied Zadig, "neither do I know, but by you, that the queen ever had such a favourite bitch."

"Just in this critical juncture, so various are the turns of fortune's wheel! the best palfrey in all the king's stables had broke loose from the groom, and got upon the open plains. The head huntsman, with all his inferior officers, were in pursuit after him, with as much concern as the eunuch about the bitch. The head huntsman addressed himself to Zadig, and asked him whether he had not seen the king's palfrey run by him. "No horse," replied Zadig, "ever galloped so smoothly; he is about five feet high, his hoofs are very small, his tail is about three feet, six inches long; the studs of his bit are of pure gold, about twenty-three carats, and his shoes are of silver, about eleven penny-worth each." "What eunuch did he touch, pray, Sir?" "Whereabout is he?" said the huntsman. "I never set eyes on him," said Zadig, "nor I, neither do I ever hear, before now, that his majesty had seen a palfrey."

"The head huntsman, as well as the head eunuch, upon his answering their enquiries in very exact, not doubting in the least, but that Zadig had clandestinely conveyed both the bitch and the horse away, recurred him, and carried him before the grand dilerham, who condemned him to the knout, and to be confined for life in some remote and lonely territory.

"No sooner had the sentence been pronounced, but the horse and bitch were both found. The judges were in some perplexity in this odd affair; and yet thought it absolutely necessary, as the man was innocent, to recall their decree. However, they laid a fine upon him of four hundred ounces of gold, for his false declaration of his not having seen what doubtless he did; and the fine was ordered to be deposited in court accordingly. On the payment whereof, he was permitted to bring his cause on to a hearing before the grand dilerham.

"On the day appointed for the purpose, he opened the cause himself, in terms to this, or the like effect:

"Ye bright stars of justice, ye profound abyss of universal knowledge, ye mirrors of equity, who have in you the solidity of lead, the hardness of steel, the lustre of the diamond, and the resemblance of the purest gold,

since ye have condescended so far as to admit of my address to this august assembly, I here, in the most solemn manner swear to you, by Orasimades, that I never saw the queen's illustrious bitch, nor the noble palfrey of the king. I will be ingenuous, however, and declare the truth, and nothing but the truth: As I was walking by the thickets side, where I met with her majesty's most venerable chief eunuch, and the king's most illustrious chief huntsman, I perceived upon the sand the footsteps of an animal, and I easily inferred that it must be a little one. The several small, though long ridges of land between the footholds of the creature, gave me just grounds to imagine it was a bitch, whose teats hung down, and for that reason I concluded she had but lately pupped. As I observed likewise some other traces, in some degree different, which seemed to have grazed all the way upon the surface of the sand, on the side of the forest, I knew well enough the must have had long ears. And forasmuch as I perceived, with some degree of curiosity, that the sand was every where less hollowed by one foot in particular, than by the other three, I conceived that the bitch of our most august queen, was somewhat lamish, if I may presume to say so.

"As to the palfrey of the king, give me leave to inform you, that as I was walking down the lane by the thickest hedge, I took particular notice of the prints made upon the sand by a horse's shoe, and found that their distances were in exact proportion; from which observation I concluded the palfrey galloped well. In the next place the dust of some trees in a narrow lane, which was but seven feet broad, was here and there swept off, both on the right hand and on the left, about three feet six inches from the middle of the road, for which reason I pronounced the tail of the palfrey to be three feet and a half long, with which he had whisked off the dust on both sides as he ran along. Again I perceived under the trees, which formed a kind of bower of five feet high, some leaves that had lately fallen to the ground, and I was sensible the horse must have shook them off, from whence I conjectured he was five feet high. As to the bits of his bridle, I knew they must be of gold, and of the value I mentioned, for he had rubbed the studs upon a certain stone, which I knew to be a touchstone, by an experiment that I had made of it.

"To conclude, by the prints which his shoes had left on some dirt stones of another nature, I conceived his shoes were silver, and of eleven penny weights sineness, as I before mentioned.

"The whole bench of judges stood astonished at the profundity of Zadig's nice discernment. The news was soon carried to the king and queen. Zadig was not only the whole subject of the court's conversation, but his name was mentioned with the utmost veneration in the king's cabinet, and his privy council; and notwithstanding several of their magi declared he ought to be burnt for a sorcerer, yet the king thought proper that the fine he had deposited in court should be peremptorily restored. The clerk of the court, the scribes, and other petty officers, waited on him in their proper habits, in order to refine the four hundred ounces of gold, pursuant to the king's express order, modestly reserving only 93 ounces, part thereof to defray the fees of the court, and the domestics swarmed about him likewise in hopes of some small consideration."

Zadig, upon the winding up of the whole, was fully convinced that it was very dangerous to be over-wise, and was determined to set a watch before the door of his lips for the future.

An opportunity soon offered for the trial of his re-

solution, a prisoner of state had just made his escape, and passed under the window of Zadig's house. Zadig was examined thereupon, but was absolutely dumb. However, as it was plainly proved upon him, that he did look out of the window at the same time, he was sentenced to pay 500 ounces of gold for that misdemeanor, and moreover was obliged to thank the court for their indulgence.

The real Arabian story, from which the above was principally taken, and fabricated by the author of Zadig, is as follows:

"Three Arabs, brethren of a noble family, who were travelling together for the sake of improving their minds, were met by accident by a camel driver, who asked them if they had not seen a camel, which had strayed from him in the night. Was not the camel blind of an eye, said the eldest? Yes, said the man. It had a tooth out before, said the second; it is very true, replied the man. Was it not a little lame, added the third: why really it was, returned the driver.

"The camel driver took it for granted that they had seen it, and therefore besought them to tell him which way it went; follow us, friend, said they; and the man did so.

"He had not gone far before he happened to spy that the camel was laden with corn; it had, added the Arabians, a vessel of oil on one side, and a vessel of honey on the other. It had so, said the man, and therefore let me conjure you to tell me where you met it. Met, it replied the eldest of the brothers, why we never saw your camel at all.

"The men, losing all patience at this, began to load them with reproaches; and as they were passing through a village, raised the people upon them, and caused them to be apprehended. The judge of the village, not being able to determine the cause, sent them to the prince of the country, who perceiving by their behaviour that they were persons of distinction, set them at liberty, lodged them in his palace, and treated them with all the respect imaginable. After some days were over, he took an opportunity to entreat them to clear the mystery, by explaining to him how they could possibly hit upon so many circumstances without ever having seen the camel.

"The young men smiled at the impotency of the prince, and, after having returned him abundance of thanks for the civilities they had received, the eldest of them spoke thus:

"We are not either deceivers, or necromancers, we never saw the man's camel, nor did we use any other instruments of divination, than our senses, and our reason. I for my part judged it was blind, because I observed the grass eaten on one side of the road, and not on the other."

"I, said the second, guessed it had lost a tooth before, because where the grass was cropped closest, there were constantly a little tuft left behind."

"And I, added the third, conceived it was lame, because the prints of three feet were distinct in the ground, whereas the impression of the fourth was blurred, whence I concluded that the beast dragged it, and did not set it to the ground."

"All this I apprehend, said the prince, but how in the name of fortune could you discover that oil and honey made part of its loading?"

"Why, returned the Arabians, we guessed this, because on one side of the road we saw little troops of ants foraging the grass, and because on the other we saw the flies assembled here and there in groups, inasmuch that few or none were on the wing."



C H A P. XXXII.

The Streights of Babelmandel, the Red Sea, the Island of Babelmandel, &c. &c.

TH E name of Babelmandel, given to the freights which join the Indian Ocean to the Red Sea, is a corruption of the words *babal mandul*, which latter imply the *gate of sweeping*, an epithet bestowed on these freights by the ancient Arabs, on account of the danger that attended the navigation of them, which was conceived to be so great, that when any of their relations passed them, they put on mourning, as persons whom they had given over for lost. Yet dangerous as such voyages might be deemed, many, allured by the hope of gain, engaged in them.

So much can avarice the foul betray,
And e'en the very thoughts of death outweigh;
In dear-bought gold the fordid mind can see,
Pleasures unknown to peaceful poverty.

According to De Castro, the Arabian gulph, or Red Sea, which includes the freights of Babelmandel, begins on that part of the ocean, bounded on the side of Africa, by Cape Guardafay, of Old Anomata, and on the side of Asia, by Cape Tartak. From these capes the shores run westward as far as Aden and Zeyla, and from thence proceed, narrowing with descent coasts, and not much winding till they meet in the mouth of the Arabic gulph with two promontories.

The promontory on the Arabian side was called *Possidium* anciently, but the name of that on the European side is lost. The intermediate freight was called by the Arabians and Indians *Alhaho*, which signifies the gates or mouths, as it is not above six leagues wide, and is interspersed with little islands, as scarce to admit of shipping to pass through its narrow channels. These small islands are full of bays, ports, nooks, creeks, &c. the ebbing and flowing of the waters into and from which greatly impede the navigation in those parts.

On the side of Arabia the cape appears to those coming from the sea to be an island, at a considerable distance from the main land; but not far from the cape is the island of Robon, or rather Roboon, which name, in the Arabic language, signifies a pilot; and this appellation was given to the island, because several pilots, who understood the navigation of these freights, resided here. This island is very flat, and not two miles in compass. The water from here to the promontory is so shallow, that it may be easily forded when the tide is low. About a league farther is another island, somewhat bigger than Robon's island, yet unrequented, although it hath a very good haven.

By means of so many islands it must be naturally supposed that many channels are made; the principal of which may be safely passed in the night, steering north-west by west, or south-east by east, there being eleven fathom deep quite through, and neither flat shoals, or any other obstruction.

The other channels are not quite so big as the above, but may be as easily navigated; and the Arabians are either more skillful in maritime affairs, or less fearful than they formerly were when they named these freights, as at present they do not appear to be afraid of navigating them. Thus boldness, like vice, increases from familiarity, and our fears, like our virtues, yield to the frequent sight of what we dreaded.

"Vice is a monster of so frightful mien
As to be hated, needs but to be seen;
Yet, seen too oft familiar with her face,
We first endure, then pity, then embrace.

The Island of BABELMANDEL.

The island of Babelmandel, or the Port of Affliction, was formerly called the Island of Diodorus.

It is situated towards the entrance into the Red Sea, adjoining to one side of the freights of Babelmandel, and lying under 12 deg. 50 min. north lat. It stands in the very middle of the freights, about four miles from the Arabian, and the same distance from the Abyssinian coast, directly opposite to Cape Zeila. Hence it forms two fine channels, one on each side of it, and from its situation might, if properly fortified, command both. It is affirmed by ancient historians, that the kings of Egypt formerly fortified these channels by laying booms, or chains across both, from the island to the continent on each side. This island is about five miles in circumference; and important on no other account than its admirable situation, as it produces neither grain, roots, fruits, or herbage. Formerly, however, it occasioned bloody wars between the Abyssinians, and the Arabs of the kingdom of Adal, falling into their hands alternately, till the Portuguese took it and demolished its fortifications. The Mahometans now being masters of both coasts, it is sunk into its natural nothingness, and is almost deserted, having only a few poor inhabitants, for whom it still supplies a subsistence. Yet these people, though poor, find the most perfect happiness in their situation; they possess what they deem a competence, and find the utmost felicity in what sense might hardly call penury.

"O happiness! our being's end and rim!
"Good, pleasurable, safe, content, what's thy name?
"That something which will prosper till 't is made flight,
"For which we bear to live, nor fear to die,
"Which still to near us, yet beyond us lies,
"O'erlook'd, seem'doubtless, by the fool and wife.
"Plant of celestial seed, if dropp'd below,
"Say in what mortal soil thou deign'st to grow?
"E'er opening to some courts propitious shrine,
"Or deep with d'inead, in the flaming mine?
"T'would with the wreaths, Parnassian laurels yield,
"Or reap'd in iron harrows of the field?
"Where grows? where grows it not? If vain our toil,
"We ought to blame the culture, not the soil:
"Fix'd to no spot, is happiness sincere,
"Tis no where to be found, or e'er try where;
"Some place the bliss in action, some in ease,
"Those call it pleasure, and contentment these;
"Some sunk to beasts, find pleasure end in pain;
"Some swelled to Gods, confess e'en virtue vain;
"Or indolent, to each extreme they fall,
"To trust in e'er'y thing, or doubt of all.
"Who thus define it, by thy roots or less
"Than this, that happiness is happiness?
"Take nature's path, and mad opinion's leave;
"All states can teach it, and all birds conceive;
"Obvious her goods, in no extreme they dwell;
"There needs but thinking right, and meaning well.
"Know, all the good that individuals find,
"Or God and nature meant to mere mankind,
"Reason's whole pleasure, all the joys of sense,
"Lie in three words, health, peace, and competence.
"But health consists with temperance alone,
"And peace, oh virtue! peace is all thy own.
"The goods of fortune, good or bad may gain;
"But these less taste them, as they worse obtain.

As the best account of the other islands in the freights of Babelmandel, the navigation of those freights, and

of the Red Sea, with the entrance into the latter, &c. &c. is found in the voyage of the Portuguese admiral Don Stefano de Gama, from Goa to Suez, the journal of which was written by the famous Don Juan de Castro, then one of the commanders in his fleet, and afterwards governor and viceroy of India, we shall extract as much from that famous voyage, as is necessary to elucidate this part of our work.

In passing the freights, De Castro made an observation at noon, and found the mouth of them to be in 12 degrees, fifteen minutes, north latitude; two hours after midnight the Portuguese set sail from the mouth of the freights. In the morning they saw both coasts, being nearer the Abesim, between which and the first island, they sailed north-west by west, the wind blowing hard at east till noon. This coast was quite new to the Portuguese; their distance from land was about four leagues. An hour after sun rise they saw a range of islands, most of them very low, which extended north-west and south-east; as the coast did, along which they lay, for about 60 leagues. In this channel of Abesim they sailed with a fair wind, having islands all the way on both sides.

Here there is no sailing by night, or without the wind in the poop; for if it happens to change, it is impossible to tack about, or come to anchor, till the ship arrives at the first islands, which are nine little ones; after having passed these, the sea becomes more open and free; but, towards the shore, there are several islands and rocks, which render the navigation dangerous if a vessel keeps too near the coast; and it is the opinion of De Castro, that none should attempt the navigation of the freights of Babchandel, or the Red Sea, without a pilot belonging to the country. A little farther are seven small islands, called the Seven Sisters, between which and the shore are some very dangerous rocks; after having passed these, they arrived at the Island of Sorbo, and anchored in a harbour of the same name, in nine fathom and a half water.

De Castro found the island of Sorbo to be in 15 degrees, seven minutes, north lat: It is near twenty miles in circumference, and belongs to a great Archipelago of islands, about four leagues from the Abyssinian coast, and twenty-four from of Masna. The Portuguese roved about this island, and perceived it was low, and full of trees, but the trees were all short, or of the shrub kind; the plains were verdant, and they discovered the tracks of men and beasts in several places, though they did not happen to meet with either, a camel excepted, on which account they called it Camel Island. After all their researches, they did not find any water, except in one well digged in a stone, and made, according to their conjecture, principally for the reception of rain.

Having left Sorbo, they sailed among many islands, most of which were very low, and almost even with the sea. In their passage, they kept about a league to the right of them; and in the evening saw also to the right, about four leagues distant, a very long range of islands, extending near five leagues in length, north-west and south-east, as near as could be judged. The coasts here stretched north-west by west, and south-east by east; and the depth of water was continually twenty-five fathom, in an oozy bottom.

They afterwards entered the channel between the point of Dahlak and Shamo; the island of Shamo being the first they made of five very flat islands, which are situated between the said point, and the main land. It is two leagues in compass, and contains a few springs and wells. Near this there are several other small islands, the names of which are unknown, and the places themselves so insignificant as not to merit any description.

THE ISLAND OF DAHLAK.

THIS island is situated near the coast of Habash or Abex, being about twenty leagues eastward from the continent; and about the same distance south of Masna.

Dahlak is the largest, and most considerable island on this coast, being near 60 miles in circumference. The air is temperate and salubrious; the land well watered, and verdant; and the people numerous and robust.

Great numbers of camels, oxen, goats, &c. feed in the pastures; the sea and rivers yield plenty of fish; and the inhabitants are profusely supplied from the continent with honey, corn, &c.

The wealth of the place arises chiefly from pearl-fishing, at which many of the natives are very dexterous; and the pearls found here are some of the finest in the universe. And here it may not be amiss to describe this beautiful substance, which, though not properly so, is ranked as a gem.

Pearl is a hard white shining body, usually roundish, found in a staccous fish resembling an oyster.

Pearls, though esteemed of the number of gems, and though they have been highly valued in all ages, proceed only from a distemper in the creatures that produce them, being analogous to the bezoars, and other stony concretions in several animals of other kinds. And what the ancients imagined to be a drop of dew, concentered into a pearl in the body of the pearl-fish (which they supposed rose from the bottom to the surface of the water to receive it) is nothing more than the matter destined to form and enlarge the shell, bursting from the vessels designed to carry it to the parts of the shell it should have formed, and by that means producing these little concretions.

Besides pearls, this island produces many emeralds. The emerald is the most beautiful of all the class of coloured gems, when perfect. It is sometimes found in the roundish or pebble form; sometimes in the columnar, or crystalline form; the pebble-emeralds are, however, the most valued. These are found loose in the earth of mountains, and in the beds of rivers they are in their natural state, bright and transparent, though, as glossy than the columnar ones.

Emeralds have the green colour in all its different shades, from very dark, to extremely pale; and are sometimes entirely colourless; though the English jewelers then call it white sapphire.

Those inhabitants of Dahlak who do not concern themselves in fishing are, in general, notorious pirates, and plunder all the ships that come in their way. They behave with asperity to all, but particularly to the Turks, when any of them are so unfortunate as to fall into their hands; and when they get home, they take a peculiar pleasure in boasting of their piratical exploits to their wives, children, and relations; when

—The fond wife, in tears of transport drown'd,
Hugs her rough lord, and weeps o'er every wound;
Hangs on the lips that decks of blood relate,
And smiles, or trembles at his various fate;
His little lill'ning progeny turn pale,
And beg again to hear the dreadful tale.

The king of Dahlak is sovereign of this, and many other islands; and his subjects consist chiefly of Abyssinian Christians, or Christians of the Abyssinian church. Indeed some few Mahometans, of the sect of Ilihi, reside in his dominions; but these are much oppressed by the king, and cordially hated by their Christian fellow-subjects. The people of Dahlak, who appear to be of the Ethiopic race, are black, and ill-favoured; but strong, robust, bold, daring, and loyal to their sovereign. They are extremely sagacious and crafty, fond of repeating and hearing entertaining tales, very pleasant companions, and admirably skilled in story-telling; so that they seem by nature, to practise the precepts, and avoid the errors mentioned in the artificial rules of Mr. Stillingfleet, viz.

A story shou'd, to please, at least seem true,
Be a-propos, well told, concise, and new;
And whensoever it deviates from these rules,
The wife will sleep, and leave applause to fools.
But others, more intolerable yet,
The waggeries they've said or heard repeat;
Heavy by memory made, and what's the worst,
At second-hand, as often as at first.
And can ev'n patience bear, without disdain,
The maiming register of sense once slain,
While the dull features, big with archness, strive
In vain, the fore'd half smile to keep alive.

The clothing of the Dahlakians is a large piece of silk, or cotton (according to the respective ranks of the wearers) tied round the middle, and hanging down to the feet; but from the middle, upwards, both sexes go naked. The language they speak is Arabic, intermixed with Ethiopian words; and their deportment is courteously itself to each other, but they are very unkind and cruel to strangers.

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The goat's hair here is very fine and long, so that it is manufactured into tolerable camblers. The soil, in general, of this island, is red; and though it does not produce much timber, yet it yields abundance of herbs. Here is a small insect resembling a bee, which feeds on a kind of gum, that distills from a tree which hath some similitude to a cherry-tree; and from this insect it is said, that gum lac, used in varnishing, making sealing-wax, &c. is extracted.

The capital city, which goes by the same name as the island itself, is situated on a point of land to the westward of it; but it is of no great consideration, as the king resides, the greatest part of the year, at the little island of Masua, of which we shall proceed to give some account.

The Island of MASUA.

MASUA is only half a mile in length, and somewhat less in breadth. It is very flat, and lies very near the main land; that is on the north-west side. It has a good harbour, secure in all weathers, the depth of the water being about eight or nine fathom, and the ground oozy. The entrance of this port is on the north-east side, towards the middle of the channel, for from the east-north-east point of the island, there runs a shoal towards another point; so that ships must take care to keep the middle of the channel, which is very strait, and consequently dangerous; and runs north-east and south-west.

The people here resemble those of Dahlak in customs, manners, vices, &c. and have likewise similar virtues. The men are also of two classes, those who follow traffic, or the pearl fishery, and those who live by piracy; yet both classes are looked upon in a light equally favourable, as piracy is not here deemed criminal, or even dishonourable. Whatever profits accrue from either trading or thieving are, by the men in general, appropriated to the purposes of gallantry, and the facilitating their amours; for the people here are great votaries of Venus, and Cupid seems to reign with unbounded power; the men being as expert in intriguing, and the women as skillful in the arts of coquetry, as if they had been educated in much politer nations. As the people of Masua are exceeding warm in their passions, both from their manner of living, and the natural heat of the climate; their sanguine constitutions, and the heat of their imaginations, often precipitate them into very rash actions; and their amours frequently have a fatal conclusion.

Oh mighty love, from thy unbounded pow'r,
How shall the human bosom rest secure!
How shall our thought avoid the various snare;
Or wisdom to our caution'd hearts declare
The different shapes thou pleasest to employ
When bent to hurt, and certain to destroy
The haughty nymph, in open beauty dress'd,
To-day encounters our unguarded breast;
She looks with majesty, and moves with state,
Unbent her soul, and in misfortune great,
She scorns the world, and dares the rage of fate,
Here whilst we take stern manhood for our guide,
And guard our conduct with becoming pride,
Cham'd with the courage in her action shown,
We praise her mind, the image of our own.
She that can please is certain to persuade;
To-day belov'd, to-morrow is obey'd.
We think we see thro' reason's optics right,
Nor find how beauty's rays elude our sight:
Struck with her eye, whilst we applaud her mind:
And when we speak her great, we with her kind.
To-morrow, cruel pow'r, thou art the fair,
With flowing frow, and dishevel'd hair;
Sad her complaint, and humble is her tale,
Her sighs explaining where her accents fail,
Here gen'rous fortitude warms the honest breast,
We raise the sad, and succour the distressed:
And whilst our wish prepares the kind relief,
Whilst pity mitigates her rising grief,
We sicken soon from her contritious care,
Grieve for her sorrows, groan for her despair;
And against love too late those bosoms arm,
Which tears can soften, and which love can warm.
Against this nearest, cruellest of foes,
What shall wit meditate, or force oppose?

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Whence, feeble nature, shall we summon aid,
If by our pity and our fear betray'd?
External remedy shall we hope to find,
When the close fiend has gain'd our trench'rous mind,
Insulting there does reason's pow'r deride;
And, blind himself, conducts the dazl'd guide?

PRIOR'S SOLOMON.

Masua, with all the opposite coast, was formerly subject to the emperor of Abyssinia; but, within the last century, it was seized by the king of Dahlak, who resides chiefly here for the conveniency of carrying on a trade with the continent; from whence he receives abundance of gold and ivory.

The air is exceeding hot and unhealthy, during the months of May and June, for want of wind; so that the king and principal inhabitants retire to Dahlak during those months.

Very near this island, to the south and south-west, lie two other islands; the largest is next the land; the other, lying towards the south-west, is very round. Between these islands and Masua are many shoals; but through the midst of them runs a channel, where gallees and row vessels may pass at full sea.

The people of Masua value themselves much on account of the queen of Sheba; saying, that she crossed from the continent thither, and took shipping in their port, in order to visit king Solomon, to whom she carried immense riches, and afterwards returned to her own country.

The Island of MARATE.

BETWEEN this island and Masua are some clusters of small inconsiderable islands, whose names are not known, and whose importance is so little, that they have not been thought worth describing by any navigator, traveller, or geographer.

Marate itself is a low barren island, of a roundish shape, about three leagues from the continent, and 66 from Masua; but, in compass, it does not exceed five miles.

On the south-west side, facing the coast, there is a very good haven, secure from all winds, especially the eastern, made by two very long points, which extend north by west, and south by east, inclosing a spacious harbour, narrow at the mouth, where there lies a long, very flat island, with some sand-banks and shoals; so that no sea can get in. This port hath two entrances, both very near the points. The channel, on the east side, lies north by west. The depth is three fathoms, in the shallowest place, and increases advancing in the port; where, near the shore, it is four or five fathoms, and the bottom is rather muddy.

The people who inhabit this island differ in nothing with respect to customs, manners, &c. from those who reside in Masua, Dahlak, &c. And therefore need not a particular description.

The Island of SWAKEN, SUAQUEN, or SUACHEM.

THIS island is situated in 19 deg. 45 min. north lat. and 37 deg. 30 east lon. and the port is deemed one of the best in the Red Sea. The entrance is by a narrow strait, which leads to a lake; in the midst of which is an island, and a town that covers every part of the island.

This town was once very important, and extremely opulent; as we are informed by de Caſtio, in his account of De Gama's voyage, for at the time he was there, which was about the year 1540, he says

"Swaken, at present, is one of the richest cities in the east, standing near the coast of Abyssinia. It equals, if not exceeds, the most eminent places in goodness and security of the port, facility in lading, and unlading of ships, traffic with remote countries, strength and advantageous situation of the town, &c.

"The harbour is sheltered, by nature, from all winds; and the waters so smooth and still, that the tides are scarce perceptible. It is capable of containing 200 large ships, besides an infinite number of galleys. The road is from five, to twelve fathoms water, and hath a mud bottom, which is seen in all places not exceeding seven fathom water. The ships come up close to the shore, quite round the city; and may be laden, by laying a plank from them to the merchants warehouses."

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With respect to commerce, De Castro says, he knew no city, Lisbon excepted, which could compare to it, for at that time it traded to both the peninsulas of India, the Arabian and Persian gulphs, Grand Cairo, Constantinople, Alexandria, Ethiopia, &c.

For strength the city seemed naturally well secured by the many shoals, islands, rocks, sand-banks, and intricate channels, that lie from 16 leagues about it, which renders the approach by sea very dangerous, and terrible to navigators; yet the inhabitants had not taken the less care to defend it by art. "This city, says De Castro, thus situated, in the midst of a circular nook, stands in a flat island, almost perfectly round and level with the water, about a mile in compass. In this space there is not a foot of ground but what is taken up with houses; so that all the island is a city, and all the city an island."

Such was the importance, and opulence of Swaken, between two and three centuries ago, at which period it was under the dominion of a Casrian prince. Subsequent to that time, it has fallen into the hands of the Turks, and like most other places, which those haughty, tyrannical, and idle people, have become possessed of, hath ever since dwindled away to little or nothing, lost its commerce and consequence, grown poor and less populous, and at present is of very trifling consideration. Such are the effects of indolent examples, and arbitrary government.

On the north-west side of this island lie three others, two of which are very small, but the third, next the channel, is about as large as the city. Between this island, and the coast on the north side, runs a great and long channel, where a numerous fleet may ride with safety in seven fathom water.

The houses now remaining in Swaken, and the other little islands, are all erected with stone and mortar, and built much in the European manner; the decayed city of Swaken is the seat of a Turkish governor, who acts subordinate to the basha of Grand Cairo, and the modern inhabitants are principally Turks or Arabs.

The best buildings in Swaken are the baths; and the most pleasing amusement which both the Turks and Arabs take, is that of bathing. Indeed, the sultry situation of the place seems to require frequent ablutions, both for health and pleasure; and Mahomet appears to have entertained the same opinion of the Turkish dominions in general, by his having made purification, by frequent washings and bathings, a fundamental point of the Mahometan religion, and a duty diurnally incumbent on every one of its professors.

That his followers might be more punctual in these ablutions, Mahomet is said to have declared, that the practice of religion is founded on cleanliness, which is the one half of the faith, and the key of prayer; without which it will not be heard by God. And that these expressions might be the better understood, one of the commentators reckons four degrees of purification; the first of which is the cleansing of the body from all pollution, filth, and excrement; the second, the cleansing of the members of the body from all wickedness and unjust actions; the third, the cleansing of the heart from all blamable inclinations, and odious vices; and the fourth, the purging a man's secret thoughts from all affections, which may divert his attention from God; adding, that the body is but as the outward shell, in respect to the heart, which is as the kernel. And for this reason that some commentator highly complains of those who are superstitiously solicitous in exterior purifications, avoiding those persons as unclean, who are not so scrupulously nice as themselves, and at the same time have their minds lying waste, and over-run with pride, ignorance, and hypocrisy.

Left so necessary a preparation to their devotion should be omitted, either where water cannot be had, or when it may be of prejudice to a person's health, they are allowed, in such cases, to use fine sand, or dust, in lieu of water, and then they perform this duty by clapping their open hands on the sand, and passing them over the parts in the same manner as if they were dipped in water.

But in these ablutions, the men never bathe with the women; and there is so much modesty observed, that any one would be reproved who should see any thing

through inadvertency; and if he did it by design, he would be bastinadoed. There are some baths which are for the use of the men in the morning, and for the women in the afternoon. Others are frequented one day in the week by one sex, and the next by the other. People are served very well in these baths for three or four aspers. The first entrance is into a fine hall, in the middle of which the principal fountain appears. All round the hall is a small bench, about three feet high, covered with a mat. The men sit upon it to smooke, and pull off their clothes, which are folded up in a towel. The air in this first hall is so hot, that nothing can be borne upon the body, but an apron about the waist, to cover before and behind. In this condition a man passes into a small hall which is still warmer, and from thence into a larger, where the heat is more sensible. All these halls are generally closed above with small domes, which let in light at the top, through a round glass, like those our gardeners put over their melons. In the last hall there are marble basins with two cocks, one of hot water and the other of cold, which every one mixes according to his own fancy, and pours upon his body with little buckets of brass belonging to the place. The pavement of this chamber is heated by furnaces beneath, and every one walks there as long as he thinks proper. When a man desires to be scoured, a servant of the bath causes him at once to lie along upon his back, and setting his knees upon his belly, presses and squeezes him violently, and makes every bone crack. They handle after the same manner the joints of the back and the shoulder-blades. If he would be shaved, he shaves him, or gives him a razor to shave himself. When the person enters the great hall, another servant presses his flesh all over with his hands so dextrously, that having kneaded him, if we may say so, without doing any harm, he forces out a surprizing quantity of sweat. The little chamber-bags they make use of here, are instead of the frigitels of the ancients, and are much more convenient. To clean the skin the better, they pour a great deal of hot water upon the body; and also use perfumed soap. They wipe the skin with linen very clean, dry, and warm; and the ceremony concludes with the feet, which the same man washes very carefully, when you return to the hall. In this hall they smooke, drink coffee, and have collations; for after this exercise, a man finds himself very hungry. By cleansing the glands, the bath certainly facilitates perspiration, and consequently the circulation of the juices, which supply the blood. A man perceives himself very light, when he has been well purified, but he must be accustomed to this bath from his youth, for otherwise the breast is very much affected by these warm rooms. The women are very happy when they are permitted to go to the public baths; but most of them, especially such whose husbands are rich enough to build them baths at home, have not this liberty. In the public baths they entertain one another without any constraint, and pass their time more agreeably than in their own apartments. The men who have any complaisance for their wives, do not refuse them these innocent diversions; for too much constraint makes them sometimes seek reasons for a divorce.

The Island of BARBORA.

This island lies in 10 deg. 45 min. north lat. and 47 deg. two min. east long, and has its appellation from a town of the same name on the neighbouring continent.

The inhabitants of Barbora are negroes; and the common people wear cotton garments, which go round their waists, and hang down to their feet, the rest of the body being bare; but those of a superior quality have the addition of a long cotton gown, which covers them all over, their faces excepted.

These people are great breeders of cattle, for which the soil of the island affords excellent pasture; and very industrious traders, as they carry on a considerable traffic,

by exchanging	{ Cattle Gold Frankincense Ivory Pepper, &c.	for	{ Cloths Amber Necklaces Glass beads Raisins, Dates &c.
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The commodities they exchange away, are either the produce

produce of their own island; or what they procure from the neighbouring continent; for their labour in looking after cattle, as many of them officiate in the capacity of shepherds and graziers to the people of the kingdom of Adel on the opposite continent. Those who here tend the herds and flocks are some of the happiest and most inoffensive people in the universe: indeed their felicity hath been to most the admiration and envy of others, that many capital men from Adel, and the adjacent kingdoms, and several rich Arabian merchants, have thought proper to retire hither from the adulation of courts, the dangers of war, the hazards of commercial voyages, and the painful bustle of trade, in order to taste, in rural retirement, those delicious pleasures, which they could not obtain in the pursuit of fame and riches.

But blest is he, who, exercis'd in cares,
To private leisure public virtue bears;
Who tranquil ends the race he nobly runs,
And decks repose with trophies labour won:
Him honour follows to the secret shade,
And crowns propitious his declining head:
In his retreats their harps the muses string,
For him in lays unbought spontaneous sing.
Friendship and truth on all his moments wait,
Pleas'd with retirement better than with state;
And round the bowyer where humbly great he lies
Fair olives bloom, or verdant laurels rise.

The commodities they receive by commercial means, are brought to them by Turkish, Moorish, Arabian, Egyptian, &c. merchants. Their traffic, however, is much decayed since the Europeans have formed such powerful commercial connections in the East Indies, as the merchants above alluded to naturally repair to the best mart, and seek the most profitable mode of vending their commodities.

Where gold allures the heart and charms the eye,
Molt men towards its bright effulgence fly;
Forfake old friends, new riches to acquire,
And in the arms of avarice expire.

The inhabitants of this island are admired by all who have traded in those seas, for their universal philanthropy, and are peculiar for their singular benevolence to each other, and their very humane treatment to domestic, and other animals. We wish that such virtues were more general, and that those who esteem themselves polite people, and boast of a more refined education, would copy the shining parts of all characters, however differing from them in political religious sentiments, or remote with respect to the locality of situation. These ideas naturally turn our thoughts on the wanton cruelty, and inhumanity, often unnecessarily exercised towards the brute creation, by Europeans, and too frequently extended even to our own species; and such reflections, induce us to transfer some excellent observations of the Rev. Dr. Primatt, as at the same time that these observations display those cruelties in their proper colours, with respect to ourselves, they apply with great propriety to some distinctions, too frequently made with respect to the generality of the inhabitants of that part of the globe, which we have now under consideration.

"I presume, says he, there is no man of feeling, that has any idea of justice, but would confess upon the principles of reason and common sense, that if he were to be put to unnecessary and unmerited pain by another man, his antagonist would do him an act of injustice; and from a sense of the injustice in his own case, now that he is the sufferer, he most naturally infer, that if he were to put another man of feeling to the same unnecessary and unmerited pain which he now suffers, the injustice in himself to the other should be exactly the same as the injustice in his tormentor to him. Therefore the man of feeling and justice will not put another man to unmerited pain, because he will not do that to another which he is unwilling should be done to himself. Nor will he take any advantage of his own superiority of strength, or of the accidents of fortune, to abuse them to the oppression of his inferior; because he knows that in the article of feeling all men are equal; and that the differences of strength or station are as much the gifts and appointments of God, as the differences of understanding, colour, or stature. Superiority of rank or station may

give ability to communicate happiness, (and seems to be intended;) but it can give no right to inflict unnecessary, or unmerited pain. A wise man would impeach his own wisdom, and be unworthy of the blessing of a good understanding, if he were to infer from thence that he had a right to despise, or make game of a fool, or put him to any degree of pain. The folly of the fool ought rather to excite his compassion, and demands the wise man's care and attention to one that cannot take care of himself.

"It has pleased God, the Father of all men, to create some men with white skins, and others with black skins; but as there is neither merit nor demerit in complexion, the white man (notwithstanding the barbarity of custom and prejudice) can have no right, by virtue of his colour, to enslave and tyrannize over a black man; nor has a fair man any right to despise, abuse, or insult a brown man. Nor do I believe that a tall man, by virtue of his stature, has any legal right to trample a dwarf under his foot. For, whether a man is wise or foolish, white or black, fair or brown, tall or short, and I might add, rich or poor, (for it is no more a man's choice to be poor, than it is to be a fool, or a dwarf, or black, or tawney,) such he is by God's appointment; and extractedly considered, is neither a subject for pride, nor an object of contempt. Now if amongst men the differences of their powers of the mind, and of their complexion, stature, and accidents of fortune, do not give to any one man a right to abuse or insult any other man on account of these differences; for the same reason, a man can have no natural right to abuse and torment a beast, merely because a beast has not the mental powers of a man. For such as the man is, he is but as God made him; and the very same is true of the beast. Neither of them can lay claim to any intrinsic merit, for being such as they are; for before they were created, it was impossible that either of them could deserve; and at their creation, their shapes, perfections, or defects, were invariably fixed, and their bounds set which they cannot pass. And being such, neither more nor less than God made them, there is no more demerit in a beast's being a beast, than there is merit in a man's being a man; that is, there is neither merit nor demerit in either of them.

"A brute is an animal no less sensible of pain than a man. He has similar nerves and organs of sensation; and his cries and groans, in case of violent impressions upon his body, though he cannot utter his complaints by speech or human voice, are as strong indications to us of his sensibility of pain, as the cries and groans of a human being, whose language we do not understand. Now as pain is what we are all averse to, our own sensibility of pain should teach us to commiserate it in others, to alleviate it if possible, but never wantonly, or unmeritedly to inflict it. As the difference amongst men in the above particulars are no bars to their feelings, so neither does the difference of the shape of a brute from that of a man, exempt the brute from feeling, at least, we have no ground to suppose it. But shape or figure is as much the appointment of God as complexion or stature. And if the difference of complexion or stature does not convey to one man a right to despise and abuse another man, the difference of shape between a man and a brute, cannot give to a man any right to abuse and torment a brute. For he that made man and man to differ in complexion, or stature, made man and brute to differ in shape and figure. And in this case likewise there is neither merit nor demerit; every creature, whether man or brute, bearing that shape which the supreme wisdom judged most expedient to answer the end for which the creature was ordained.

"With regard to the modification of the mass of matter of which an animal is formed, it is accidental as to the creature itself; I mean, it was not in the power or will of the creature to choose, whether it should sustain the shape of a brute or a man; and yet, whether it be of one shape, or of the other, the matter of which the creature is composed would be equally susceptible of feeling. It is solely owing to the good pleasure of God that we are created men; or animals in the shape of men. For he that "formed man of the dust of the ground, and "breathed into his nostrils the breath of life" that he might "become a living soul," and, endued him with the sense of feeling, could, if he had so pleased, by the

same

same plastic power, have cast the very same dust into the mould of a beast; which, being animated by the life-giving breath of its maker, would have become a "living soul" in that form; and, in that form, would have been as susceptible of pain, as in the form of a man. And if, in brutal shape, we had been endued with the same degree of reason and reflection which we now enjoy; and other beings, in human shape, should take upon them to torment, abuse, and barbarously ill-treat us, because we were not made in their shape, the injustice and cruelty of their behaviour to us would be self-evident: and we should naturally infer, that, whether we walk upon two legs or four; whether our heads are prone or erect; whether we are naked or covered with hair; whether we have horns or no horns, long ears or round ears; or, whether we bray like an ass, speak like a man, whistle like a bird, or are mute as a fish, nature never intended these distinctions as foundations for right of tyranny and oppression. But perhaps it will be said, it is absurd to make such an inference from a mere supposition that a man might have been a brute, and a brute might have been a man; for, the supposition itself is chimerical, and has no foundation in nature; and all arguments should be drawn from facts, and not from fancy of what might be, or might not be. To this I reply in few words, and in general; that all cases and arguments, deduced from the impotent and benevolent precept of "doing to others as we would be done unto," necessarily require such kind of suppositions; that is, they suppose the case to be otherwise than it really is. For instance, "a rich man is not a poor man;" yet, the duty plainly arising from the precept is this—The man who is now rich ought to behave to the man who is now poor, in such a manner as the rich man, "if he were poor," would be willing that the poor man, "if he were rich," should behave towards him. Here is a case which, in fact, does not exist between these two men; for the rich man is not a poor man, nor is the poor man a rich man; yet the supposition is necessary to enforce and illustrate the precept, and the reasonableness of it is allowed. And if the supposition is reasonable in one case, it is reasonable, at least not contrary to reason, in all cases to which this general precept can extend, and in which the duty enjoined by it can, and ought to be performed. Therefore, though it be true, that "a man is not a horse;" yet, as a horse is a subject within the extent of the precept, that is, he is capable of receiving benefit by it, the duty enjoined in it extends to the man, and amounts to this—Do you that are a man to treat your horse, as you would be willing to be treated by your master, in case that you were a horse. I see no absurdity, nor false reasoning in this precept; nor any ill-consequence that would arise from it, however it may be grieved by the barbarity of custom.

"In the case of human cruelty (that is, the cruelty of men unto men) the oppressed man has a tongue that can plead his own cause, and a finger to point out the aggressor: all men that hear of it inuader with horror; and, by applying the case to themselves, pronounce it cruelty with the common voice of humanity; and unanimously join in demanding the punishment of the offender, and brand him with infamy. But in the case of brutal cruelty, the dumb beast can neither utter his complaints to his own kind, nor describe the author of his wrong; nor, if he could, have they it in their power to redress and avenge him.

"In the case of human cruelty, there are courts and laws of justice in every civilized society, to which the injured man may make his appeal; the affair is canvassed, and punishment inflicted in proportion to the offence. But, alas! with shame to man, and sorrow for brutes, I ask the question, What laws are now in force? or what court of judicature does now exist, in which the suffering brute may bring his action against the wanton cruelty of barbarous man? The laws of Triptolemus are long since buried in oblivion; for Triptolemus was but a heathen. No friend, no advocate, not one is to be found among the "hulls nor calves" (Psalm lxxviii. 35.) of the people, to prefer an indictment on behalf of the brute. The priest stalks by on one side, and the Levite on the other side; the Samaritan stands still, sheds a tear, but can no more; for there is none to help; and the poor wretched, and unbenefitted creature is left to moan in un-

regarded sorrow, and to sink under the weight of his burden.

"But suppose the law promulged, and the court erected. The judge is seated, the jury sworn, the indictment read, the cause debated, and a verdict found for the plaintiff. Yet what cost or damage? What recompence for loss sustained? In actions of humanity, with or without law, satisfaction may be made. In various ways you can make amends to a man for the injuries you have done him. You know his wants, and you may relieve him. You may give him cloaths, or food, or money. You may raise him to a higher station, and make him happier than before you afflicted him. You may entertain him, keep him company, or supply him with every comfort, convenience, and amusement of life, which he is capable of enjoying. And thus may you make some atonement for the injury which you have done unto a man: and by thy assiduity and future tenderness, thou mayest, perhaps, obtain his pardon, and palliate thine own offence. But what is all this to the injured brute? If by thy passion or malice, or sportive cruelty, thou hast broken his limbs, or deprived him of his eye-sight, how wilt thou make him amends? Thou canst do nothing to amuse him. He wants not thy money nor thy cloaths. Thy conversation can do him no good. Thou has obstructed his means of getting subsistence; and thou wilt hardly take upon thyself the pains and trouble of procuring it for him (which yet by the rule of justice thou art bound to do) Thou hast marred his little temporary happiness, which was his all to him. Thou hast maimed, or blinded him for ever; and hast done him an irreparable injury."

BEFORE we conclude our account of Africa, we shall mention a few supplementary circumstances relative, in the first place, to what hath been the opinions of the learned concerning the causes of a difference of complexions in mankind; as this seems necessary here, since the greatest part of the inhabitants of this quarter of the globe are Blacks.—And, secondly, respecting slavery, to prove that it is absolutely inconsistent with, and even contrary to sound policy, humanity, reason and justice; with some hints to those who are not to be moved by such arguments; for the better treatment of slaves, during their passage from Africa to America, and on the plantations. . . . latter, greatly to the advantage of their owners as well as themselves.

With respect to the deep black, which tinges the complexions of Negroes, a learned author says, "The cause of this singularity has been the subject of much inquiry, which hath given rise to a variety of systems. Some have absurdly supposed that the Negroes, being the descendants of Cain, have had this mark of infamy stamped upon them, as a punishment for the fratricide of their ancestor. If it were so, it must be allowed that his posterity have made a severe atonement for his crime; and that the descendants of the pacific Abel have thoroughly avenged the blood of their innocent father.

"But, waving the discussion of such ridiculous fancies, let us enquire, whether it is possible that the Negroes should derive their colour from the climate they inhabit? Some philosophers, and eminent naturalists, are of this opinion. There are no Negroes, say they, but in the hottest countries. Their colour becomes darker the nearer they approach to the equator. It becomes lighter, or more bright, at the extremities of the torrid zone. The whole human species, in general, contract whiteness from the snow, and grow tanned in the sun. Various shades may be observed from white to black, and from black to white, marked out, as it were, by the parallel degrees which cut the earth from the equator to the poles. If the zones, imagined by the inventors of the sphere, were represented by real lands, one might perceive the jetty colour of the natives insensibly decrease to the right and left as far as the two tropics; from thence the brown colour of the inhabitants grows paler and brighter to the polar circles, by shades of white, becoming more and more brilliant. But it is somewhat remarkable, that nature, which hath lavished the brightness of the most beautiful colours on the skin and plumage of animals, and on vegetables and metals, should, properly

properly speaking, have left men without colour; since black and white are nothing but the beginning and absence of all colours.

“Whatever be the original and radical cause of that variety of complexion in the human species, it is agreed, that this complexion is owing to a gelatinous substance, that is lodged between the cuticle and the skin. This substance is blackish in negroes, brown in olive-coloured or swarthy people, white in Europeans, and diversified with reddish spots in those who have extremely light or red hair.

“Anatomy hath discovered, that in negroes, the substance of the brain is blackish, that the pineal gland is entirely black, and their blood is of a much deeper red than that of white people. Their skin is always hotter, and their pulse quicker. The reason of their hair being curled is, because, having to penetrate through a network of a more dense and tenacious substance, it becomes twisted, and cannot be lengthened out. The sweat of the negro diffuses a strong and disagreeable odour, because it is impregnated with that thick and rancid grease which hath been long lodged, and slowly oozes out between the cuticle and the skin. This substance is so palpable, that one may distinguish in it, with a microscope, a sediment formed in little blackish globules. Hence the perspiration of a negro, when it is copious, tinges the linen cloth which wipes it off.

“The colour of the negroes is falsely supposed to be owing to the climate, since in Africa, under the same parallels, the eastern coast has no negroes, and even produces white people; and that in America the heat of the sun and nature of the soil have never produced any negroes. Though it should be allowed, that the western coast of Africa is the hottest region of the whole globe, the only inference to be deduced from this would be, that there are climates proper only to certain species, or certain species adapted to particular climates; but not that the difference of climates could change the same species from white to black. White people never become black in Africa; nor negroes white in America. An union, indeed, between the sexes of these two, produces a species, who partake equally of the colours, features, and complexion of both. If man was originally white, it must be supposed, that having been created nearer to the frigid than to the torrid zone, he peopled the earth successively from the poles to the equator: while, on the contrary, the fertility of the globe between the tropics, is a presumption that it has been peopled from the equator to the poles.

“The climate inhabited by the negroes exhibits no palpable variations, but such as may be occasioned by sands or morasses. The almost insupportable heat of their days is succeeded by very cool and refreshing nights, with this difference only, that they are less so in the rainy seasons than in the time of drought. The dews, less profuse under a cloudy sky, than under a serene horizon, is undoubtedly the cause of this singularity.”

With regard to the African slaves, we are told in a recent publication, that “in America it is generally believed and asserted, that the Africans are equally incapable of reason and of virtue. The following well-authenticated fact will enable us to judge of this opinion.

An English ship that traded in Guinea in 1752, was obliged to leave the surgeon behind, whose bad state of health did not permit him to continue at sea. Murray, for that was his name, was there endeavouring to recover his health, when a Dutch vessel drew near the coast, put the blacks in irons whom curiosity had brought to the shore, and instantly sailed off with their booty.

Those who interested themselves for these unhappy people, incensed at so base a treachery, instantly ran to Cudjoe, (a black, at whose house Murray lodged) who stopped them at his door, and asked them what they were in search of. “The white man who is with you,” replied they, “who should be put to death, because his brethren have carried off ours.” “The Europeans,” answered the generous host, “who have carried off our countrymen, are barbarians; kill them whenever you can find them. But he who lodges with me is a good man, he is my friend; my house is his fortress; I am his soldier, and I will defend him. Before you can get at him, you shall pass over my body. O my friends, what just man

would ever enter my doors, if I had suffered my habitation to be stained with the blood of an innocent man?”

This discourse appeased the rage of the blacks: they retired ashamed of the design that had brought them there; and some days after acknowledged to Murray himself, how happy they were that they had not committed a crime, which would have occasioned them perpetual remorse.

This event renders it probable, that the first impressions which the Africans receive in the new world, determine them either to good or bad actions. Repeated experience confirms the truth of this observation: those who fall to the share of a humane master, willingly espouse his interests. They insensibly adopt the spirit and manners of the place where they are fixed. This attachment is sometimes exalted even into heroism. A Portuguese slave who had fled into the woods, having learnt that his old master had been taken up for an assassination, came into the court of justice, and acknowledged himself guilty of the fact; let himself be put in prison in lieu of the master; brought false, though judicial proof, of his pretended crime, and suffered death in lieu of the guilty person. Actions of a less heroic nature, though not uncommon, have touched the hearts of some colonists. Several would readily say as Sir William Goethe, governor of Virginia did, when he was blamed for returning the salutation of a black: “I should be very sorry that a slave should be more polite than myself.”

We will not here farther set ourselves as to enlarge the ignominious list of those writers who devote their abilities to justify by policy what morality condemns. In an age where so many errors are boldly laid open, it would be unpardonable to conceal any truth that is interesting to humanity. If whatever we have hitherto advanced hath seemingly tended only to alleviate the burden of slavery, the reason is, that it was first necessary to give some comfort to those unhappy beings, whom we cannot set free; and convince their oppressors that they are cruel to the prejudice of their real interests. But, in the mean time, until some considerable revolution shall make the evidence of this great truth felt, it may not be improper to pursue this subject further. We shall then first prove, that there is no reason of state that can authorize slavery. We shall not be afraid to cite to the tribunal of reason and justice those governments which tolerate this cruelty, or which even are not ashamed to make it the basis of their power.

Montesquieu could not prevail upon himself to treat the question concerning slavery in a serious light. In reality it is degrading reason to employ it, I will not say in defending, but even in refuting an abuse so repugnant to it. Whoever justifies so odious a system deserves the utmost contempt from a philosopher, and from the negro a stab with his dagger.

If you touch me, said Clarissa to Lovelace, that moment I kill myself; and I would say to him, who attempted to deprive me of my liberty, if you approach me, I will stab you. In this case, I should reason better than Clarissa; because defending my liberty, or, which is the same thing, my life, is my primary duty; to regard that of another, is only a secondary consideration; and if all other circumstances were the same, the death of a criminal is more conformable to justice than that of an innocent person.

Will it be said, that he who wants to make me a slave does me no injury, but that he only makes use of his rights? Where are those rights? Who hath stamped upon them so sacred a character as to silence mine? From nature I hold the right of self-defence; nature, therefore, has not given to another the right of attacking me. If thou thinkst thyself authorized to oppress me, because thou art stronger and more ingenious than I am; do not complain if my vigorous arm shall plunge a dagger into thy breast; do not complain, when in thy tortured entrails thou shalt feel the pangs of death conveyed by poison into thy food: I am stronger and more ingenious than thou; I am a victim, therefore, in thy turn; and expiate the crime of having been an oppressor.

He who supports the system of slavery is the enemy of the whole human race. He divides it into two societies of legal assassins; the oppressors and the oppressed. It is the same thing as proclaiming to the world, if you

would preferre your life, instantly take away mine, for I want to have yours.

But the right of slavery, you say, extends only to the right of labour, and the privation of liberty, not of life. What! does not the master, who disposes of my strength at his pleasure, likewise dispose of my life, which depends on the voluntary and proper use of my faculties? What is existence to him, who has not the disposal of it? I cannot kill my slave; but I can make him bleed under the whip of an executioner; I can overwhelm him with sorrows, drudgery, and want; I can injure him every way, and secretly undermine the principles and springs of his life; I can smother by slow punishments, the wretched infant which a negroe woman carries in her womb. Thus the law protects the slave against a violent death, only to leave to my cruelty the right of making him die by degrees.

Let us proceed a step further: the right of slavery is that of perpetrating all sorts of crimes: those crimes which destroy personal safety; for the slave may be sacrificed to the caprice of his master: those crimes which make modesty shudder.—My blood rises at these horrid images. I detest, I abhor the human species, made up only of victims and executioners; and if it is never to become better, may it be annihilated!

Further, that I may disclose without reserve my sentiments on this subject. Cartouche, the highwayman, sitting at the foot of a tree in a deep forest, calculating the profits and losses of his robberies, the rewards and pay of his associates, and adjusting with them the ideas of proportion and distributive justice; this Cartouche is not a very different character from that of the merchant, who, reclined on his counter, with his pen in his hand, settles the number of attacks which he can order to be made on the coasts of Guinea; who deliberately examines how many firelocks each negro will cost him, in order to support the war which is to furnish him with slaves; how many iron fetters to confine him on board; how many whips to make him work: how much each drop of blood will be worth to him with which each negro will water his plantation: if the black woman will contribute more to his estate by labour of her hands, or by those of bearing children?—What think you of this parallel? The highwayman attacks you, and takes your money; the trader carries off even your person. The one invades the rights of society; the other, those of nature. This certainly is the truth; and if there existed a religion which authorized, which tolerated, even by its silence, such enormities; if, moreover, occupied by idle or factious questions, it did not eternally denounce vengeance against the authors or instruments of this tyranny; if it made it criminal for a slave to break his bonds; if it did not expel the unjust judge who condemns the fugitive to death; if such a religion existed, its ministers ought to be massacred under the ruins of their altars.

But these negroes, say they, are a race of men born for slavery; their dispositions are narrow, treacherous, and wicked; they themselves allow the superiority of our understandings, and acknowledge almost the justice of authority.

The minds of the negroes are contracted; because slavery destroys all the springs of the soul. They are wicked; but not sufficiently so with you. They are treacherous, because they are under no obligation to speak truth to their tyrants. They acknowledge the superiority of our understandings; because we have abused their ignorance: they allow the justice of our authority; because we have abused their weakness. I might as well say, that the Indians are a species of men born to be crushed to death; because there are fanatics among them, who throw themselves under the wheels of their idol's car before the temple of Jaguernat.

But these negroes, it is further urged, were born slaves. Barbarians, will you persuade me, that a man can be the property of a sovereign, a son the property of a father, a wife the property of a husband, a domestic the property of a master, a negro the property of a planter?

But these slaves have sold themselves. Could a man ever by compact, or by an oath, permit another to use and abuse him? If he assented to this compact, or confirmed it by an oath, it was in a transport of igno-

rance or folly; and he is released from it, the moment that he either knows himself, or his reason returns.

But they had been taken in war. What does this signify to you? Suffer the conqueror to make what ill use he pleases of his own victory. Why do you make yourselves his accomplices?

But they were criminals condemned in their country to slavery. Who was it that condemned them? Do you not know, that in a despotic state there is no criminal but the tyrant.

The subject of an absolute prince is the same as the slave in a state repugnant to nature. Every thing that contributes to keep a man in such a state, is an attempt against his person. Every power which fixes him to the tyranny of one man, is the power of his enemies; and all those who are about him are the authors or abettors of this violence. His mother who taught him the first lessons of obedience; his neighbour, who set him the example of it; his superiors, who compelled him into this state; and his equals, who led him into it by their opinion: all these are the ministers and instruments of tyranny. The tyrant can do nothing of himself; he is only the first mover of those efforts which all his subjects exert to their own mutual oppression. He keeps them in a state of perpetual war, which renders robberies, treasons, assassinations lawful. Thus, like the blood which flows in his veins, all crimes originate from his heart, and return thither as to their primary source. Caligula used to say, that if the whole human race had but one head, he should have taken pleasure in cutting it off. Socrates would have said, that if all crimes were heaped upon one head, that should be the one which ought to be struck off.

Let us, therefore, endeavour to make the light of reason, and the sentiments of nature, take place of the blind ferocity of our ancestors. Let us break the bonds of so many victims to our mercenary principles, should we even be obliged to discard a commerce which is founded only on injustice, and whose object is luxury.

But even this is not necessary. There is no occasion to give up those conveniences which custom hath so much endeared to us. We may draw them from our colonies, without peopling them with slaves. These productions may be cultivated by the hands of freemen, and then be reaped without remorse.

The islands are filled with blacks, whose fetters have been broken. They successively clear the small plantations that have been given them, or which they have acquired by their industry. Such of these unhappy men, as should recover their independence, would live in quiet upon the same manual labours, that would be then free and advantageous to them. The vassals of Denmark, who have lately been made free, have not abandoned their ploughs.

Though all the nations concerned in the African trade are equally interested in preserving the slaves in their passage, they do not all attend to it with the same care. They all feed them with beans, mixed with a small quantity of rice; but they differ in other respects in their manner of treating them. The English, Dutch, and Danes keep the men constantly in irons, and frequently hand-cuff the women: the small number of hands they have on board their ships obliges them to this severity. The French, who have great numbers, allow them more liberty; three or four days after their departure they take off all their fetters. All these nations, especially the English, are too negligent with regard to the intercourse between the sailors with the women slaves. This irregularity occasions the death of three-fourths of those whom the Guinea voyage destroys every year. None, but the Portuguese, during their passage, are secured against revolts and other calamities. This advantage is a consequence of the care they take to man their vessels only with the negroes, to whom they have given their freedom. The slaves, encouraged by the conversation and condition of their countrymen, form a tolerably favourable idea of the destiny that awaits them. The quietness of their behaviour induces the Portuguese to grant the two sexes the happiness of living together: an indulgence, which, if allowed in other vessels, would be productive of the greatest inconveniences.

All the negroes, as well male as female, who come from Guinea, or are born in the islands, have the yaws

once in their lives: it is a disease they must necessarily pass through; but there is no influence of any of them being attacked with it a second time, after having been radically cured. The Europeans seldom or never catch this disorder, notwithstanding the frequent and daily connection which they have with the negro women. These women suckle the children of the white people, but do not give them the yaws. How is it possible to reconcile these facts, which are incontrovertible, with the system which physicians seem to have adopted with regard to the nature of the yaws? Can it not be allowed, that the semen, the blood, and skin of the negroes, are susceptible of a virus peculiar to their species? The cause of this disorder, perhaps, is owing to that which occasions their colour: one difference is naturally productive of another; and there is no being or equality that exists absolutely detached from others in nature.

But whatever this disorder may be, it is evident from the most accurate and undeniable calculations, that there dies every year in America, the seventh part of the blacks that are imported thither from Guinea. Fourteen hundred thousand unhappy beings, who are now in the European colonies in the new world, are the unfortunate remains of nine millions of slaves that have been conveyed thither. This dreadful destruction cannot be the effect of the climate, which is nearly the same as that of Africa, much less of the disorders, to which, in the opinion of all observers, but few fall a sacrifice. It must originate from the manner in which these slaves are governed: and might not an error of this nature be corrected?

The first step necessary in this reformation would be to attend minutely to the natural and moral state of man. Those who go to purchase blacks on the coasts of savage nations; those who convey them to America, and especially those who direct their labours, often think themselves obliged, from their situation, and frequently too for the sake of their own safety, to oppress these wretched men. The soul of these managers of slaves, lost to all sense of compassion, is ignorant of every motive to enforce obedience, but those of fear or severity, and these they exercise with all the harshness of a temporary authority. If the proprietors of plantations would cease to regard the care of their slaves as an occupation below them, and consider it as an office to which it is their duty to attend, they would soon discard these errors that arise from a spirit of cruelty. The history of all mankind would shew them, that in order to render slavery useful, it is at least necessary to make it easy; that force does not prevent the rebellion of the mind; that it is the master's interest that the slave should be attached to life, and that nothing is to be expected from him the moment that he no longer fears to die.

This principle of enlightened reason, derived from the sentiments of humanity, would contribute to the reformation of several abuses. Men would acknowledge the necessity of lodging, cloathing, and giving proper food to beings condemned to the most painful bondage that ever has existed since the infamous origin of slavery. They would be sensible, that it is naturally impossible that those who reap no advantage from their own labours, can have the same understanding, the same œconomy, the same activity, the same strength, as the man who enjoys the produce of his industry. That political moderation would gradually take place, which consists in lessening of labour, alleviating punishment, and rendering to man part of his rights, in order to reap with greater certainty the benefit of those duties that are imposed upon him. The preservation of a great number of slaves, whom disorders, occasioned by vexation or regret, deprive the colonies of, would be the natural consequence of so wise a regulation. Far from aggravating the yoke that oppresses them, every kind of attention should be given to make it easy, and to dissipate even the idea of it, by favouring a natural taste that seems peculiar to the negroes.

Their organs are extremely sensible of the powers of music. Their ear is so true, that in their dances, the time of a song makes them spring up an hundred at once, striking the earth at the same instant. Enchanted, as it were, with the voice of a singer, or the tone of a stringed instrument, a vibration of the air is the spirit that ac-

tuates all the bodies of these men: a sound agitates, transports, and throws them into extasies. In their common labours, the motion of their arms or of their feet, is always in cadence. At all their employments they sing, and seem always as if they were dancing. Music animates their courage, and rouses them from their indolence. The marks of this extreme sensibility to harmony are visible in all the muscles of their bodies, which are always naked. Poets and musicians by nature, they make the words subservient to the music, by a licence they arbitrarily assume of lengthening or shortening them, in order to accommodate them to an air that pleases them. Whenever any object or incident strikes a negro, he instantly makes it the subject of a song. In all ages this has been the origin of poetry. Three or four words, which are alternately repeated by the singer and the general chorus, sometimes constitute the whole poem. Five or six bars of music compose the whole length of the song. A circumstance that appears singular is, that the same air, though merely a continual repetition of the same tones, takes entire possession of them, makes them work or dance for several hours: neither they, nor even the white men, are disgusted with that tedious uniformity which these repetitions might naturally occasion. This particular attachment is owing to the warmth and expression which they introduce into their songs. Their airs are generally double time. None of them tend to inspire them with pride. Those intended to excite tenderness, promote rather a kind of languor. Even those which are most lively carry in them a certain expression of melancholy. This is the highest entertainment to minds of great sensibility.

So strong an inclination for music might become a powerful motive of action under the direction of skillful hands. Festivals, games and rewards might on this account be established among them. These amusements, conducted with judgment, would prevent that stupidity so common among slaves, ease their labours, and preserve them from that constant melancholy which consumes them, and shortens their days. After having provided for the preservation of the blacks exported from Africa, the welfare of those who are born in the islands themselves would then be considered.

The negroes are not averse to the propagation of their species even in the chains of slavery. But it is the cruelty of their masters which effectually prevents them from complying with this great end of nature. Such hard labour is required from negro women, both before and after their pregnancy, that their children are either abortive, or live but a short time after delivery. Mothers, rendered debilitate by the punishments which the weakness of their condition occasions them, snatch sometimes their children from the cradle, in order to strangle them in their arms, and sacrifice them with a fury mingled with a spirit of revenge and compassion, that they may not become the property of their cruel masters. This barbarity, the horror of which must be wholly imputed to the Europeans, will, perhaps, convince them of their error. Their sensibility will be roused, and engage them to pay a greater attention to their true interests. They will find that by committing such outrages against humanity, they injure themselves; and if they do not become the benefactors of their slaves, they will at least cease to be their executioners.

They will, perhaps, resolve to set free those mothers who shall have brought up a considerable number of children to the age of six years. The allurements of liberty are the most powerful that can influence the human heart. The negro women, animated by the hope of so great a blessing, to which all would aspire, and few would be able to obtain, would make neglect and infamy be succeeded by a virtuous emulation to bring up children, whose number and preservation would secure to them freedom and tranquillity.

It is now time to emerge from regions of ignorance and barbarity, to the more enlightened realms of Europe; from nations tainted with the most horrid and cruel superstitions, to kingdoms where the gospel light prevents errors, checks criminal offences, meliorates each propensity to evil, and humanizes the rational soul; in fine, from savage countries, where despotism reigns triumphant, and tyranny shows its most ghastly features, to polished states; where,

if despotism dares appear, it is obliged to put on a placid countenance; and arbitrary power is under such limitations, as to be compelled to wear the most kindly smiles.

We shall, however, close this article, and our account of that quarter of the globe called Africa, with the following poetical lines, which are supposed to have been addressed by an African negro, (condemned to be burnt for attempting to regain his freedom after having been sold as a slave into one of the European settlements) to his wife, while he was fastened to the stake and ready for execution.

'Tis past:—Ah! calm thy cares to rest!
Firm and unmov'd am I:—
In freedom's cause I bar'd my breast,—
In freedom's cause I die.

Ah stop! thou dost me fatal wrong:—
Nature will yet rebel;
For I have lov'd thee very long,
And lov'd thee very well.

To native skies and peaceful bow'rs,
I soon shall wing my way;
Where joys shall lead the evening hours,
Unless too long thy stay.

O speed, fair sun! thy course divine;
My Ahala remove:—
Where thy bright beams shall ever shine,
And I for ever love!

On those blest shores—a slave no more!
In peaceful ease I'll stray:
Or route to chase the mountain boar,
As unconfin'd as day;

No Christian tyrant there is known
To mark his steps with blood,
Nor fable mis'try's piercing moan
Refounds thro' every wood!

Yet have I heard the melting tongue,
Have seen the falling tear;
Known the good heart by pity wrung,
Ah! that such hearts are rare!

Now, Christian, glut thy ravish'd eyes,
—I reach the joyful hour;
Now bid the scorching flames arise,
And these poor limbs devour!

But know, pale tyrant, 'tis not thine
Eternal war to wage;
The death thou giv'st shall but combine
To mock thy baill'd rage.

O death, how welcome to th' oppress'd!
'Thy kind embrace I crave;
'Thou bring'st to misery's bosom rest,
And FREEDOM TO THE SLAVE!

END OF THE FIRST VOLUME.



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