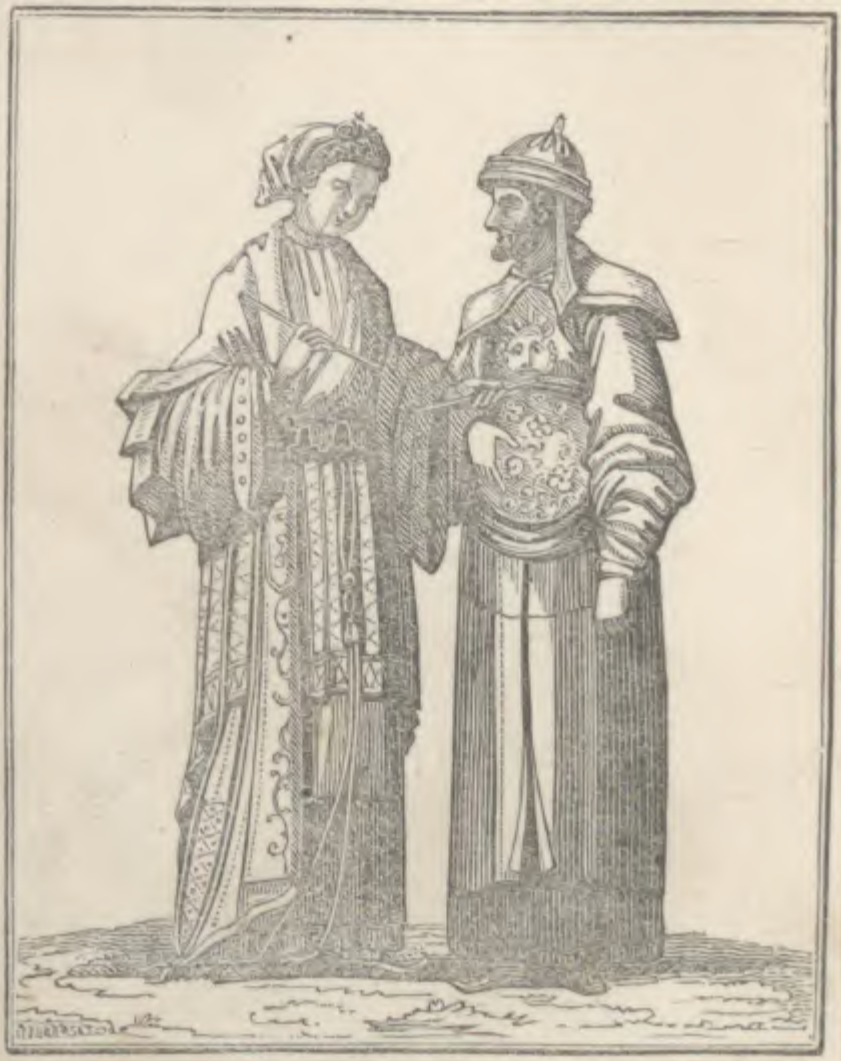
To
Archibald Macdonald Esq.
from
his affectionate Father
R. Macdonald

Edinburgh
[illegible] January



Natives of China.

SCENES

IN

ASIA, AFRICA, AMERICA, &c.

BEING A SEQUEL TO PICTURESQUE TRAVELS;

CONTAINING

DESCRIPTIONS

OF THE

INHABITANTS, COSTUMES, MANNERS, AND CUSTOMS OF THESE COUNTRIES.

TO WHICH IS ADDED A COLLECTION OF

INTERESTING ADVENTURES AND SHIPWRECKS.

New Edition.

EMBELLISHED WITH WOOD ENGRAVINGS.

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ADVENTURES AND SHIPWRECKS.

SCENES AND TRAVELS.

CHINA.

THIS is an extensive empire of Asia, bounded on the north by Tartary and the famous wall, 500 leagues in length; on the east by the Pacific Ocean; on the south by the Chinese Sea; and on the west by Tonquin, Tibet, and Asiatic Russia. Its length from north to south is about 1450 miles, and its breadth 1260; and the population is estimated at 230,000,000.

The fertility of the soil is much increased by cultivation; and it produces many plants to be found in other countries, with some peculiar to itself, the most noted of which is that which produces the tea. Silk stuffs, and the earthen-ware known by the name of china, are manufactured here in great perfection.

The antiquity of this empire has been the subject of much dispute. The Chinese pretend that it existed many thousand years before the Flood; but it is generally supposed to have commenced about two thousand years before the Christian era. Be this as it may, however, it is certain that agriculture and the arts were known and practised here when the rest of the world was in a state of ignorance and barbarity. But China has remained at the same point of civilization. No new arts or sciences have been introduced among them, and no improvements have been made in the old, while in Europe every thing has been brought to perfection. The arts which the Jesuit missionaries carried among them were soon neglected, and it is probable will never be revived. Even in the manufacture of their celebrated article of china-ware they have been far excelled by some nations of Europe.

The Chinese are of a middle size, their faces broad, their eyes black and small, their noses broad and turned up at the end: they have high cheek-bones and large lips. They pluck out the hairs on the lower part of their faces.

by the roots, leaving a few straggling ones by way of beard; and they cut off the hair of their heads, except a small lock on the crown. Their complexion, towards the north, is fair, but towards the south, swarthy; and in men of quality, who are not much exposed to the sun, it is generally delicate. Men of learning let the nails of their fingers grow to an immoderate length, to show that they are not employed in manual labour. Corpulence is esteemed a beauty in a man, but a blemish among the women, who aim at preserving a slimness and delicacy of shape.

The women have little eyes, plump rosy lips, black hair, regular features, and a delicate, though florid, complexion. The smallness of their feet is reckoned a principal part of their beauty; and they undergo much torment, and cripple themselves in a great measure, by forcibly preventing the growth of the foot and ancle from their infancy. They leave the great-toe in its natural position, and bend the others under the foot, keeping them in that state with bandages, till at length they become buried in the sole, and cannot be sepa-

rated. In this situation the foot appears as if its fore part had been cut off; and the women may be said to totter rather than to walk.

The dress of the Chinese is seldom altered from fancy or fashion. It varies according to rank, and its colour and quality are regulated by law. The emperor and princes of the blood alone have a right to wear yellow; certain mandarins are entitled to wear satin of a red ground upon days of ceremony; but in general they are clothed in black, blue, or violet. The common people are confined to blue or black cotton cloth The men wear caps of the shape of a bell; those of quality are ornamented with jewels. The rest of their dress consists of a vest and sash, a coat or gown above them, silk boots quilted with cotton, and a pair of drawers. The dress of the women nearly resembles that of the men. White is only worn for mourning, and cannot be made too dirty for the occasion, to avoid every appearance of personal care and ornament.

The character of the Chinese is mild and peaceable, seldom interrupted by harshness or

passion; but they have been represented as the most dishonest people in the world, employing their natural quickness only to cheat those they deal with. It should, however, be remembered, that some of the accounts of China have been drawn up by persons who were little acquainted with any parts of that empire but the seaport towns, in which they probably met with many knavish and designing people. But it seems not just to attempt to characterize a great nation by a few instances of this kind; and we are not sufficiently acquainted with the interior of the country, to form an accurate judgment of the manners and character of the inhabitants. They are very ceremonious, and consider this as the perfection of good breeding; while the nations who are not expert in this discipline are thought to be little better than barbarians.

Of all the countries of the earth, China is that where parental authority is carried to the highest pitch. The slightest act of disrespect in a child is severely punished. Parents who cannot support their children are allowed to expose them in the streets, or to cast them into

the river; but in the latter case they fasten a gourd to the child, that it may float on the water; and there are often compassionate people of fortune who save them from death.

In their marriages, the parties never see each other till the bargain is concluded by the parents, and that is generally when they are perfect children. On the wedding day, the lady is carried (as yet unseen by the bridegroom) in a gilt and gaudy chair, ornamented with artificial flowers, and followed by relations, attendants, and servants. Next to being barren, the greatest scandal is to bring females into the world; and if a poor woman happen to have three or four girls successively, she sometimes exposes them in the manner above related. Polygamy is allowed, but it is only practised among the rich.

The government of China is patriarchal. The emperor is absolute; but examples of tyranny are rare, as he is taught to regard his people as his children, and not as his slaves. The mandarins, or governors of the provinces, have unlimited authority; and of these there are nine classes, from the judge of the village

to the prime minister. The laws are ancient, but numerous; but those regarding property are insufficient to give it security; and a man is afraid to be considered as rich, well knowing that some of the rapacious officers of state would find legal reasons to deprive him of his property. They have also laws which regulate the civilities and salutations they pay to each other; for which reason they always appear to be extremely good-natured.

There is no state religion in China. No sect is paid, preferred, or encouraged. The emperor is of one faith; many of the mandarins of another; and the majority of the common people of a third, which is that of Fo. This religion professes the doctrine of the transmigration of souls, and promises happiness on conditions which were originally intended to consist in the performance of moral duties; but in place of which, they too often substitute those of contributions towards the erection or repair of temples, the maintenance of priests, and a strict attention to particular observances. The neglect of these is announced as punishable by the souls of the defaulters passing into

the bodies of the meanest animals, in which their sufferings are to be proportioned to the transgressions committed in the human form. The Chinese have no Sunday, nor even such a division as a week ; but the temples are open every day for the visits of devotees.

A Chinese dwelling is generally surrounded by a wall six or seven feet high. Within this enclosure a whole family of three generations, with all their respective wives and children, will frequently be found. One small room is made to serve for the individuals of each branch of the family, who sleep in different beds, divided only by mats hanging from the ceiling. One common room is used for eating.

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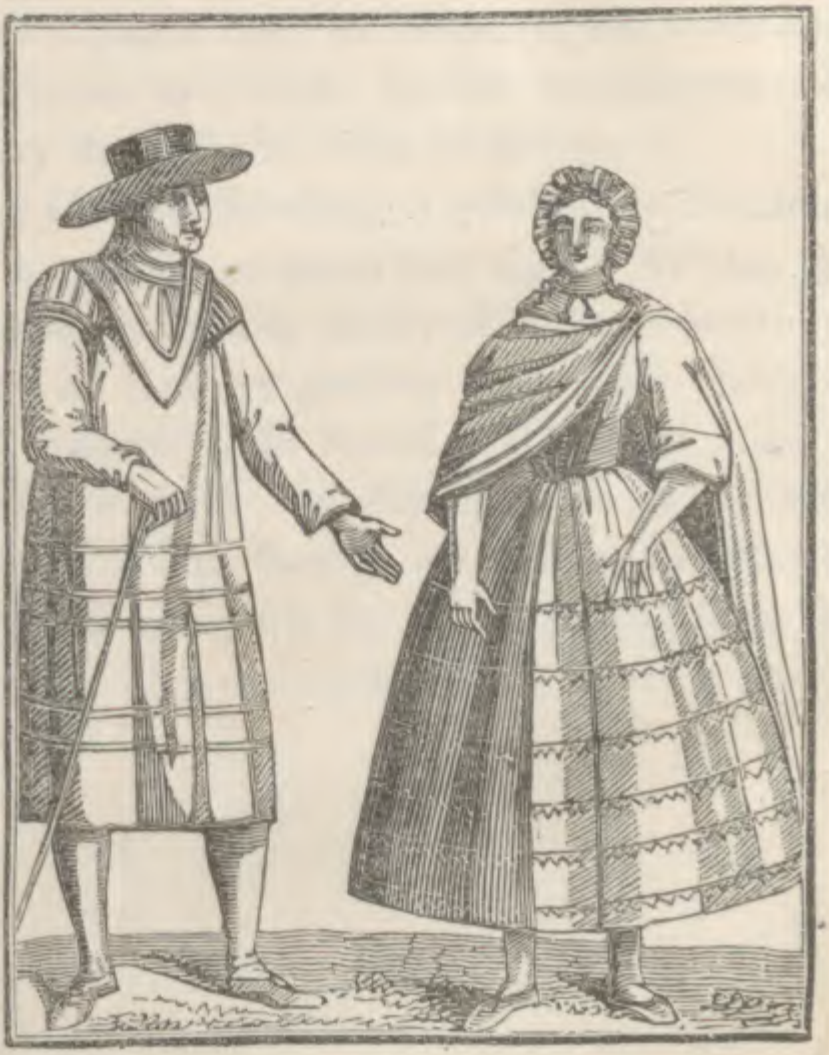

Peruvians.

PERU.

THIS country is situated in South America, and is about 1800 miles in length, by 500 in breadth. It is bounded on the north by New Granada; on the east by Amazonia and Paraguay; on the south by Chili; and on the north by the Pacific Ocean.

When the Spaniards landed in this country they found it governed by sovereigns, called Incas, who were revered by their subjects as divinities. These were soon subdued by Pizarro, who, with two hundred and fifty foot, sixty horse, and twelve small pieces of cannon, added Peru to the dominions of Charles V.; but he tarnished his glory by committing the most shocking cruelties upon the natives, and causing the Inca to be burnt alive.

Peru is separated from Amazonia and Paraguay by a chain of mountains called the Andes, the largest and highest in the world. It is often visited by earthquakes. That which happened in 1747 laid three-fourths of the

city of Lima level with the ground, and entirely demolished Callao, the seaport town belonging to it. The destruction was so complete, that, out of three thousand inhabitants, only one man escaped; and he was saved by a providence the most singular and extraordinary imaginable. He happened to be on a fort which overlooked the harbour, and perceived, in one minute, the inhabitants running from their houses in the utmost terror and confusion. The sea, as usual on such occasions, receding to a considerable distance, returned in mountainous waves, buried the inhabitants for ever in its bosom, and immediately all was silent; but the same wave which destroyed the town drove a little boat to the place where the man stood, into which he threw himself, and was saved.

There are many gold mines in the northern parts. Abundance of silver is also found in various provinces; but the old mines are constantly decaying, and new ones daily opened. The towns shift with the mines. A principal article in the produce and commerce of this country is the Peruvian bark. It also pro-

duces wheat, barley, and different kinds of roots and vegetables. The most remarkable animals are the lamas and vicunas, which produce the finest wool.

Lima, the capital of Peru, contains about 54,000 inhabitants, of whom a sixth part are whites. The houses are built of slight materials, the equality of the climate, and want of rain, rendering stone houses unnecessary; and, besides, it is found that these are more apt to suffer by the earthquakes. As a proof of the wealth of this city, it may be stated, that in 1682, when the Spanish viceroy made his entry into Lima, the inhabitants paved the streets he was to pass through with ingots of silver, to the amount of seventeen millions sterling.

The manners of the people in this country do not differ greatly from those of the whole Spanish dominions. Pride is their predominant passion; and they are so lazy, that in their houses they will pass whole days sitting upon cushions, without ever changing their position. The women are beautiful; but their use of paint soon causes it to decay.

The Indians form the greatest part of the inhabitants of Peru. They go naked, and paint their bodies with red. When first visited by the Spaniards, they enjoyed a considerable degree of civilization; but are now plunged in stupidity and ignorance. They are equally insensible in prosperity and in adversity; and they receive with the same indifference the highest honour and the lowest degradation. Interest has so little power over their actions, that they refuse to do the most trifling service for the greatest reward. If a traveller loses his way, and goes to a hut to ask for a guide, the Indian hides himself, and orders his wife to say that he is not at home; rather preferring to lose the recompense of his service, than to shake off his laziness for a short time. They are very slow in every thing they undertake; and it is a long time before they are able to finish the lightest piece of work.

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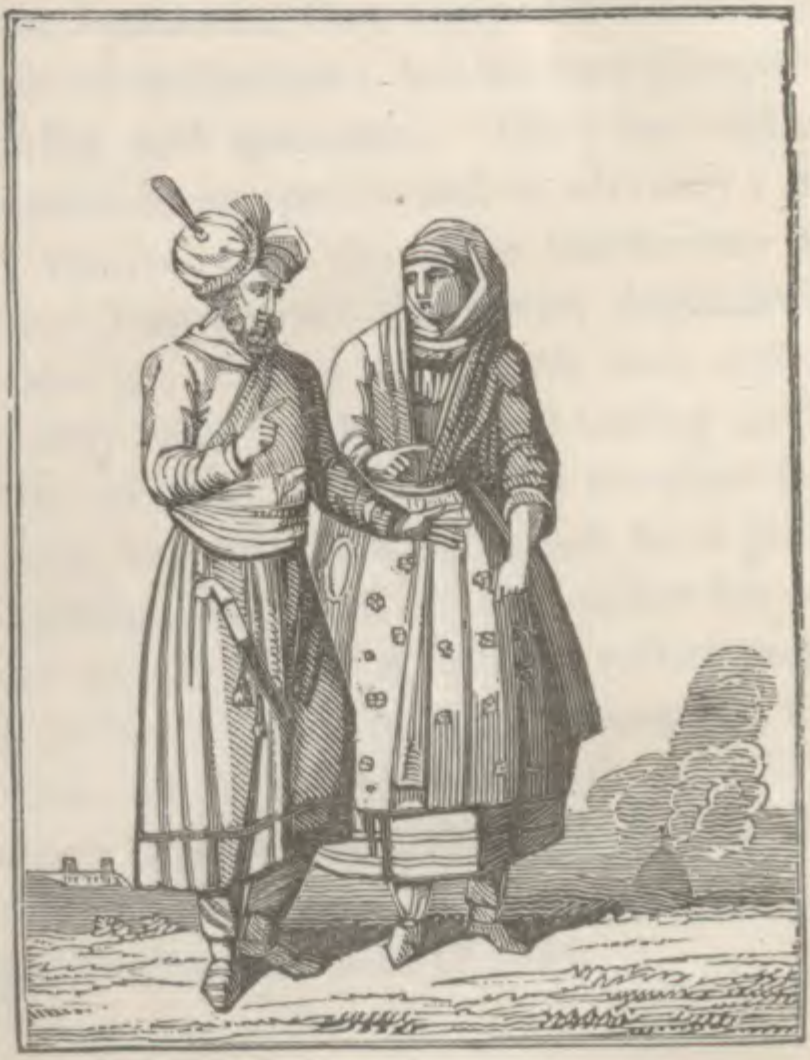


Usbeck Tartars.

THE USBEC TARTARS.

Bucharia is a large country of Asia, situated between Kharism and the great sandy desert bordering on China. It is divided into two parts, Great and Little Bucharia: the former of these is an independent country; the latter is subject to the Chinese.

The Usbec Tartars are scattered through Great Bucharia, but they are not the original inhabitants of it. They also inhabit Kharism.

Great Bucharia, which comprehends the Sogdiana and Bactriana of the ancients, is one of the finest countries of the earth. The mountains contain mines of gold, silver, iron, copper, and precious stones; the valleys are of surprising fertility, the grass sometimes growing to above the height of a man. The rivers abound in excellent fish; and wood, which is so rare in the other parts of Tartary, is very common here. But all these advantages are of little importance to the natives,

who have neither skill nor industry to derive any benefit from them.

The Usbecs are in general more spirited and industrious than the other Tartar tribes. They are addicted to a plundering warfare, and frequently make sudden inroads into the Persian provinces. During winter they live in towns and villages; but in summer the greater part take up their abode in tents, in places where pasture for their cattle is most abundant. Those of Kharism make frequent incursions into Great Bucharia; and treaties are very little regarded by them, as the principal part of their riches consists in the booty they acquire in these expeditions.

Many of the Usbecs possess horses, camels, cattle, sheep, and goats; and it is asserted that some individuals have ten thousand horses, three hundred camels, three or four thousand cattle, twenty thousand sheep, and more than two thousand goats. For catching wild horses they use birds of prey, which they train to fix themselves on their necks; and when the horses have tired themselves with their endeavours to shake off the enemy, the hunters ap-

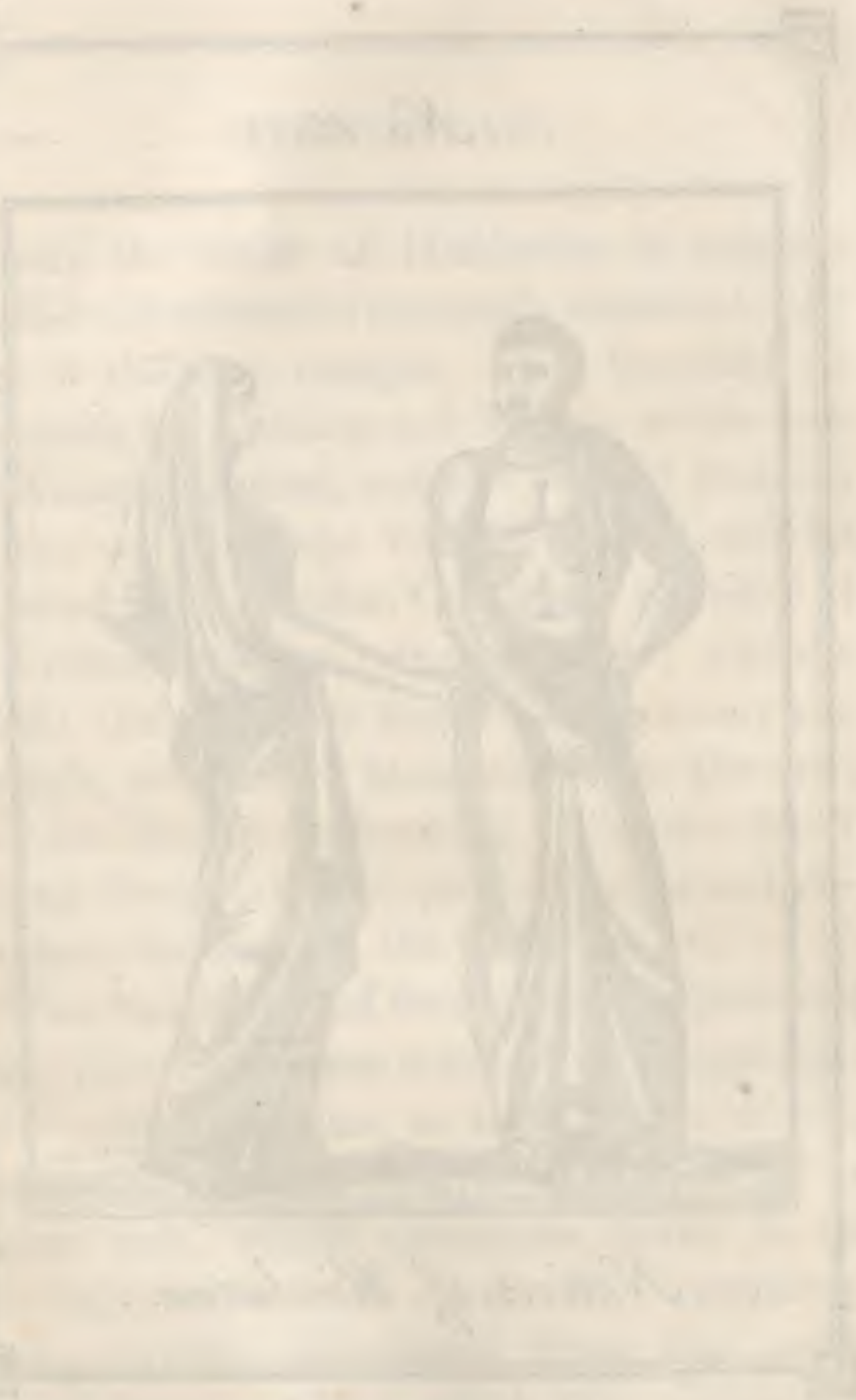
proach, and easily take them. Rice and other kinds of grain are cultivated; but their favourite food is flesh, which they cut into pieces and dry in the sun. Their usual drink is the milk of their mares.

The Usbecs of Great Bucharia are the most civilized of all the Tartars; and they profess the Mahometan religion. Their arms are swords, bows and arrows, and spears; and they have of late begun to use the musket. Their reputation for bravery is so great, that even the Persians, though not deficient in courage, look upon them with uneasiness: the women also aspire to military glory, and accompany their husbands into the field, without fear of danger. It is said, that in 1626 they raised an army of thirty thousand men and twenty thousand women, who took by assault a frontier town belonging to the Moguls, and were guilty of great cruelties. On this occasion the women were first in the battle, and stood as firm as the men. They are handsome, and surpass the other Tartars in beauty.

Such of the Usbecs as give themselves up to the feeding of cattle, live in tents, which

they remove from one place to another, according as the temperature of the seasons, or the wants of their cattle, require. Those who cultivate the land dwell in villages and hamlets. On the arrival of a stranger, they contend with one another for the pleasure of entertaining him; and the poorest peasant allots a part of his cottage for the reception of a guest. The native Bucharians are of a fairer complexion than the Usbecs, and of a more peaceable disposition, as it is said they never bear arms.

Among the towns of Great Bucharia may be mentioned Samarcand, anciently the seat of empire of the celebrated Tamerlane. It is fortified with strong bulwarks of earth: the houses are principally of hardened clay, though some are built of stone. It was a celebrated university for eastern science: and even in the last century was a flourishing school for Mahometan literature. Bokhara and Balk are considerable towns: the latter has a palace or castle built almost entirely of marble.



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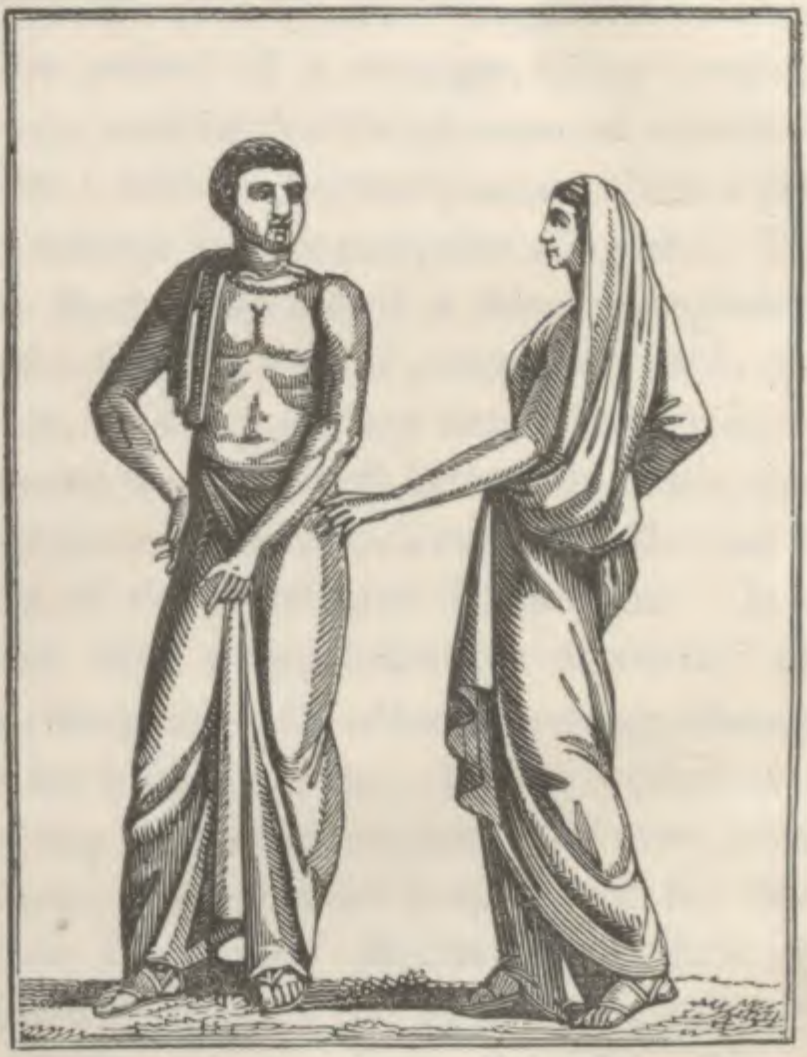

Natives of Hindostan.

HINDOSTAN.

Under the name of Hindostan is comprehended the extensive peninsula situated to the west of the river Ganges. It is bounded on the north by Tartary and Tibet; on the east by Assam, Arracan, and the Bay of Bengal; on the south by the Indian Ocean; and on the west by the Indian Ocean and Persia. It is divided into five principal states; viz. the Seiks; the Berar, or Eastern Mahrattas; the Poonah, or Western Mahrattas; the Deccan; and the British possessions. To the latter belong Bengal, Bahar, part of Orissa and Allahabad, the Sircars, the Carnatic, &c.

This beautiful and fertile country produces many plants and trees common in Europe, besides others peculiar to itself. One of the most remarkable of these is the Indian fig or banian tree, which sometimes grows to an amazing size, as it is continually increasing. Every branch proceeding from the trunk throws out long fibres, which take root in the

earth, and shoot out new branches, which again produce fibres that take root, and continue in this state of progression as long as they find soil to nourish them. The cocoa-nut tree is remarkable for its extensive utility: of the trunk the natives make boats, and frames for their houses; they thatch their houses with their leaves, and, by slitting them lengthwise, make mats and baskets; and the nut affords food, drink, and a valuable oil.

Hindostan has experienced great revolutions at different periods, having been invaded by many nations, who settled themselves there, and whose descendants still remain. But in the midst of all these political convulsions, and in spite of the efforts of their conquerors, the Hindoos have preserved their primitive manners and religion; and they are the same at this day as they were when Alexander the Great invaded India.

The manners of the Hindoos are gentle, and their happiness consists in the solaces of a domestic life; but while they will peaceably submit to oppression in other matters, they will suffer the severest torments, and even

death itself, rather than deviate from one article of their religious faith.

The Hindoos have, from time immemorial, been divided into four great tribes. The first and most noble tribe is the Brahmans, who alone can officiate in the priesthood; but they are not excluded from government, trade, or agriculture, though they are prohibited from all menial offices. The second is the Sittri tribe, who ought to be all military men; but they frequently follow other professions. The third tribe is that of Biese, who are chiefly merchants, bankers, and shopkeepers. The fourth is the tribe of Sudder, who ought to be menial servants; and they are incapable of raising themselves to any higher rank. Besides this division into tribes, they are subdivided into casts and small classes; and it has been computed that there are eighty-four of these casts, though some have supposed there is a greater number. The members of each cast adhere invariably to the profession of their forefathers. From generation to generation, the same families have followed, and will always continue to follow, one uniform line of life; and to this

may be ascribed that high degree of perfection conspicuous in many of the Indian manufactures.

The religion of the Hindoos rests on that almost universal system of the East, the belief in a Supreme Creator too ineffable and sublime for human adoration, which is therefore addressed to inferior, but great and powerful divinities. The temples consecrated to their deities are magnificent; their religious ceremonies splendid; and the absolute dominion which the Brahmans have obtained over the minds of the people, is supported by the immense revenues with which the liberality of princes, and the zeal of pilgrims and devotees, have enriched their temples.

It is well known that the doctrine of transmigration is one of the distinguishing tenets of their religion: and they believe that wicked souls pass into the bodies of the most unclean beasts, where they remain till they are purged from the sins they committed when in human bodies. This belief causes many of them to abstain from animal food; but the greater number are less scrupulous, and eat, although

very sparingly, both of fish and flesh. Some, however, are so much afraid of depriving an animal of life, lest it should contain the soul of a friend or relation, that they cover their mouths with cloth, to prevent the flies from getting into them. Others always carry a small brush in their hands, to sweep the floor and the seats, lest in walking or sitting down they should crush an insect. At Surat, one of the richest and most commercial cities of Hindostan, there is an hospital for sick horses, cows, dogs, and other animals. It is even asserted, that in the neighbourhood of the hospital there is another for the maintenance of fleas, lice, and all those insects that infest the human body. To regale these vermin from time to time, a poor man is hired to pass a night among them; and care is taken to tie him down so effectually, that he cannot disturb them during their repast.

A class of men is to be found in Hindostan, who, impelled by fanaticism, resign themselves to a solitary and wandering life, and endure incredible pains and mortifications. These enthusiasts are called Fakirs. Some of them

make a vow to travel as pilgrims from one temple to another, as long as they live, by crawling on their bellies on the ground, without attempting to rise; while others bind themselves never to lie down, but sleep leaning against a wall or a tree. Some cause themselves to be hung by the heels over a great fire, for a stated time every day: some lie on boards stuck full of sharp iron spikes; and others hold one arm extended above their heads, with the hand closed, till the nails of their fingers grow into the flesh, and come out at the back of the hand, and the arm withers, so that they lose the power of bringing it down again.

The Fakirs, however, are not the only people to whom enthusiasm imparts strength to endure torture, from the hope of eternal happiness. Many persons, not of their profession, suffer torments equally severe. Some throw themselves from a height upon sharp-pointed instruments, and expire in that situation. One is sometimes seen suspended by a hook, fixed in his back, to the end of a beam laid across the top of a high pole. By pulling

down the other end of the beam, the poor wretch is raised into the air, to the height of more than thirty feet, where he is whirled rapidly round for a long time. At the festival of the idol of Jaggernaut, many thousands of devotees are killed. They lay themselves down in the way of the chariot of the idol, and are crushed to death under the wheels, amidst the shouts and acclamations of the spectators.

But one of the most shocking customs of this country, is the cruel death to which a woman, often in the prime of life, devotes herself upon the death of her husband. It is well known, that a widow will throw herself courageously into the flames of the pile that consumes her husband's body; and they often lie down by the side of the corpse, and see with calmness the fire kindled that is to consume them. This horrid ceremony, however, is not nearly so common as it formerly was.

The religion of the Hindoos permits them to have several wives, but they seldom have more than one; and it has been observed, that their wives are distinguished by a decency of demeanour, a solicitude in their families, and

a fidelity to their vows, which might do honour to human nature in the most civilized countries. Matrimony is considered by the Hindoos as the indispensable duty of every man; for which reason they marry early, the men at fourteen, and the women at ten or twelve years of age.

The complexion of the Hindoos is black, their hair long, their persons straight and elegant, their limbs finely proportioned, their countenances open and pleasant, and their features exhibit the most delicate lines of beauty in the females, and in the males a kind of manly softness. The dress of the men is a kind of close-bodied gown, and wide trowsers, resembling petticoats, reaching down to their feet. Such of the women as appear in public have shawls over their heads and shoulders, short close jackets, and tight drawers, which come down to their ancles.

To be drowned in the Ganges, a river for which the Hindoos have a great veneration, is in their eyes the height of happiness; and one who meets with this fate is envied by his friends.

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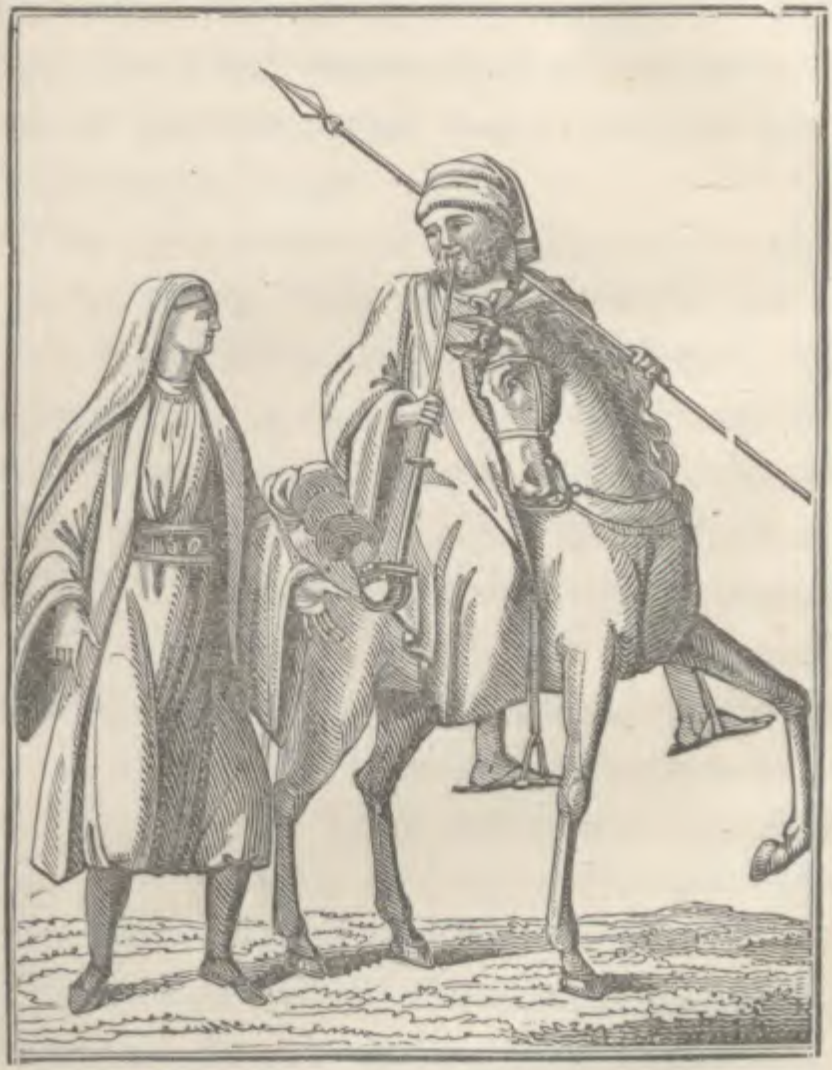

Arabians.

ARABIA.

Arabia, an extensive and celebrated country of Asia, is bounded by Turkey on the north; by the Persian Gulf on the east; by the Indian Ocean on the south; and by the Red Sea, which divides it from Africa, on the west. It has been divided into three unequal portions, Arabia Petræa, Arabia Deserta, and Arabia Felix.

Arabia Petræa, or the Stony, so called from its stony soil, lies on the north of the Red Sea, and is the most inconsiderable of the three divisions. It is hilly and barren, and contains few inhabitants.

Arabia Deserta is the eastern part of the country. It contains immense plains of sand, which, when agitated by the winds, roll like the troubled ocean, and sometimes form mountains under which whole caravans have been buried. In these deserts, the caravans, having no tracks, are guided, as at sea, by the compass or the stars; for they travel chiefly in

the night. Here no tree offers a cooling shade to the harassed traveller; and he seeks in vain for a rivulet or spring, in which he may quench his raging thirst; but instead of these, some wells, placed at a great distance from each other, afford him only a scanty supply of muddy water. The air is excessively hot; and a pestilential wind sometimes rises, which instantly kills those who happen to inhale it.

Arabia Felix, or the Happy, lies on the south-west. It has an excellent soil, is very fertile, and contains many populous cities. The capital is Mecca, the birth-place of the impostor Mahomet, where there is a mosque, the most magnificent of any in the Turkish dominions; its lofty roof being raised in the fashion of a dome, and covered with gold, with two towers at each end, of extraordinary height and beauty. The mosque has forty-two gates, and is decorated within with the finest gildings and tapestry. It is called the Kaba, or House of God. The number of pilgrims who visit this place is immense, every Mahometan being required, by his religion, to come hither once in his life, or send a deputy. At Medina,

where Mahomet is buried, is a mosque supported by four hundred pillars, and furnished with three hundred silver lamps, which are continually burning. It contains Mahomet's coffin, covered with cloth of gold, under a canopy of silver tissue.

The Arabians are of a middle stature, thin, and of a swarthy complexion, with black hair and black eyes. They are swift of foot, excellent horsemen, and are said to be a brave people, expert at the bow and lance; and, since they became acquainted with fire-arms, good marksmen; but they are such thieves that travellers are struck with terror on approaching the deserts. These robbers, headed by a captain, traverse the country on horseback in considerable troops, and assault and plunder the caravans. The inhabitants of the inland country live in tents, and remove from place to place with their flocks and herds. In politeness they vie with the Persians; but there are little remains of their ancient hospitality. By their laws, murder is punished with death; but it is more often left to private revenge, which renders the parties interested irrecon-

cilable, and breaks off all communication between families.

The religion of the Arabs is Mahometanism. It teaches that there is one God, who created the world and governs all things; and that Mahomet was his last and greatest prophet, whom he had commanded to publish his laws. It inculcates circumcision, fasting, and prayer, prohibits the drinking of strong liquors, and contains a good deal of practical morality.

The habit of the Arabs is a kind of blue shirt, tied about them with a white sash, and some of them have a vest of furs or sheep skins over it: they also wear drawers, and sometimes slippers, but no stockings; and have a turban on their head. Many of them go almost naked; but the women are so wrapped up that nothing can be seen but their eyes. Polygamy is allowed among them, but is only practised by the rich; and throughout the whole Mahometan regions it is far less general than is commonly supposed.

The Arabs have so great a respect for their beards, that one of them, who had received a musket-ball in his jaw, would not suffer his

beard to be cut, that the surgeon might dress the wound; and he died in consequence of his obstinacy. Next to the beard, nothing is so dear to them as their horses, which are divided into two classes, the common and the noble. Of the common kind, the pedigree has not been ascertained; but the genealogy of the noble is carefully preserved, and they pretend to trace it as far back as the time of Solomon. These will bear the greatest fatigue, and pass whole days without food; and are so well trained, that if their riders should fall when at their greatest speed, they immediately stop. The Arabs have no stables, but the horses lodge under the same roof with their owners.

THE SPICE ISLANDS.

These islands are situated in the Indian Ocean, under the equinoctial line, and form a considerable group. The most considerable are, Amboyna, Ceram, Gilolo, Ternate, Tidore, and Banda.

The climate of these islands is very hot, and subject to little variation thoughout the year. They produce neither corn nor rice, but their place is supplied by the sago tree, the pith of which furnishes a kind of flour, of which bread is made. One of these trees will produce nearly three hundred pounds of this flour.

The nutmeg-tree, however, is the principal object of cultivation in these islands; and the produce was monopolized by the Dutch with so much jealousy, that they destroyed the plants, lest the natives should sell the spices that remained to other nations. These islands were taken by the British in 1796.

The natives of Amboyna and the other

islands are divided into two classes, those of the interior and those of the coast. Those of the interior are probably the most ancient inhabitants of the country. They keep themselves retired among the mountains, and have no communication with the inhabitants of the coast, except when they stand in need of iron or salt, which they receive in exchange for the produce of their district of the country. Their complexion is black, their sight very acute, their limbs strong and well-made; and their agility is such, that in hunting they are able to run down their prey. They feed upon the animals they kill, and sometimes devour large serpents. By an ancient custom among them, a man cannot build a hut till he has cut off the head of an enemy; and he who possesses the greatest number of heads is the highest in rank. The women are handsome, and their features are not disagreeable.

Among the mountains another race of people is to be found, still more barbarous than the former. These savages build no huts, but live under trees, the branches of which they weave together with great art.

The features and complexion of the inhabitants of the coast seem to indicate their descent from some foreign nation; and the difference of their character, when compared with that of the other inhabitants, confirms this conjecture. The men are lazy and effeminate, but the women gay and sprightly; and this disposition of the latter, joined to an agreeable person, renders their company very pleasing to strangers.

The majority of the inhabitants profess the Mahometan religion; but there are many Christians, and a few idolaters.

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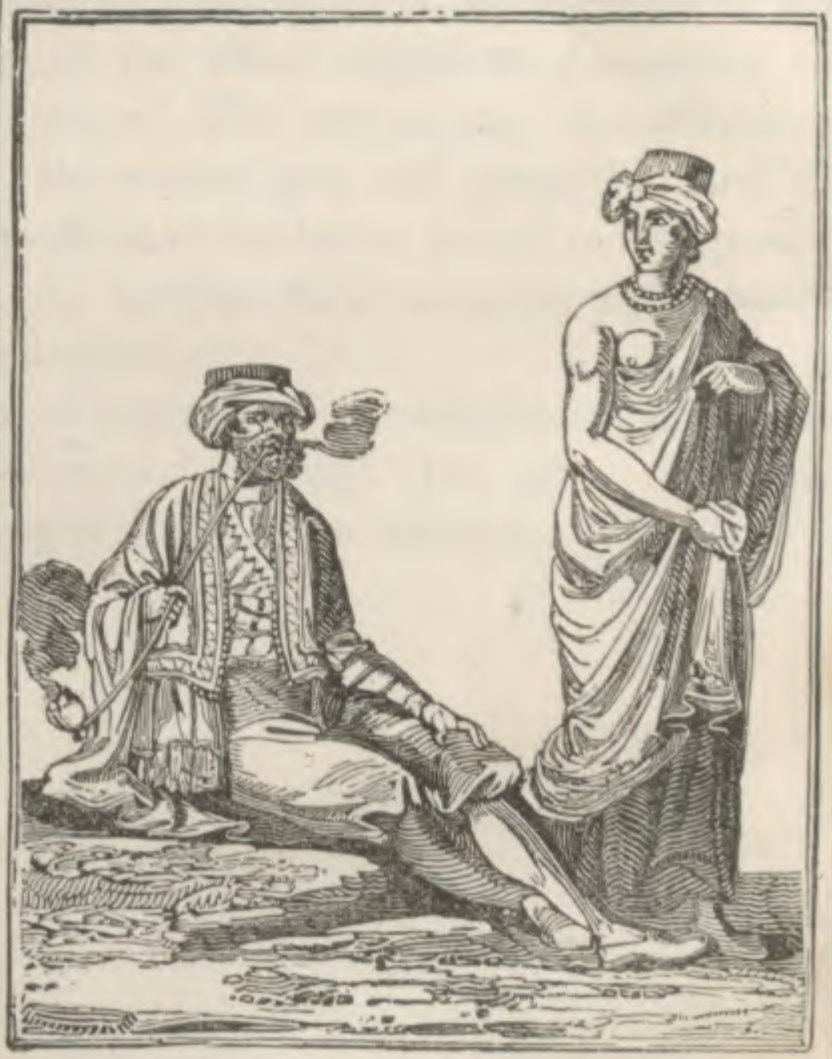

Natives of Barbary.

BARBARY STATES.

These African countries, so celebrated in the history of Rome, and so flourishing under the dominion of Carthage, are in our days the abode of despotism, ignorance, and cruelty. Under the head of Barbary States are included the countries of Algiers, Tunis, Tripoli, Morocco, and Fez, extending along the coasts of the Mediterranean and the Atlantic Ocean.

Algiers, formerly a kingdom, extends about 500 miles in length, and from 40 to 100 in breadth. It is a kind of republic, under the protection of the grand seignior, and governed by a sovereign called the dey. The city of Algiers is built upon the declivity of a hill, but is of no great extent, and exhibits nothing remarkable. It is said to have formerly contained 100,000 Mahometans, 1500 Jews, and 2000 Christian slaves; but in 1816 the city and forts being attacked and nearly destroyed by a British and Dutch fleet, all the Christian

prisoners were set at liberty, and Christian slavery for ever abolished.

The morals of the Algerines, in general, are very depraved; and this character applies equally to the Turks and the Moors. Both are of an avaricious disposition; but this vice has at least the good effect of making them live with sobriety and economy. Every father of a family hoards up all he can save, concealing it in a secret place to prevent his children from getting hold of it. Their furniture is as simple as their manner of life.

Tunis is the most polished of all the Barbary states. The capital contains 10,000 families, and its suburbs consist of 1000 houses. The inhabitants cultivate friendship with the European states, and arts and manufactures have been lately introduced among them. The women are handsome, and the complexion of the ladies is very delicate; but they improve the beauty of their eyes by art. The gentlemen, in general, are sober, orderly, and complaisant in their behaviour; and a wonderful regularity reigns through all the city.

Tripoli was once the richest and most populous of all the states on the coast; but it is now much reduced.

Morocco, which is formed by the union of the kingdom of Morocco, Fez, and Tafilet, is nearly 600 miles in length, and 260 in breadth. The city of Morocco is the capital of the kingdom, but it is now almost in ruins, the court having removed to Mequinez, a city of Fez. Incredible things are told of the magnificent palaces in both cities: but by the best accounts the common people live in a very slovenly manner.

The city of Fez, the capital of the kingdom so called, is said to contain 380,000 inhabitants, besides merchants and foreigners. It contains 500 mosques, one of which is magnificent beyond description, and about a mile and a half in circumference.

The subjects of the Barbary states, in general, subsist by piracy, and are allowed to be bold intrepid mariners, fighting desperately when they meet with a prize at sea; but they are far inferior to the Europeans in the construction and management of their vessels.

With the exception of the Tunisians, they are without arts or literature. The misery and poverty of the inhabitants of Morocco, who are not immediately in the emperor's service, is beyond all description; but those who inhabit the inland parts of the country are a hospitable inoffensive people, and, notwithstanding their poverty, have a liveliness about them, that gives them an air of contentment. The Moors are supposed to be the original inhabitants, but are now blended with the Arabs; and both are cruelly oppressed by a few insolent domineering Turks. The government of Morocco is the most tyrannical on earth; for the emperors are parties, judges, and even executioners with their own hands, in all criminal matters: nor is their brutality more incredible than the submission with which their subjects bear it. In the absence of the emperor, every military officer has the power of life and death.

The inhabitants of these states are Mahometans; but they have in general adopted the very worst parts of that religion, and seem to have retained only as much as countenances their vices. The women are brought up in

the greatest ignorance, being looked upon as created only for the service of the men. The education of the male children consists only in learning to read and write; and the small number that apply themselves to study, read scarcely any thing but the Alcoran. The men are indulged with a plurality of wives and concubines; but adultery in the women is punished with death. All foreigners are allowed the open profession of their religion.

THE SAMOIEDES.

The Samoiedes inhabit the borders of the Northern Ocean, from the 65th degree of north latitude to the coast; but they are not found in Nova Zembla, although, to the east of the river Yenissei, they have settled on a part of the coast extending as far as the 75th degree of north latitude. In this country, which includes a part of Europe and of Asia, and is the coldest and most desert in the world, the Samoiedes are scattered, from the White Sea almost to the river Lena.

The origin of the Samoiedes is unknown. When they were visited by the Russians, they had quitted the temperate regions which their ancestors inhabited, and from whence the Tartars had driven them; they were fugitives, had lost their national character, and altered their way of life. Unacquainted with the art of writing, they preserve the memory of their heroes and their deeds in songs; but these are filled with so many fabulous recitals, that they

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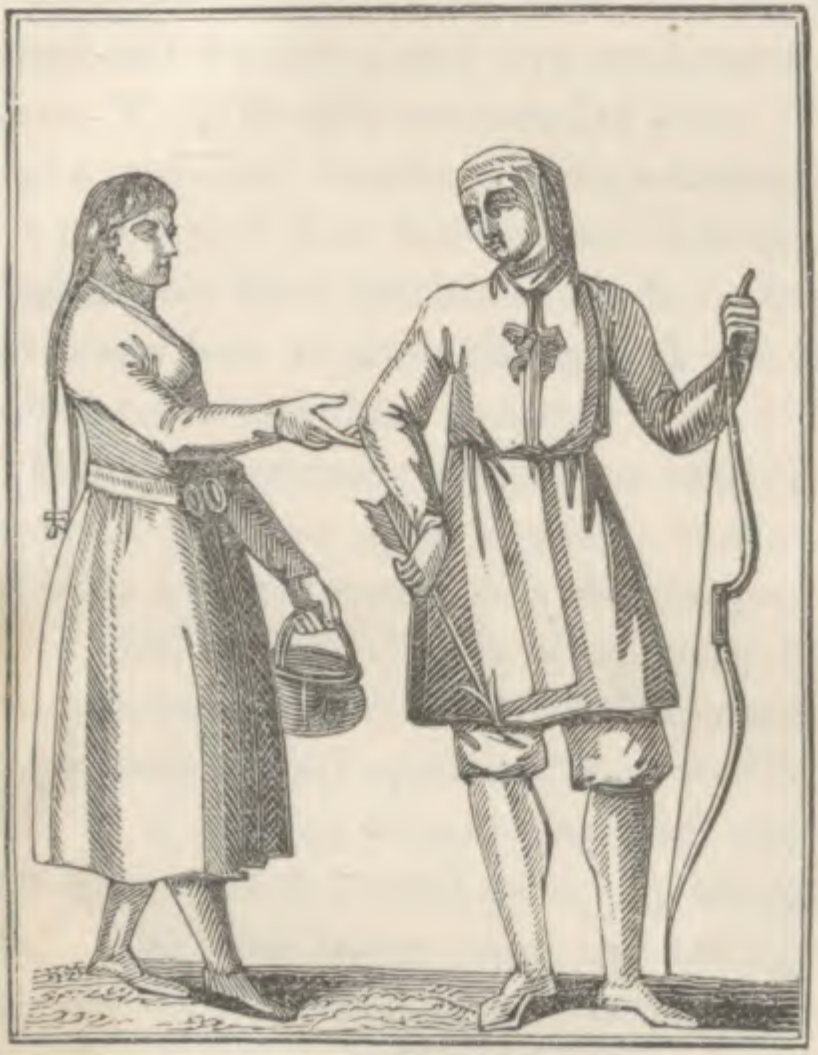

Samoiedes.

cannot be depended upon, and afford very little information as to their former character and manners.

The Samoiedes are of small stature, with broad and flat faces, and very unpleasant features. Their dress is composed of skins. They lead a rude and wandering life, subsisting on the produce of their hunting and fishing; for though they have herds of rein-deer, they do not know how to milk them, and use them only for drawing their sledges.

When a Samoiede intends to marry, and has cast his eyes upon a young woman, he employs a third person to make the proposal to her father, and usually after much debate the business is concluded; the father receives the present agreed upon, which generally consists of a number of rein-deer, and appoints the day on which he will deliver up his daughter. The time being come, the bridegroom sets out for his father-in-law's house, attended by several women. He makes presents to the bride's relations, and receives some in return; after which the women who have accompanied him seize the bride, force her into a sledge,

bind her, and conduct her to her husband's dwelling.

No treatment can be more severe than that of the women among these people: for, besides being oppressed with labour, they are held in contempt by their husbands, who regard them as impure beings. A superstitious belief obliges them, when in child-bed, to confess their faults to their husbands; and, if one has been guilty of infidelity, she must name the person who has had a share in the crime. They never dare conceal the truth, for fear of having a painful labour. Such a confession, however, is of little consequence to the person accused, as he can satisfy the husband by a small present.

When a Samoiede dies, they put as many clothes as possible on the body, and a kettle on the head, to serve as a lodging for the soul after the body is consumed. They never carry out a corpse by the door of a hut, believing, that if they did so, the deceased would return and carry off one of the family; but they make a hole in the roof, through which it is drawn up. It is thrown into a ditch, and

covered with earth and leaves! and some reindeer being killed over the grave, are left to the voracity of the wild beasts.

The Samoiedes are idolaters, and generally choose a stone, or some other inanimate object, for their god. Their schamans, or magicians, are celebrated on account of their dexterity. They are dressed in a very fantastical manner, their clothes been adorned with plates of iron, which, by striking against each other, produce a hideous noise in walking; and in their ceremonies they use a magical drum, upon which they beat when they pretend to invoke their familiar spirit

OTAHEITE.

The island of Otaheite, lying in the South Sea, was discovered in 1767, by Captain Wallis, and was by him called King George's Island: but it is better known by its original name of Otaheite. It is the principal of the Society Isles, and is comprehended in the group to which the appellation of Polynesia has been given.

This fine country, enriched with the most precious gifts of nature, produces a multitude of fruits and vegetables for the use of the natives. When it was discovered, there were no tame animals but hogs, dogs, and poultry: but the Europeans have carried thither horses, cattle, sheep, goats, and other quadrupeds, besides many domestic fowls.

The natives of Otaheite form two distinct races of people, of which one is almost white, of a high stature, and well-proportioned; the other is of a middle size, with woolly hair and a tawny complexion. The women are remark-

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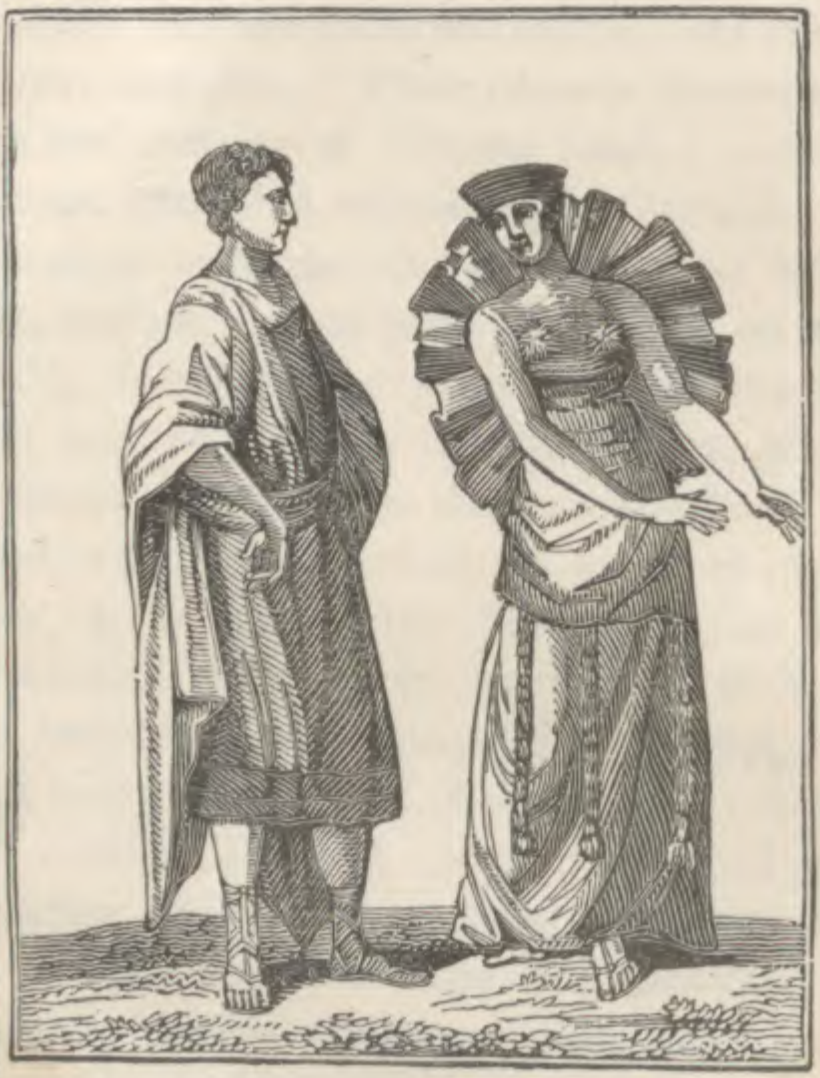

Natives of Otaheite.

able for their beauty and the elegance of their shape. To such a prepossessing exterior, the inhabitants of Otaheite unite an amiable disposition: they are polite and affable, and their manners engaging. Their dress is formed of cloth and matting of different kinds; and in its shape somewhat resembles the Grecian.

In other countries the men cut their hair short, and the women pride themselves on its length; but here the women always cut it short, and the men (except the fishers, who are almost continually in the water) suffer it to spread over their shoulders, or tie it up in a bunch on the top. They have a custom of discolouring the skin, by pricking it with a small instrument, the teeth of which are dipped into a mixture of a kind of lamp-black; and this is called tattooing. It is performed on both sexes when they are twelve or fourteen years of age, on several parts of the body, and in various figures. Both men and women are remarkable for their cleanliness, as they constantly wash themselves in running water three times a-day. Their principal manufacture is their cloth, of which there are three kinds,

made of the bark of three different sorts of trees. Another considerable manufacture is matting, some of which is finer and better than any in Europe. They also make baskets, many of them exceedingly neat.

If we may judge by the similarity of their language, the white race of inhabitants, and even a great part of the people who are to be found in the other islands of Polynesia, have their origin from the Malays, while the tawny race are descended from the first inhabitants; but the manner in which the Malays have spread themselves over these islands, at such a distance from their native country, is not easy to be accounted for.

It is a singular and lamentable fact, that the population of Otaheite is diminishing in a frightful degree. Captain Cook, who visited it in 1769, estimated the number of inhabitants at 204,000, including women and children. In 1790, when the Moravian missionaries arrived there, the number was reduced to 15,000. Finally, in 1802, Captain Turnbull rated it at no more than 5000 souls. The causes of this astonishing decrease are, the ravages of

the small-pox, and other diseases brought from Europe; the murder of infants; and, above all, the wars they carry on against the other islands of Polynesia. So much are they now accustomed to war, that when Captain Turnbull's people offered to trade with them, they rejected all the European goods, and asked only for arms and gunpowder.

Under a sky always serene, with a country that produces in abundance every thing necessary for the wants, and even for the pleasures of life, the natives of Otaheite, and indeed of all the Society Isles, are naturally mild and benevolent. With such a disposition, they cannot conceive a punishment after death, and regard the idea alone as the utmost effort of human malignity. Nevertheless, they believe in the immortality of the soul, and assign to it different degrees of grandeur and felicity, according to the number of good actions which have been performed on earth. They believe in one Supreme Deity, but acknowledge a variety of inferior divinities; each family having its guardian spirit, whom they worship

at the *morai*, a structure that serves alike for a temple and a burying-place.

Their priests are numerous, and have great ascendency over them, as it is believed they possess the power of striking men and beasts with sickness or death whenever they please; but they acknowledge that this power has no effect on Europeans, because, as they say, they do not worship their gods. Human victims are sometimes sacrificed to their deities; but these are commonly criminals, and are killed during sleep; a remarkable instance of humanity, in the midst of barbarous superstition. Hogs, however, are the usual victims.

Marriage in Otaheite is only a civil contract between the parties, who may separate as soon as they cease to be agreeable to each other. Before a man can obtain a wife, he must make various presents to her father, the value of which is considered as the price of the girl; but if the father does not think himself sufficiently paid, he will not scruple to deny her to him, and deliver her to another, from whom he expects a greater recompense. Fidelity in marriage is a virtue for which these

people have very little regard; and a guilty woman escapes with only a few harsh words. It is customary for them, through civility, to offer their sisters, daughters, and even wives, to strangers; and when the island was first discovered by the Europeans, a single nail, or other small piece of iron, was reckoned a sufficient reward for this piece of politeness. The women of all ranks, indeed, are utter strangers to modesty, that grace which adds new charms to beauty.

In this island child-murder is said to be very common; and a father has been seen to strangle his infant at the moment of its birth, lest the mother, by nursing it, should be rendered unfit for her daily employment.

Among the natives of Otaheite, immoral and debauched societies are to be found, composed of members of both sexes, where all the women are common to all the men. If a female member should happen to become a mother, she is obliged to give up the child to be murdered, that through it the libertinism of the society may not be interrupted. But if, retaining the affection of a mother, she wishes to save the

life of her infant, she can do so only by finding a man belonging to the society who is willing to act as its father; and in this case, both parents are immediately excluded for ever from the society.

The order of succession is very singular in Otaheite. The son of a chief succeeds to the honours and property of his father, from the moment of his birth; and the latter no longer possesses any thing, being merely looked upon as his son's tutor.

Among these people a subordination is established, which somewhat resembles the early state of the European nations under the feudal system. If a general attack happens to be made upon the island, every district is obliged to furnish its proportion of soldiers for the common defence. Their weapons, at the time of their first discovery, were slings, and clubs made of hard heavy wood; but they now appear to be no strangers to the use of fire-arms. They have a great number of boats and vessels of war.

TERRA DEL FUEGO.

THIS name, which signifies the Land of Fire is given to a large island on the south of the Straits of Magellan, on account of the number of volcanoes observed on it. It contains about 42,000 square miles, and forms part of South America.

It is difficult to form an idea of this dreary and uncomfortable country. Hardly a useful plant or vegetable is to be found in it; and as it produces no trees, all the wood the inhabitants have to make use of against the rigour of the cold, is picked up on the shore, where it is thrown by the waves. The climate is as cold as that of Lapland, and is insupportable to a European. The natives are of a middle stature, with broad flat faces, high cheek-bones, and flat noses: they are dressed in the skins of seals, which send forth a disagreeable smell, and may be felt at a considerable distance. Their huts scarcely afford shelter from the sharp frosty winds; and they appear to be

utterly unacquainted with every thing that in our eyes renders life supportable. Their only food seems to be fish; and they show great dexterity in striking them with the harpoon. Of the nature of their religion nothing has been discovered.

The imagination can hardly figure a more degraded race of beings than the inhabitants of this island. Their stupidity is such, that they showed no appearance of surprise at the sight of the European ships, though the first they had ever seen; and this, together with the indifference with which they beheld the finest articles of European manufacture, may afford some idea of the brutal insensibility into which the human mind is sometimes plunged.

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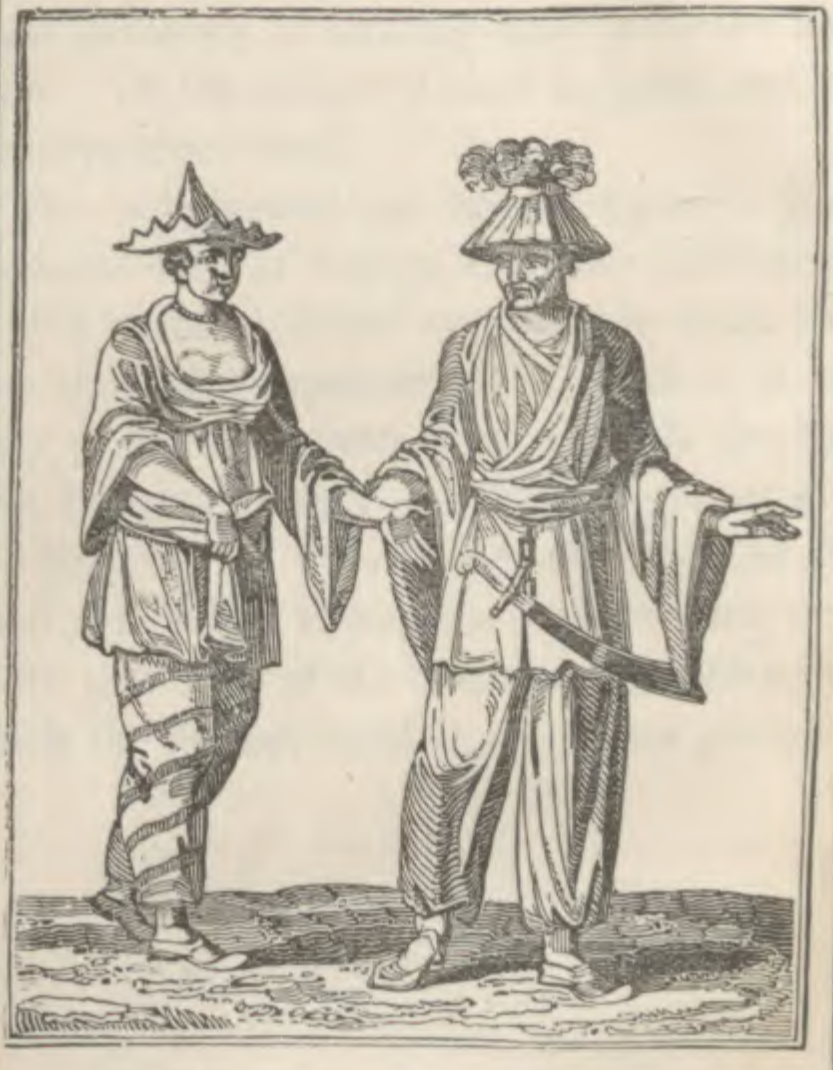

Natives of Pegu.

PEGU AND AVA.

These countries, with Aracan, constitute the Birman empire in the East Indies, and are all subject to one sovereign. This empire is about 1050 miles in length, and 600 in breadth, containing 8000 cities, towns, and villages, and a population of 17,000,000.

Pegu is about 300 miles in length, and 200 in breadth. It was formerly an independent kingdom, and the sovereign was very rich and powerful; but, about the beginning of the seventeenth century, it was conquered by the king of Ava or Birmah, and the kingdoms united till about the year 1740, when the Peguese revolted, and in their turn subdued Ava. In 1754, however, the Birmans again subdued Pegu, which now forms a part of their empire.

Ava, or Birmah, is a level country, having no mountains but on the frontiers. The climate is very healthy, and the extremes of heat and cold are seldom experienced. The

soil is remarkably fertile, and produces great crops of rice, sugar-canes, tobacco, indigo, cotton, and different fruits. The plains and forests abound with elephants and other animals: and mines of gold, silver, and precious stones, are frequently met with.

The Peguese are of low stature, but well-proportioned, and of a tawny complexion. Their dress is very simple, corresponding with the regular temperature of the climate; and the lowest classes go almost naked. They are obliging, frank, lively, and hospitable, and have none of that reserve and suspicion that in general characterize the nations of the East. They are bold and courageous, and bear with impatience the yoke of the Birmans, against whom they have sometimes revolted.

The natives of Pegu are greatly oppressed by the Birman government, which has placed over them a supreme council, independent of the court of Ava. This order of things has become the scource of every kind of tyranny and injustice. The chief magistrate, who is head of the council, requires the highest honours from his unfortunate subjects, who dare

not appear in his presence without taking off their shoes; and if, by an extreme condescension, they are permitted to sit down, he offers them no other seat than the ground.

The Peguese, like all the nations of India, believe in a Supreme God, the creator of all things, and in a number of inferior divinities, to whom they address themselves in their necessities. Strange as it may appear, the devil is a principal object of their worship; and at day-break many people are seen in the streets, carrying a dish of rice, and crying out that they are going to give the devil his breakfast, that he may be favourable to them through the day. Others, during their meals, throw over their heads, as an offering to him, a part of the most delicate dish on their tables. They suppose that there will be an eternal succession of worlds, each of which will have a different deity to govern it. A great number of them believe in transmigration, and have a high veneration for the ape and the crocodile, because they imagine that the souls of men pass more frequently into these animals than any other. The priests, called *talapoins*, are not

allowed to marry; but they have an ample equivalent for this restriction, in the enjoyment of all the luxuries of life, which their great revenues enable them to procure. The temples are termed *pagodas;* and one of them is called the Pagoda of Gold, on account of its gilded roof.

In Pegu, a man must purchase a woman from her parents, before he can make her his wife; and if he should become dissatisfied with her, he may put her away. A woman may leave her husband of her own accord; but in this case she must return the price her parents received for her. Foreigners and strangers may obtain a wife for a limited time, in the same manner as they take a house.

Among the laws of Pegu, there are some that are singularly severe. Of this description is one that condemns the wife, the children, or the nearest relations, of a great criminal, to suffer death, if he himself should escape by flight. Another law forbids, under the highest penalties, the use of wine and spirituous liquors.

The general disposition of the Birmans is strikingly contrasted with that of the natives

of Hindostan, from whom they are separated only by a ridge of mountains, in many places admitting of an easy intercourse. The Birmans are a lively inquisitive race, active, impatient, and subject to anger; while the Hindoos, it is well known, are the reverse. The wives and daughters of the Birmans are not concealed from the sight of men, as is customary among most nations of the East, but are suffered to have as free intercourse with each other as the laws of European society admit. The Birmans are extremely fond of poetry and music. Their religion is almost the same as that of the Hindoos.

The emperor of Ava is a despotic monarch; and, like the sovereign of China, he acknowledges no equal. Every man in the empire is liable to military service, but the regular army is very inconsiderable. The infantry are not uniformly clothed, but are armed with muskets and sabres; and the cavalry carry spears about seven or eight feet long. But the war-boats form the chief military establishment, of which there are about five hundred, formed out of the solid trunk of a tree, from eighty to a

hundred feet long, and only eight feet broad. They carry from fifty to sixty rowers, and thirty soldiers: each rower is armed with a sword and lance, and each soldier with a musket. A piece of artillery is mounted on the prow of each boat.

The Birman system of laws is full of sound morality. The punishment of theft is ranked as follows: For the first offence, they imprint, in an indelible colour, on the cheeks and breast of the culprit, the word *thief*, and the name of the thing stolen; but if its value exceeds a certain sum, or if the theft has been accompanied with mutilation or murder, it is punished with death. If the person thus marked is found guilty a second time, however small the value of the article stolen may be, his arm is cut off; and, for a third offence, he loses his head.

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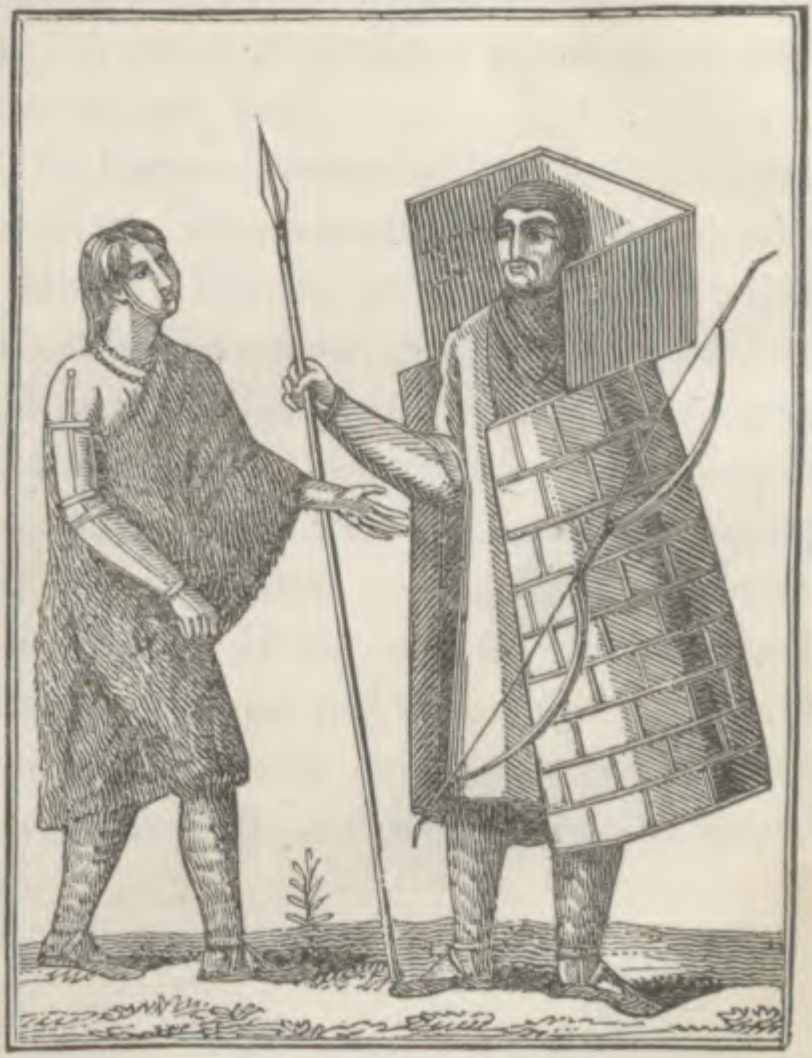

The Tchuktchi.

THE TCHUKTCHI.

The Tchuktchi, or Techuks, may be regarded as the most savage and uncivilized of all the nations that are included in the Russian empire. The country they inhabit is situate at the north-eastern extremity of Asia, covered with rocks and ice, without trees, and of the most gloomy and wild aspect; its only vegetable production being a kind of moss, that serves as food for the rein-deer. Winter lasts during a great part of the year, when the sun never appears above the horizon; and the inhabitants would be buried in perpetual darkness, if it were not for the light afforded by the aurora borealis. The summer lasts about two months, and during this short season the sun never sets, but there is continual day. The climate is so cold, that one unaccustomed to it could not endure its rigour for any length of time.

The clothes of the Tchuktchi are made of furs. Their hunting dress is extremely sin-

gular, consisting of a cloak formed of reindeer's skin, very stiff, with a high square collar, rising considerably above the head. The women adorn their arms with trinkets.

Only a part of this country is subject to Russia, and pays tribute to it. The number of men able to bear arms is estimated at four thousand.

The Tchuktchi are thin, and of low stature; their faces are long and flat. They are of a fierce and perfidious disposition, much addicted to robbery and plunder, and continually at war with their neighbours the Koriaks, whom they would long since have exterminated, had it not been for the interposition of the Russians. Some merchants belonging to the latter country, with the view of opening a trade with these people, have built several villages in this dreary country; but, through fear of being surprised and murdered, they live in a continual state of alarm.

These people have no iron utensils or instruments, and make use of no sort of metal whatever; but a sharp stone serves them for a knife, while a pointed bone is used for boring

holes, and for the heads of their arrows. Their boats are made of whalebone, covered with the skins of seals. Their principal food is fish, and the flesh of the rein-deer, of which they possess large herds, many individuals among them having some thousands; and, what is very singular, they never milk these animals.

SIAM.

This kingdom of Asia is surrounded by high mountains, which separate it on the east from the states of Cambodia and Laos, on the west from Pegu, and on the north from Ava; on the south it is bounded by the gulph of Siam. It is about 700 miles in length; but of this about one half is not 70 miles in breadth.

This country is a wide vale between two high ridges of mountains. The soil towards the mountains is parched and unproductive; but, on the banks of the river Meinam, consists of an extremely rich and pure mould, in which it is even difficult to find a pebble. The chief product is excellent rice; and even wheat is not unknown. Pease and other vegetables also abound. From indolence or prejudice, seldom more than one crop in a year is raised from the same land. Cotton is also produced in great quantities.

Siam contains some mines of gold, silver, iron, and copper; but those chiefly wrought

are of tin and lead. The copper is mixed with a variable proportion of gold, from which the natives do not know how to separate it; and this mixture is called *tombac.*

This country, like Egypt, is subject to annual inundations, and is indebted for its fertility to the slime that the water leaves behind it. These inundations are of great service to the crops of rice, which forms the principal food of the inhabitants.

Only three seasons are known here. The two first months of their year, which correspond with our December and January, form the whole winter of this country; the third, fourth, and fifth, belong to what is called their little summer; the seven others to their great summer. Their winter is warmer than our summer; the little summer is their spring; but autumn is absolutely unknown in their calendar.

The Siamese are rather small, but well-made. Their countenance is broad, and raised at the top of their cheeks; while the forehead suddenly contracts, and is almost as pointed as the chin. Their eyes are small and dull;

their cheeks hollow; their mouths very large, with thick pale lips, and teeth blackened by art; and their complexion is coarse, occasioned in a great measure by the nature of the climate. Their dress is extremely slight, the warmth of the climate rendering clothes almost unnecessary.

The houses are small, and constructed of bamboos supported on pillars, to guard against inundations so common in this country. They are speedily destroyed and replaced; and a conflagration, if a common, is at the same time a slight calamity. Even the palaces only exceed the common habitations by occupying a more extensive space, and being constructed of timber, with a few ornaments: they are also of a greater height, but never exceed one floor.

The Siamese, in their character, are timorous and fearful: they hold adultery in abhorrence, and have the highest respect for old age; and they welcome strangers with hospitality and politeness. Some vices, however, exist among these good qualities; such as a habit of lying, theft, and a jealous and revenge-

ful disposition. They excel in theatrical amusements, and have also races of oxen and of boats, combats of elephants, cock-fighting, tumbling, rope-dancing, and beautiful exhibitions of fire-works. The men are generally indolent to excess, and fond of games of chance, while the women are employed in works of industry.

The people are divided into two classes, freemen and slaves: the latter owe their condition to their birth, to the chance of war, or to the sentence of the law.

The government of Siam is despotic, and the sovereign is revered with honours almost divine. He is the supreme judge in all matters that concern the state in general, and also in the private affairs of his subjects; and his ministers are more careful to acquiesce in his opinions than to declare their own. The infamous trade of an informer is in high estimation: and every thing conspires to mislead the monarch, and to give him opportunities of exercising his cruelty. Without the smallest form of trial, he may command any one he pleases to be put to death in his presence;

and sometimes the accuser and the accused, the innocent and the guilty, meet with the same fate. He has been known, when the evidence of an offence has appeared doubtful, to cause the persons concerned to be torn to pieces by tigers, or trodden to death by elephants.

A Siamese cannot keep any arms in his possession, unless he receives them by the special orders of the sovereign. The laziness of the soldiers is as great as that of the other inhabitants; and a person is astonished at seeing the sentinels on their posts either sitting, or lying extended on the ground.

Though superstition is carried to excess in Siam, every kind of religion is tolerated. That of the country is a collection of absurdities, contained in ancient records, the authors of which are unknown. It is true, they acknowledge a God; but they assert that he had a beginning, and will have an end. They also believe that he has undergone several transmigrations, having successively inhabited the bodies of various animals.

The transmigration of souls forms an essen-

tial part of their doctrine. They believe in the existence of several paradises, and in a place of future punishment, situated in the centre of the earth; but they assert that the duration of its pains is temporary, while the pleasures of paradise are eternal. Their priests are called *talapoins:* they preside at all the ceremonies of religion, at the funerals, and at the trials by ordeal. Some of these trials are curious. One consists in making the accused person walk barefooted over a trench filled with live coals: if his feet exhibit no signs of being burnt, he is declared innocent. The trial by water is less severe, and both the accuser and the accused are subjected to it. It consists in diving below the water; and he who remains longest at the bottom is honourably dismissed. But the simplest method of trial is performed by making the parties swallow a drug calculated to excite vomiting; and he on whom it first operates is pronounced guilty.

The laws of this country are extremely severe, death or mutilation being the punishment even of unimportant offences. The pen-

alty inflicted on one guilty of contempt for religion is shocking. He is extended on the ground, firmly bound down with chains, and a fire lighted round his head. Murderers are empaled. One of the mildest punishments consists in cutting grass for the king's elephants; but if the criminal does not fulfil his task, he is flogged till the skin is stripped from his body.

The women are under few restraints, and are married at an early age. Marriages are concluded by female mediation; and on the third visit the parties are considered as wedded, after the exchange of a few presents, without any farther ceremony civil or sacred. Polygamy is allowed; but it is rather practised from ostentation than any other motive, and one wife is always acknowledged as supreme.

At their funerals, the body is enclosed in a varnished coffin; and after a solemn procession, attended by the talapoins, singing hymns, it is burnt on a funeral pile. The poor are buried with little ceremony. Criminals who have fallen by the sentence of the law are buried without burning; and this, according

to the Siamese, is a disgrace that will always attend the memory of a man.

Though the Siamese are an indolent, yet they are an ingenious people, and some of their manufactures deserve praise. They are little skilled in the fabrication of iron or steel, but excel in that of gold, and in miniature painting. The common people are mostly occupied in procuring fish for their daily food, while the superior classes are engaged in a trifling traffic.

Siam can occasionally raise an army of 60,000 men, with not less than 3000 or 4000 elephants. The navy is considerable, and the vessels frequently display a singular fantastic elegance. Naval engagements are not uncommon; and the large rivers of Exterior India are frequently reddened with human blood.

THE ESQUIMAUX.

If we may be allowed to judge from the similarity of manners and language, the Esquimaux are the same people with the Greenlanders. They inhabit the coasts of Labrador, in North America. The climate of this country is intensely cold, and the soil extremely barren; every kind of European seed committed to the earth having hitherto perished.

The Esquimaux are of low stature, and are particularly distinguished from the other native Americans by a thick and bushy beard. They have dark complexions, flat faces, small eyes, and long black hair. They are said to be very mild-tempered and docile, but so ignorant, that they cannot count six without the assistance of their fingers.

The condition of the Esquimaux, like that of the inhabitants of all cold and sterile countries, appears extremely uncomfortable to a European. Their chief employment is catching fish for food: they also eat the flesh of the

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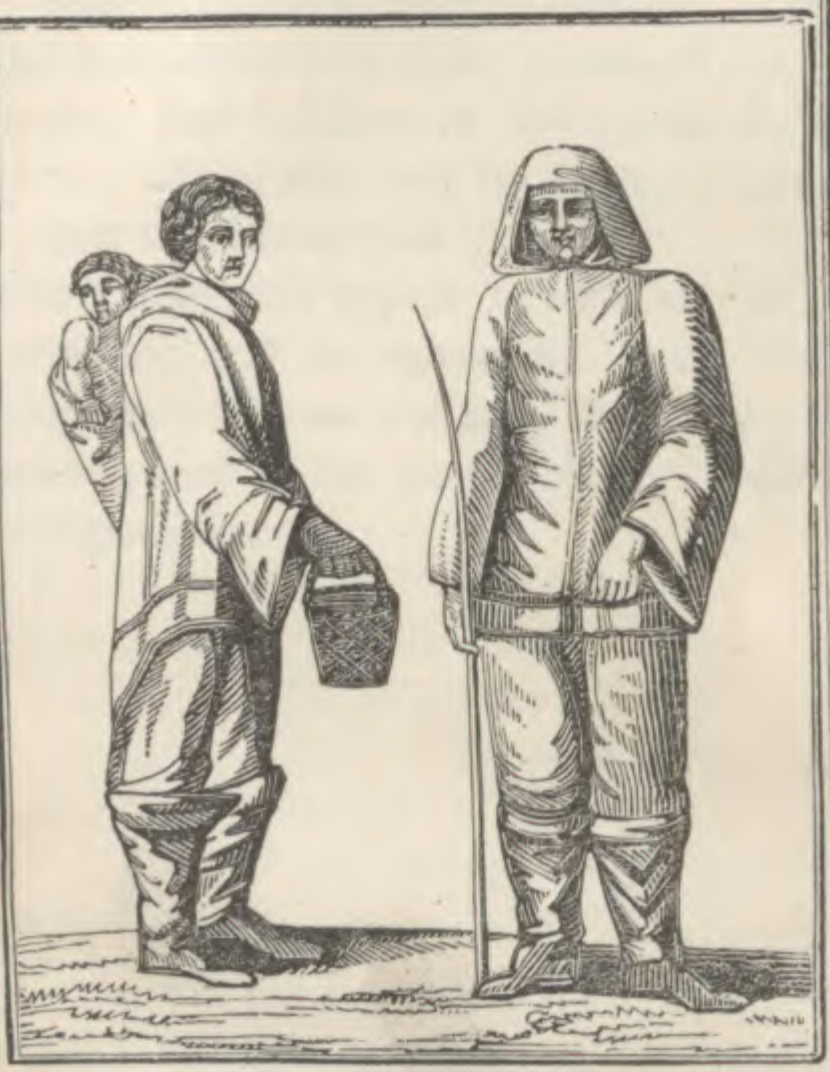

The Esquimaux.

rein-deer. During winter they live in huts; but in summer they make use of tents, which they remove from one place to another. They clothe themselves with skins, principally those of bears; and the dress of the women differs from that of the men only by having a sort of skirt that terminates their jackets.

The Esquimaux appear to have no sort of government, and no system of laws. Concerning their religion nothing can be said with certainty; and of the whole country, indeed, very little is known.

JAVA.

This is one of the chain of islands called the Isles of Sunda, lying in the Indian Ocean. It is not only an extensive island, about 650 miles in length by about 100 in breadth, but is remarkable for the city of Batavia, the celebrated capital of the Dutch possessions. This city, the population of which is considerably less than it was formerly, still retains its rank in the commercial world. It is strongly fortified with walls, and a citadel towards the sea. The houses are built of stone, and the streets planted with large trees, which, together with the Dutch canals, probably contributes to the unhealthiness of this spot. The heat is not so intense considered in itself, as from the low situation of the town, and the exhalations from the bogs, canals, and a muddy sea; so that from nine o'clock till four it is impossible to walk out. The water is also of a bad quality. The air is so unwholesome, from fetid fogs and other causes, that dysen-

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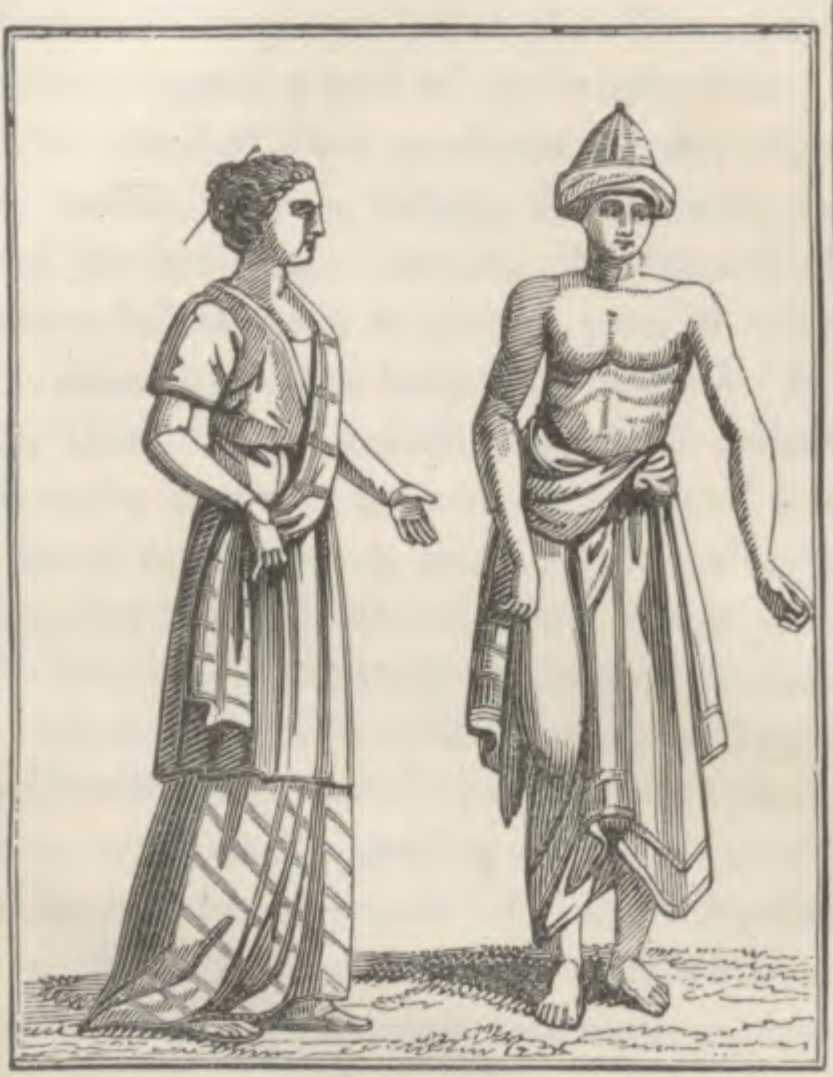

Natives of Java.

teries and putrid fevers destroy prodigious numbers; and of three settlers it is rare that one outlives the year. Batavia contains many nations and languages; but the Chinese constitute the greater part of the inhabitants.

The island of Java produces pepper, sugar, rice, coffee, cotton, indigo, fruits, salt, and wood for building. Among the trees is the famous *bohun upas*, or poison tree, of which such dreadful stories have been related. It is said, that the poisonous vapour it exhales kills every one that comes near it; and that, for some miles round, not a single animated being, nor a tree, bush, or even a tuft of grass, is to be seen. Criminals condemned to death are the only persons who venture within its fatal boundaries; and they obtain their pardon if they bring back a small quantity of the gum that issues from its trunk. Of seven hundred criminals who have made the attempt in the space of thirty years, only ten have returned. This account is now ascertained to be greatly exaggerated.

One of the most dangerous animals in this island is the *boa constrictor*, a large species of

serpent. It conceals itself in the thickets, watching the approach of its prey, upon which it suddenly darts, and, twisting its body round the animal, breaks its bones, and swallows it. In this manner it somteimes devours horses and stags. When lying extended on the ground, it resembles the trunk of a large tree.

Besides that part of the island occupied by the Dutch, it contains four kingdoms, the principal of which is Bantam. The Dutch, however, only leave these monarchs the shadow of power, reserving to themselves its reality.

The natives of Java are of a middle size, and tolerably well-made; their complexion is a light brown. They are in general idle, arrogant, and revengeful. Their principal weapon, which they always carry about them, is the *kris*, a kind of dagger, of the size of a small knife. Its blade is sometimes poisoned, and a wound inflicted by it speedily causes death. Their dress is light and simple, suited to the heat of the climate. The children go entirely naked till the age of eight or nine years. Polygamy is practised only by people in easy circumstances. The women, who are

tolerably fair, are not of unpleasing countenances, are very fond of the white men, and, if their addresses are disregarded, often revenge themselves by giving them poisonous drugs, from the effects of which they seldom recover.

The houses of the natives are built of wood and bamboos, covered with palm leaves: the furniture is very simple. The common food is rice, with sometimes the addition of a little fish; and water is the sole drink. Cock-fighting is their chief amusement: the privilege of keeping cocks for this use is let by lease.

The prevailing religion is Mahometanism. Among the more ignorant of the people the crocodile is highly respected; and when a person falls sick, he causes an offering to be made to these animals on the banks of a river, in the hope that he will thus be restored to health. Many believe that their mothers, after being delivered of them, have brought forth a young crocodile, which has been carefully and secretly deposited in a river; and this opinion prompts them daily to carry food to these animals; which they leave at the water's edge.

CALIFORNIA.

This large peninsula of North America is washed by the North Pacific Ocean. It is about 300 leagues in length, by 40 at its greatest breadth. The climate is hot, and the soil barren and stony. A great number of animals is to be found here.

The native inhabitants of this country do not greatly differ from the rest of the American Indians. They are divided into tribes, which are separate and independent of each other. The principal of these are the Runsieres and the Eslenes, who differ in their language and in some other points. Murder is punished with death among the Eslenes, while the Runsieres look upon it with cold indifference. They agree in their manner of living, both subsisting on the spontaneous fruits of the earth; consequently they claim no property in the soil. Polygamy is prohibited by both. Their indolence is extreme, and the whole of the labour is performed by the women. Insolent when

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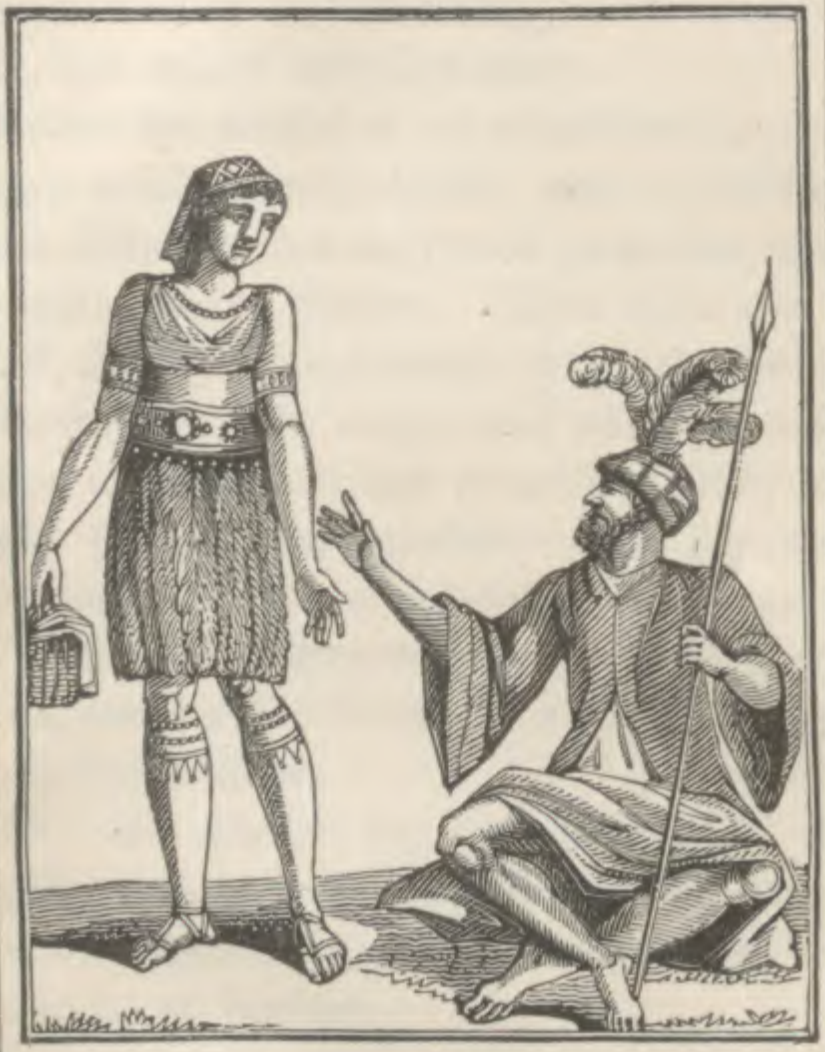

Natives of California.

they have the superiority, they are timorous and cowardly when they meet with any resistance. Such of them as the missionaries have succeeded in instructing, work tolerably well, but evince little ingenuity.

Before the arrival of the missionaries, these people went entirely naked; and it was with great difficulty that they were prevailed upon to make use of clothes. Their huts are so small, that they can scarcely stretch themselves in them when they sleep; and when the vegetables of one place are exhausted, they are easily removed to another. The furniture corresponds with the habitation, and consists only of two or three vessels, a bag for provisions, and another fastened to a pole, for carrying the children.

We are assured by the missionaries, that before their arrival in California, the natives acknowledged the unity of God, though they paid him no homage.

CANADA

Canada is situated in North America, and bounded by New Britain and Hudson's Bay on the north and east; by Nova Scotia, New England, and New York, on the south; and by unknown lands on the west. It is 1400 miles in length, by 400 in breadth, and is divided into two provinces, Upper and Lower Canada.

The rivers branching through this country are very numerous, and many of them large and deep; but they are all swallowed up by the river St Lawrence, which is ninety miles broad where it falls into the ocean. In Canada are five lakes, the smallest of which, Lake Ontario, is a piece of fresh water larger than any in the other parts of the world, being not less than 200 leagues in circumference. Lake Superior, the largest, contains several extensive islands, and is 500 leagues in circuit.

In this country is the famous cataract, called the Falls of Niagara, one of the most astonish-

ing spectacles in the world. The water here is about half a mile wide, where the rock crosses it in the form of a half-moon. When it comes to the perpendicular fall, which is 150 feet, no words can express the consternation of travellers at seeing so great a body of water falling, or rather violently thrown, from so great a height, upon the rocks below, from which it again rebounds to a very great height, appearing as white as snow, being all converted into foam through the violent agitation. The noise of this fall is often heard at the distance of fifteen miles, and sometimes much farther; and the vapour arising from it may be seen at a great distance, appearing like a cloud or a pillar of smoke. Many beasts and fowls here lose their lives, by attempting to swim across the stream in the rapids above the fall, and are found dashed in pieces below. Sometimes the Indians, through carelessness or drunkenness, have met with the same fate.

Winter here continues with such severity from December to April, that the largest rivers are frozen over, and the snow lies commonly from four to six feet in depth; but the

air is so serene and clear, and the inhabitants are so well defended against the cold, that this season is neither unhealthy nor unpleasant. The spring opens suddenly, and vegetation is surprisingly rapid: the summer is delightful, except that a part of it is extremely hot. The soil is in general very good, producing wheat, barley, rye, and many other sorts of grain, fruits, and vegetables: tobacco thrives well, and is much cultivated.

Besides the European inhabitants, there are many tribes of Indians in Canada, the principal of which are those called Iroquois by the French, and Five Nations by the English: consisting of the Mohawks, Oneidas, Onondagas, Cayugas, and Sennekas; five clans joined in an old confederacy of offence and defence. They occupy the neighbourhood of Lake Ontario.

The Iroquois, and indeed all the North American Indians, are uncommonly straight and well-proportioned. Their muscles are firm and strong; their bodies and heads flattish, which is the effect of art; their features are regular, but their countenances fierce;

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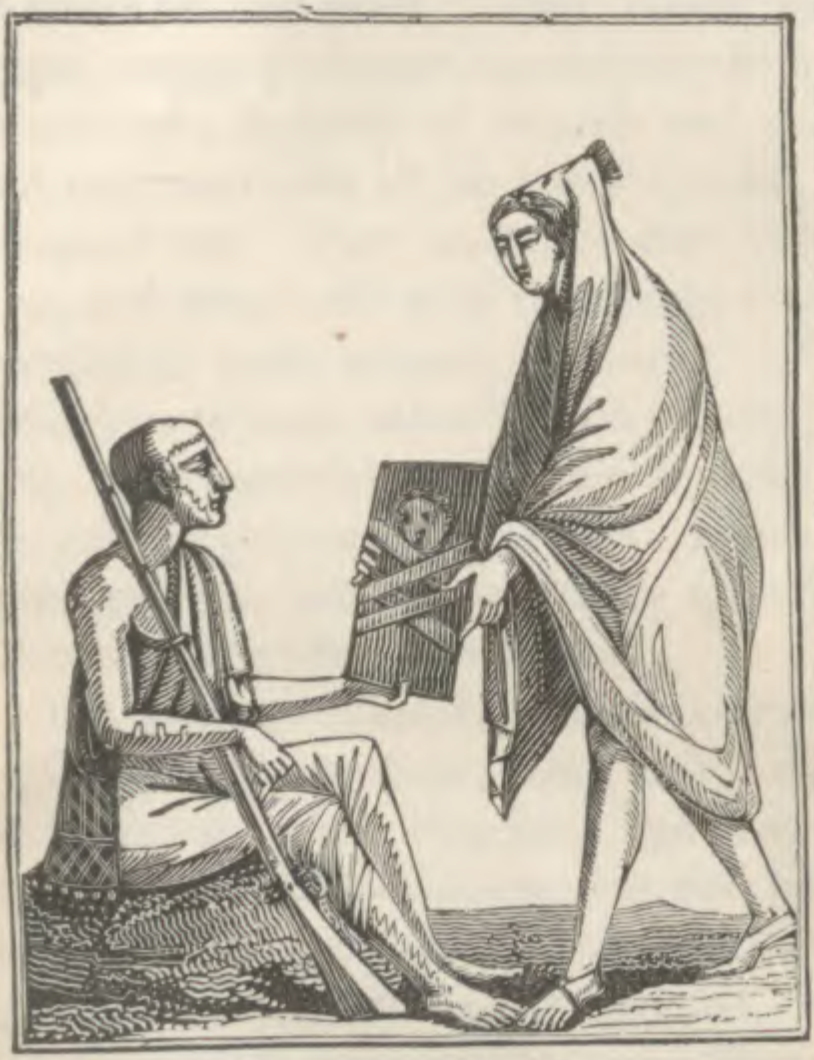

Iroquois Indians.

their hair long, black, lank, and as strong as that of a horse. The colour of their skin is a reddish brown, heightened by the constant use of bear's fat and paint. They possess an intrepid courage in danger, an unshaken firmness in torments, contempt of wounds and death, and patience under all the hardships and distresses of life. They are grave even to sadness, and have nothing of that giddy vivacity peculiar to some nations of Europe. Their behaviour to those about them is regular, modest, and respectful. War and hunting are the only employments of the men; as to every other concern, and even the little agriculture they use, it is left to the women.

The great qualities of an Indian warrior are vigilance and attention; and their external senses are so acute, that they can trace out their enemies at an immense distance by the smoke of their fires, which they smell, and by the tracks of their feet on the ground, which they can easily distinguish, where a European could perceive nothing. When they go out, therefore, they take care to avoid making use of any thing by which they might run the dan-

ger of a discovery. They light no fires; they lie close to the ground all day, and travel only in the night; and marching along in files, he that closes the rear carefully covers with leaves the tracks of his own feet and those of his comrades. In this manner they enter unawares the villages of their foes; and, while the flower of the nation are engaged in hunting, massacre all the children, women and old men, and make prisoners of such as have strength enough to be useful to their nation. But when the enemy is apprised of their design, and is coming in arms against them, they throw themselves flat on the ground among the withered herbs and leaves, which their faces are painted to resemble. Then they allow a part to pass unmolested; when all at once, with a tremendous shout, rising up from their ambush, they pour a volley of musket-bullets on their foes. The party attacked returns the same cry. Every one shelters himself with a tree, and returns the fire of the adverse party, as soon as they raise themselves from the ground to give a second fire. In this manner the battle continues, till the fierce spirit of the savages, in-

flamed by the loss of their friends, can no longer be restrained, and they rush upon one another with clubs and hatchets in their hands. A cruel combat ensues; they trample, they insult over the dead bodies, wallowing in their blood, tearing the scalp from the head, and sometimes devouring their flesh. The conflict rages till one of the parties is unable to make farther resistance; then the prisoners are secured; and their treatment is what chiefly characterizes the savages.

The prisoners are distributed among the conquerors. The person who has taken one attends him to the cottage where he is to be delivered, to supply the loss of a citizen. If those who receive him have their family weakened, they adopt the captive, and he becomes a member of it. But if they have no occasion for him, or if their resentment for the loss of their friends be too high, they condemn him to death. All those who have met with the same sentence being collected, the whole nation is assembled at the execution; and the victims being tied to the stake, the most dreadful torments are execrised upon them for five

or six hours, and sometimes, such is the strength of the savages, for days together. During the whole of this shocking scene, not a sigh nor a groan escapes from the sufferer, and he continues to insult his tormentors to the last.

Nothing in the history of mankind forms a stronger contrast, than the cruelty of the savages towards those with whom they are at war, and the warmth of their affection towards their friends. Among these all things are common: their houses, their provisions, even their young women, are not enough to oblige a guest. But to the enemies of his country, or to those who have privately offended him, the Indian is implacable. He appears reconciled, until he has an opportunity of executing a horrible revenge. He endures the fatigue of an expedition through forests and deserts for several hundred miles, the inclemency of the seasons, and the extremes of hunger and thirst, with patience and cheerfulness, in hopes of surprising his enemy, on whom he exercises the most shocking barbarities, even to the eating of his flesh.

Among the Iroquois, the government is in the hands of the chiefs; but they are reverenced as fathers, rather than feared as monarchs. Among the Hurons, a neighbouring nation, this dignity is hereditary; but the order of succession is singular, the sister's son of a chief being his heir. The reason they assign for this is, that it is well known who is a man's mother, but uncertain whether he be really the son of him who is called his father.

The houses of the Indians are built of stakes fixed in the ground, and covered with grass and the bark of trees. They are dirty, and have a disagreeable smell.

These savages have a rude notion of the immortality of the soul. They believe this doctrine most firmly, and it is the principal tenet of their religion. When the soul is separated from the body of their friends, they conceive that it still continues to hover around it, and to take delight in the same things with which it formerly was pleased. After a certain time, however, it departs far westward into the land of spirits, where those who in their lifetime had been fortunate in war, pos-

sess a high degree of happiness, have a place for hunting and fishing which never fails, and enjoy every thing without labouring hard. The souls of those, on the contrary, who happen to be conquered or slain in war, are extremely miserable after death.

They have neither temples nor priests; but they acknowledge a supreme Deity, whom they call the Great Spirit. Each of them has his favourite spirit, which he believes watches over him; and they conceive that it takes the shape of some beast, which, therefore, they never injure. Dreams are much attended to by the Indians, and sometimes they make an artful use of the veneration that is paid to them, to secure some object they have in view.

A

COLLECTION

OF

INTERESTING ADVENTURES.

DREADFUL EFFECTS OF HUNGER.

In 1765, the brigantine Peggy, commanded by David Harrison, laden with goods on account of some merchants of New York, sailed from that port for the island of Fayal, one of the Azores. She arrived in safety; and having discharged her cargo, and taken on board another of wine and brandy, on the 24th of October, in the same year, she left the harbour of Fayal, on her return to New York.

On the 29th, the wind, which till then had been fair, suddenly changed; a violent storm

came on, which continued without intermission, and damaged the vessel very much. The sails were shivered to pieces, the masts went by the board, and several most alarming leaks were discovered in her hold. This weather continued, with scarcely any variation, for about a month.

At the beginning of December it calmed a little, but the vessel had been driven out of her course, without masts, sails, or rigging: she had become unmanageable, the sport of the waves, a mere log upon the water. This, however, was not the only misfortune; a much more terrible one soon manifested itself; for, on examining the provisions, they were found to be almost exhausted. In this deplorable situation, the crew expected assistance only from chance.

Some days after, two vessels were observed at a distance, and a ray of hope broke in upon the forlorn company of the brigantine; but their signals of distress were not observed, and they were unable to approach the vessels, on account of the crazy condition of their own ship. Their expectations of relief, therefore,

soon vanished, and the vessels continued their voyage.

Despair now took possession of the sailors; and every article of food failing them, they fell upon the wine and brandy, leaving to the captain two small vessels of water, of four pints each. This supply served him for some days, during which the sailors, by getting drunk, endeavoured to blunt the cravings of hunger.

At last the person who had the look-out perceived a ship under full sail bearing down upon them. Signals of distress were immediately made, and she soon approached. The famished state of the brigantine's crew seemed to touch the captain, who sent them word, that he was engaged in making a nautical observation, and as soon as it was finished, he would give orders for supplying them with some provisions. However unreasonable such a delay appeared, when the wretched situation of the brigantine's crew is considered, they were obliged to submit, and wait with patience for the promised assistance. The observation at length was completed; they flattered them-

selves that the moment was now arrived which was to put an end to their sufferings, when, to their unspeakable mortification, they beheld the ship crowd all her sails and make from them.

It would be difficult to describe the consternation that now took possession of the sailors. Furious and in despair, they fell upon what they had till then thought of preserving. The only animals that remained on board were a pair of pigeons and a cat; these were devoured in an instant; and all the respect shewn to the captain, was giving him the cat's head for his share. The oil, the candles, and the hides, served for food in their turn; and in this manner their lives were prolonged till the 28th of December; from which till the 13th of January it is not known how they lived.

All this while Captain Harrison had never stirred out of his cabin, having been confined by a fit of the gout. On the 13th of January, about nine o'clock in the morning, the whole of the crew appeared in his presence, with the boatswain at their head, who spoke for the rest; and, after describing the dreadful condi-

tion to which they were reduced, informed the captain, that it had become necessary that one of them should be sacrificed for the sustenance of the others; that their resolution was taken; and that they were going to ascertain the victim by lot. The captain, a humane and feeling man, could not hear such a proposal without horror. He represented to them, that they were civilized men, and not savages, and ought to look upon themselves as brethren; that this unnatural kind of food could only prolong, for a short time, lives that they were about to stain by committing murder; that such an action would render their memory for ever execrable; and that he forbade them, by virtue of his authority, from attempting such an atrocious crime. Here he ceased; but he had spoken to men that were unwilling to hear. They answered, that it was the same thing to them whether he approved of their project or not; and that they had not come to ask his opinion, but to inform him of their design; adding, that in a misfortune like the present they did not acknowledge his authority, and that he should stand his chance with the rest.

They then left the cabin, and going upon deck, cast lots. It fell upon a black, the captain's servant. He was immediately despatched; and one of the sailors, rendered ravenous by hunger, tore out his liver and devoured it, without taking time to broil it; but he died soon after, with all the symptoms of madness. Some of his comrades proposed eating him also; but the majority rejected this advice, through fear of the disease that had carried him off; and the body was thrown into the sea.

Though the captain suffered by the painful effects of hunger, in common with the rest of the crew, neither their entreaties nor example, nor his own necessities, could prevail upon him to partake of their horrible repast; and he contented himself with the water that had been given up to him, in which he mixed a little spirits. This was the only nourishment he took during this time of distress.

The body of the black having been served out with the strictest economy, lasted till the 26th of January; and on the 29th, the crew began to talk of choosing a second victim.

They again acquainted the captain of their design, who now appeared to consent to it, for fear the sailors, being irritated, should make choice of himself. By seeming to agree with them, and in consideration of his not claiming a share, he was exempted from the ballot.

The captain, summoning all his fortitude to his assistance on this trying occasion, ordered the names of all on board the vessel to be written on small pieces of paper; and, after folding them up separately, he put them into a hat. He then ordered one of the men to put his hand into the hat, and draw out a paper. The man obeyed with a trembling hand, and gave the fatal packet to the captain, who opened it, and pronounced aloud the name of David Flat. This unfortunate person heard his doom with the appearance of resignation. "My friends," said he to his companions, "the only favour I have to ask of you is, that you will despatch me as quickly as you did the negro." He asked an hour to prepare himself for death; but during that time, pity for the fate of their countryman and comrade, joined to the arguments and remonstrances of

the captain, overcame even the most famished and hard-hearted, and they unanimously resolved to postpone the sacrifice till next day.

So short a respite afforded but little consolation to the miserable victim; and the certainty of being killed next day made so strong an impression on him, that he was seized with a violent fever. His situation became worse every moment; he fell into strong convulsions, and suffered so terribly, that some of the sailors proposed, out of compassion, to kill him immediately; but their former resolution, to wait till next day, was supported by the majority.

Accordingly, on the 30th of January, at ten o'clock in the morning, preparations were made for the death of the unfortunate Flat. A large fire was already kindled, for the purpose of dressing a part of the body, when suddenly the joyful shout of "A sail!" was heard. All eyes were instantly turned towards this long-desired object, and a large ship was distinctly observed. The wind was favourable, and in a few hours she was alongside of the distressed brigantine. She proved to be the Susanna,

from Virginia, bound for London, with plenty of provisions on board.

The captain of this ship could not refrain from tears, at the sight of so many miserable famished objects, and the account they gave of their sufferings. He ordered the most speedy assistance to be given, and offered to take the Peggy in tow, and conduct her to London. Captain Harrison eagerly embraced the proposal, on account of the bad condition of his ship, which he knew was unable to reach New York without being completely refitted. The voyage was favourable. Only two sailors died; the others gradually regained their strength; and even poor Flat recovered, after having had so near a prospect of death.

MADAME GODIN'S ADVENTURES.

Madame Godin was the wife of one of the French mathematicians who were sent to Peru to measure a degree of the equator. She set

out from Riobamba, the place of her residence, with the design of joining her husband at Cayenne, a distance of thirteen or fourteen hundred leagues; but the thought of such a long journey, dangerous and fatiguing as she knew it must be, did not frighten this courageous woman. She was accompanied by two of her brothers, and by a physician who proposed to travel the same road: she had also a male negro servant, several mulatto and Indian women, and a band of thirty-one Indians, for carrying her baggage. With this company she arrived at the village of Cannellos, situate on the banks of a small river that falls into the river of the Amazons. This place she found almost deserted; for the small-pox, a very fatal disease among the Indians, had made its appearance, and carried off great numbers of the inhabitants, while those who escaped the infection had removed from the place. Here the Indians of the escort, who had been paid in advance, left her, and returned. What was to be done in this unfortunate situation? To return without a body of men to defend her was impossible; and even

had it been possible, yet the hope of reaching the river of Amazons, where she might find a vessel to convey her to her husband, whom she had not seen for many years, encouraged her to brave all dangers; and she resolved, as did also her companions, to continue her journey.

Only two Indians remained in the village. They had not a canoe, but offered to make one, and conduct the travellers in it to the settlement of Andoas, a hundred and fifty leagues farther down the river. In a short time the canoe was finished, and they embarked; but after sailing two days, having gone ashore to pass the night, the two Indians, who had received their payment before they set out, abandoned the enterprise like the others. In the morning the unfortunate company re-embarked; and, though without a pilot, the first day passed over without any accident. Next day, towards noon, they fell in with a canoe, in which was an Indian who had just recovered from a severe disorder, and who consented to serve them as a pilot; but this poor man, endeavouring to pick up the doctor's hat, which had fallen into the water,

fell overboard; and his late malady having left him in a very weak state, he was unable to swim, and soon went to the bottom. The canoe being now in the hands of people who could not manage it, soon filled with water; and the travellers were compelled to land, where they built a small rude hut, to shelter them from the weather.

They were now about six days journey from Andoas, and the doctor offered to go thither and procure assistance. He accordingly set off, accompanied by a French servant belonging to himself, and Madame Godin's faithful negro.

After waiting upwards of three weeks, no tidings of the doctor were heard, and the lady and her brothers gave up every hope of succour from that quarter. But being still resolved to proceed, they constructed a raft upon the river, on which they embarked with some provisions and effects, intending to prosecute their journey by water, because they were afraid of losing themselves in the woods. The raft, however, being ill conducted, struck against the sunk branch of a tree, overset, and

plunged the whole cargo into the river; but as this accident happened close to the bank, no person perished.

Madame Godin, deprived of all her effects by this sort of shipwreck, now found herself in a more melancholy situation than ever she had been before. The company now determined to travel on foot along the banks of the river; and they returned to the hut, took the provisions they had left in it, and departed. They had not gone far, when they found that the windings of the river lengthened their road very much; and to avoid this, they endeavoured to find a passage through the woods, but soon lost their way. Fatigued with so long a march, their feet bruised, their clothes and bodies torn with the briers and thorns, their provisions exhausted, and nothing to allay their hunger and thirst but some wild fruits, their strength failed, and they sat down on the ground, looking for nothing but death. Their expectations were realized, and in a few days they expired, one after another, leaving Madame Godin the sole survivor.

This heroic lady lay for forty-eight hours

in the midst of the dead bodies, stupified with grief, and in a state of insensibility. At last she recovered her senses, and found herself tormented with an ardent thirst. Providence, however, gave her strength to make another effort to extricate herself from this terrible situation; but she found herself without shoes, and her clothes were torn to rags. She proceeded forward with all the speed her weak state would admit; and in a short time, to her great joy, she found a spring of water. For eight days she wandered in the woods, living upon wild fruits, and the eggs of wild fowls; but her throat was so contracted by the want of food, that she could scarce swallow any thing. The agitation of her mind had such an effect on her body, that her hair became grey.

If a person were to read in a novel, that a delicate woman, accustomed to the enjoyment of all the luxuries of life, had been precipitated into a river, and drawn out of it half drowned; that she had entered into a wood with seven other persons, without a road to conduct her, and travelled in it for several weeks; that she

had lost her way, had endured hunger, thirst, and fatigue, and had seen her two brothers and all her attendants, who were much stronger than herself, expire before her eyes; that she had survived all these misfortunes, regained her strength, and travelled in the woods, covered with rags, till Providence sent her unexpected assistance; the author of such a novel would be accused of describing impossibilities.

On the morning of the ninth day, Madame Godin found herself on the banks of the river Bobonasa; and she was immediately alarmed by a noise, apparently at a small distance from her. In the first emotion of her fear, she fled back into the wood to conceal herself; but soon considering that nothing worse could happen to her than she had already experienced, she regained the river side, and perceived two Indians pushing a canoe into the water. She went up to them, and implored their assistance in conducting her to Andoas. The humane Indians, touched with her situation, offered to take her into their canoe; and she soon arrived at the place of her destination,

where she found the relief she expected; her health was soon restored, and she easily found means to join her husband.

SHIPWRECK OF MR FOLLIES.

Mr Follies, an officer belonging to the West Indies, embarked at Bourdeaux on the 19th of December 1783, on board of the Two Friends, bound for Senegal. The coast of Africa soon appeared in sight; but by an unaccountable negligence or ignorance, the captain mistook the high mountains that appeared at a distance for the coast of Mogadore, where there are no such mountains; and on the 17th of January 1784, at four in the morning, in consequence of this error, the ship struck upon a rock, and filled with water. The wind increased, the waves rose over the vessel, which threatened to fall to pieces every moment, and death seemed inevitable.

Day at length began to break, and the cap-

tain prevailed upon one of the officers, who was an excellent swimmer, to try if he could reach the shore. The young man boldly undertook the task, and having tied a rope round his body, leaped into the sea. After a long struggle with the waves, he reached the land, bleeding plentifully from the wounds he had received among the sharp rocks; and a hogshead that had been thrown ashore served to shelter him from the storm.

He had scarcely been a quarter of an hour on shore, when a large dog attacked him; but his companions in the ship, being too much terrified to see things in their true light, mistook this animal for a lion, and addressed their prayers to Heaven for his deliverance. In an instant a multitude of savages, black, naked, and armed, were seen running towards the shore uttering frightful howlings. The young officer, though exhausted with the efforts he had just made to gain the land, now only thought of escaping from them, and threw himself again into the sea, with the intention of reaching the ship; but he was observed by the savages, who pursued and overtook him,

carried him ashore insensible, and after stripping him of his shirt, dragged him up the beach. Mr Follies observed them digging a hole in the sand, and imagined they were burying him. Having kindled a large fire, they danced around it, uttering shouts of joy; and some of the crew observed a man hanging by his heels near the fire; but in a few moments they lost sight of him.

The consternation of those on board the vessel at this spectacle was unspeakable. Some of them maintained that they had seen him buried, while others as positively affirmed that they were roasting him. The apparent rejoicings of the savages, and the little notice they took of the ship, all seemed to strengthen this last opinion.

On board the danger was still increasing; the ship was quickly falling to pieces, and every wave carried a fragment to the shore. In spite of the death that seemed to threaten them from the savages, some of the sailors succeeded in letting down a boat; but it had no sooner reached the water, than a tremendous wave came rolling over it, broke the

ropes that fastened it to the ship, and threw it on the beach in a very shattered condition, where it was burnt by the savages.

The long-boat was still on board, and they loaded it with provisions, arms, and all the money they could find ; but before any person could get into it, it struck against the ship's side, and received so much damage that it filled and went to the bottom, with its whole cargo.

The number of the savages was continually increasing, the night was approaching, and a frightful death threatened these unfortunate men on all sides. In this state of things, the ship's cooper offered himself as a volunteer, to ascertain the disposition of the savages, and the fate of the young officer. " Shipmates," said he, " you know I am a good swimmer ; I will go ashore and see what is become of Mr Dechamps. If these negroes have eaten him, there is no doubt that they will do the same to us ; but if he is alive, I will make a signal to you." With these words he sprang into the sea, and soon after appeared on the shore, where he was immediately surrounded

by the negroes, shouting and dancing, dragged towards the fire, and his comrades saw him no more.

The bad success of this enterprise entirely disheartened the crew. The captain called them together, and proposed to them to put an end to their misfortunes by blowing up the ship; but Mr Follies opposed this rash project; and being seconded by the other passengers, they armed themselves with hatchets, and threatened to kill without mercy whoever should dare to come near the powder-room. The sailors joined their party; but the captain, gloomy and dissatisfied, resolved to destroy himself, and went into the cabin for that purpose. His design was suspected, and he was followed; but it was too late, for he was already lying on his bed, having discharged a pistol at his head, the contents of which had passed through his upper jaw. The alarm was instantly given, and the surgeon called; but the wretched man, exasperated at having failed in his purpose, drew forth another pistol, with the intention of making a second attempt, but was quickly disarmed. In a short time,

however, the pain of his wound, and the weakness occasioned by loss of blood, brought him to reason, and he consented to receive assistance.

Thus passed the second night; and when day appeared, the shipwrecked men set about constructing a raft. While they were engaged in this business, one of the savages, more courageous than the rest, was seen swimming towards the ship; and a rope being thrown out to him, he was soon hoisted on board. He told them that he was a subject of the emperor of Morocco, and that the two men who had gone ashore were alive; but he was readier to plunder than to answer questions, and asked for money. Some was given him, but he was not satisfied; and the more he received the more he demanded, threatening them with the vengeance of his countrymen if they did not comply.

The good treatment he received was observed by those on shore, and they began to come on board in such numbers, that they soon filled the ship. The raft was now ready, and ten persons got upon it; but they had not gone

far when a wave swept off the half of them, among whom was Mr Follies. This gentleman was no great swimmer; he was therefore tossed about at the mercy of the waves, till three of the natives came to his assistance, and got him to land, apparently lifeless. They suspended him by the feet, to make him discharge the water he had swallowed; then they laid him down by the fire, covering him with warm sand, and in a short time he recovered.

The rest of the crew now ventured ashore without fear, and were resting themselves on the ground, congratulating each other on their escape from the wreck, when the barbarians ordered them to rise. They could not resist, and were marched about half a league from the sea, the negroes driving them before like cattle, and beating those that fell behind. At last they stopped, and proceeded to divide the prisoners among them. This gave rise to violent quarrels; and they were several times upon the point of killing each other.

Being thus separated from his companions in misfortune, and rendered desperate by the horrors that surrounded him, Mr Follies took

advantage of the general uproar, and ran off; but unfortunately he was observed by some persons, who pursued and seized him. While these were forcing him away, another party came up, took him out of their hands, and a furious contest ensued, in which the latter were victorious. The unhappy object of their dispute was subjected to the most inhuman treatment, for having been the cause of so much trouble; and he was brought back to the place from whence he had escaped, after receiving many severe blows, one of which laid him senseless on the ground.

Towards night he was surrounded by a band of men and women, who appeared to regard him with looks of savage satisfaction. He at first imagined they meant to take his life, and could not conceal his fears: but they informed him, by signs, that he was perfectly safe, and offered him some coarse food. This assurance calmed his mind; and being overcome with fatigue, he soon fell into a profound sleep.

In the morning, the first thoughts of Mr Follies were turned to the fate of his comrades.

He saw them dispersed up and down, in small parties, watched by their oppressors, without any one daring to leave the place that had been assigned to him. They all seemed much exhausted, particularly the captain, whose wound had assumed a very bad appearance; but notwithstanding their extreme weakness, they were brought down to the shore, and compelled to drag out of the sea a part of the wreck. They continued thus employed till the approach of night, when Mr Follies hoped his toils were ended for that day; but, to his great mortification, his master ordered him to go and seek some wood upon a neighbouring hill. His naked feet were soon torn with climbing it; and as he had no instrument to cut with, his hands were covered with blood in endeavouring to pull up the bushes by the roots. At last, after two hours' labour, he succeeded in making up a faggot, with which he arrived at his master's residence; but here he was informed that he had not brought the proper kind of wood. Filled with despair, he was forced again to set out; but as he was ascending the hill, he was met by two women, who

pointed out the wood he was in search of, and helped him to gather a large faggot; but he had scarcely gone twenty steps on his return home, when he sank under his heavy load, and it was with great difficulty and pain that he reached the dwelling of his master. Here he was suffered to remain till ten o'clock at night without food; but at last they gave him some putrid milk, which, in spite of its detestable taste, appeared to him delicious. For several days he was subjected to the same kind of labour, and received only a small quantity of the coarsest nourishment, barely sufficient to keep him from starving.

One day a Moor accosted him, and endeavoured to persuade him to leave his master and go along with him; but Mr Follies, fearful of the consequences, should his master pursue and retake him, refused his offer. The barbarian then endeavoured to force him away, but he resisted; upon which the other, being irritated, gave him a blow that knocked him down. Some persons that were witnesses of this transaction went and informed his master, who hastened to his assistance; and a combat

ensued, in which the aggressor was slain. This proof of his fidelity was of some consequence to Mr Follies, as from that day he enjoyed greater liberty, and was no longer employed in painful labour.

Having completely plundered the wreck, the barbarians resolved to remove farther up the country; but before quitting the shore, Mr Follies was a spectator of an event very painful to his feelings. The captain of the vessel appeared to be in a desperate condition; a mortification had taken place in his jaw, and his end was approaching. Mr Follies had obtained permission from his master to visit him; when in the middle of the night he observed some persons enter the hut, and, with the help of a bullock's horn, pour down the throat of the dying man a drink that soon threw him into a sound sleep. While he lay in this condition, they gave him several heavy blows on the head; and Mr Follies, shuddering, heard his dying groans.

Next morning they set forward on their journey; and after a painful march, during which Mr Follies, half naked, barefooted, and

without a hat, exposed to a burning sun, and walking upon sharp stones, suffered every imaginable hardship, they arrived at their resting-place. Here Mr Follies was allowed to repose himself for three days; after which he was sold to a Moor, who sent him to keep a flock of goats. No language can describe his sufferings in this barren spot, without a single tree to shelter him from the heat, and without a drop of water to quench his thirst; his feet were likewise terribly mangled with running among the thorns gathering his flocks together.

One day, oppressed by the heat, he had laid himself down at the side of a small eminence, when he was suddenly alarmed by the roaring of a lion, and starting up, perceived it at the top of the hillock. A speedy flight could only save him, and he took shelter among some bushes, from whence he beheld the animal fall upon his flock, and devour three goats. Having satisfied his hunger, he retired, and Mr Follies collected his scattered charge; but, fearing the anger of his master, he durst not return home. The sun was al-

ready set, and he had not determined on the course he should pursue.

At length his dreaded master, fearing some misfortune had befallen his property, came to see what was the matter; but it would be difficult to describe his rage, when he learnt that three of his goats were gone. He ordered the rest home; and having provided a large whip, he flogged his wretched captive till the blood flowed from every part of his body, and he fainted. In this state of insensibility he bound him to a post at the door of the hut, and there he remained all night, exposed to the unhealthy dew.

In the morning, his grief and horror were inexpressible, when he discovered that the ill treatment he had received had deprived him of sight; but his terrors increased, on hearing his master's wife, still more cruel than her husband, advise him, in a low voice, that as he was useless in his present condition, if he did not recover his sight within three days, it would be better to kill him.

His blindness lasted thirty-five hours, during which he experienced the greatest agony

of mind, expecting every moment to receive the mortal blow; but on his eyes being washed, he soon began to perceive objects in a confused manner. His joy at this event was inexpressible: his master also felt great satisfaction, though entirely from self-interested motives, as he had resolved to sell his captive, which he did soon afterwards to a Moor.

Mr Follies joined his new master, who lived two hundred leagues from the place where he then was. After travelling two days, he was so fatigued that he could not keep up with the rest; and his master commanded a Moor to drive him forward with a whip. Although he was tormented by thirst, and his legs swelled to a prodigious size, yet his barbarous master was unmoved at his distress, and insisted that he should walk, refusing to let him ride on one of the camels. Next day he was seized with a violent fever, and his legs refusing to carry him farther, they were at last obliged to tie him upon a camel.

In this state he arrived at his master's habitation, where he remained for three days totally disregarded, covered with sores, and

his legs swelled almost as thick as his body. His situation at length became so bad, that even the barbarous Moors could not look upon him without pity, and began to think of rendering him some assistance. They stretched him out upon a table; and while four held him down, his master burnt away the diseased flesh about his wounds with a red-hot iron: the pain he suffered was dreadful, but it produced a speedy cure.

Upon his recovery, his master, knowing that he could obtain a very advantageous price for him, treated him with more kindness, and soon after sold him to one of his fellow-citizens, who carried him to the town of Glimy, where he found some of his shipwrecked companions.

In the meantime, the French consul at Morocco, having been informed of the loss of the vessel and the fate of the crew, employed two merchants to purchase Mr Follies and several of his companions, who immediately released them. On the 21st of April 1784 they arrived at Mogadore, where ended the misfortunes of Mr Follies. Here he was kindly treated by the European settlers, and

soon received orders, to repair to the city of Morocco with his companions, and were presented to the emperor, who appeared to be somewhat moved at the recital of their sufferings. From Morocco they set off for Tangier, where they found a small vessel that conveyed them to Cadiz, from whence they proceeded to France.

SHIPWRECK OF EMANUEL DE SOSA.

Emanuel de Sosa, a gentleman of great merit, descended from one of the most ancient families in Portugal, being desirous once more to visit his native country, in 1553 left the city of Dios, of which he was governor, and embarked on board a vessel that he had freighted. Besides his wife and children, he was accompanied by his brother-in-law, Pantaleon de Sala; Eleonora Garci, the daughter of a Portuguese general; several officers and gentlemen, and a number of servants and

slaves, who, with the ship's company, amounted to six hundred persons.

Nothing occurred till they had nearly reached the Cape of Good Hope, when a violent tempest arising, the sea ran mountains high, threatening to swallow up the vessel; and the hold quickly filled with water, which the pumps were unable to discharge, though kept constantly going. After struggling for some days, a south wind decided their fate, and they ran aground at a small distance from the shore.

The boats were immediately launched, and Emanuel de Sosa, his family, and the chief persons of his suite, with their most valuable effects, were the first to leave the ship, and with great difficulty reached the land. The boats returned, and succeeded in saving some others; but they were so much damaged in this service, that they sank one after another, and left those on board no other means of escape than by swimming. Of those only a few gained the shore; and the vessel soon going to pieces, more than three hundred men perished.

The company landed in the country of

Natal, on the eastern coast of Africa, where Sosa caused a fire to be kindled, and distributed among them, with the utmost economy, some provisions which had been saved. Their situation was very uncomfortable, and the country a desert, presenting nothing to their view but barren sand; but after a painful search, they discovered a spring of pure water.

Sosa having determined to remain here till his people recovered their health, constructed a kind of shed to shelter them from the weather, by means of great stones which they rolled from the sea, and with chests and planks that the waves had thrown ashore.

Some days had elapsed, when they began to reflect on the consequences of consuming all their provisions without trying to reach some inhabited place; and they agreed to travel along the coast as far as the river Saint Esprit, where the Portuguese merchants of Sofala and Mozambique carry on a great trade, which was a distance of about 180 leagues. Sosa encouraged his companions by all the arguments he could devise, and requested their attention to his wife and children, who would

require great assistance in so long a journey. They all expressed their willingness to do this, and to follow him wherever he pleased.

The company set forward in three divisions. The first was composed of Sosa, Eleonora Garci, Andrew Vasez the captain, and eighty Portuguese. The second division were servants, who carried the children and their mother; and last came the sailors and slaves, carrying the baggage, under the command of Pantaleon de Sala and some other passengers.

Frequently their progress was stopped by precipices and torrents; and to avoid them they had to fetch a circuit of many miles, which made their journey much longer than it would have been, had they marched along the coast. Their provisions began to fail, but they supplied their place with wild fruits, of which they found plenty in the woods.

After a painful march of four months, they arrived at the river Saint Esprit, where they were kindly received by the king of the country; but he gave them to understand that a neighbouring sovereign was both cruel and avaricious, and that they had every thing to fear

from his perfidy. The desire of speedily reaching a Portuguese settlement, however, prevailed over every other consideration, and the travellers set forward, resolving to brave the worst. Next day about two hundred negroes were observed coming towards them, and, though nearly exhausted with fatigue, they determined to make a stout resistance: but as the negroes appeared to have no hostile intention, they endeavoured to obtain a supply of provisions. This opportunity being too favourable to be lost, the negroes formed a plan for depriving the strangers of their property in exchange for necessaries; and the better to succeed, invited them to advance farther into the country, pretending that it was not safe to remain on the frontiers. Unluckily the travellers suffered themselves to be conducted near to the king's habitation, who ordered them to take up their residence in a small spot covered with trees. Here they remained for some days, and were visited by the natives, who, under pretence of accommodating them with provisions, deprived them of their most valuable effects.

Deceived by their air of sincerity, Sosa imagined his company might here await the arrival of some merchants from Sofala; and he asked the king's permission to build some huts. The king mentioned the fear his subjects entertained for the arms of the Europeans, and that if these were delivered into his custody, as a pledge of his good faith, his request should be granted. Prudence forbade the Portuguese to accept of these conditions; but the hope of reposing themselves after such a long journey, inclined them to agree to his proposal. In vain did Sosa's wife remind him of the unfavourable character the friendly monarch had given of this king; and, deaf to her advice and entreaties, he and his followers relinquished their arms. But they soon had ample reason to repent of their folly; for the negroes took possession of all their treasure, and even stript them of all their clothes. Those who attempted resistance were inhumanly massacred by these barbarians.

The wife of Sosa, terrified, and ashamed of being exposed almost naked, took refuge in a hollow, where she covered her body with sand; and from which she refused to stir,

She could not refrain from reproaching her countrymen; but, choked by her sobs, her tongue refused to utter her thoughts. She regarded her children and her husband with looks full of tenderness; but the latter, confounded at the fatal consequences of his imprudence, stood over her in speechless agony.

The Negroes having retired with their booty, the Portuguese dispersed themselves in different quarters, each individual consulting his own safety. Sosa recovered himself so far, as to go in search of some sustenance for his wife and children, who were suffering the extreme agonies of hunger and thirst; but his search was vain, and he returned, overcome with fatigue and despair. Again he set out, and again was unsuccessful; but on going to a greater distance, he succeeded in procuring a small supply. Alas! it came too late; for on his return he found his children lifeless, and his wife breathing her last. Despair seized him, and, after burying the bodies in the sand, he fled to the desert, and was never heard of afterwards.

The miserable remains of Sosa's company,

now reduced by hardships to twenty-six men, wandered up and down the country, and were made slaves by the negroes. They remained in this state until a Portuguese merchant, who came to that country for the purpose of procuring ivory, purchased the survivors, and carried them to Mozambique.

SUFFERINGS OF FOUR RUSSIAN SAILORS.

In 1743, a merchant of the province of Archangel, in Russia, equipped a vessel to proceed to the whale fishery on the coast of Spitzbergen. Her crew consisted of fourteen men. On the ninth day of her voyage, as she was sailing in those seas, she was suddenly surrounded by ice, so as not to be able to move.

In this alarming state the crew held a council, when the mate informed them that he recollected to have heard that some of the people of Mesen, some time before, having formed a

resolution of wintering upon this island, had carried with them timber proper for building a hut, and had erected one at some distance from the shore. This information induced the whole company to resolve on wintering there, if the hut still existed; for they clearly perceived that they must inevitably perish if they continued in the ship. They therefore despatched four of their crew in search of the hut, or any other succour they could meet with. These were, Alexis Himkof the mate, Iwan Himkof his godson, Stephen Scharossof, and Feodor Weregin.

As the shore was uninhabited, it was necessary that they should make some provision for their expedition. They had almost two miles to travel over loose ridges of ice, which being agitated by the winds and waves, rendered the way equally difficult and dangerous: prudence, therefore, forbade their loading themselves too much, lest they should sink between the pieces of ice, and perish. Having thus considered the nature of their undertaking, they provided themselves with a musket, twelve charges of powder and ball, an axe, a small kettle, a bag

with about twenty pounds of flour, a knife, a tinder-box and tinder, a bladder filled with tobacco, and every man his wooden pipe. Thus accoutred, these four sailors arrived on the island, little suspecting the misfortunes that would befall them.

They soon discovered the hut, about an English mile and a half from the shore. It was thirty-six feet long, eighteen broad, and as many in height. It contained a small antechamber, about twelve feet broad, which had two doors, the one to shut it up from the outer air, the other to form a communication with the inner room: this contributed greatly to keep the larger room warm when once heated. In the large room was an earthen stove, constructed in the Russian manner; that is, a kind of oven without a chimney, which serves occasionally either for baking, for heating the room, or, as is customary amongst the Russian peasants in very cold weather, for a place to sleep upon. They rejoiced greatly at having discovered the hut; and although it had suffered much from the weather, they contrived to pass the night in it. Early next morning

they hastened to the shore, impatient to inform their comrades of their success, and also to procure from the vessel such necessaries as might better enable them to winter on the island. But what was their astonishment and agony of mind, when, on reaching the place of their landing, they saw nothing but an open sea, free from the ice which but a day before had covered it! A violent storm, which had arisen during the night, had certainly been the cause of this disaster; but whether the ice had shattered the vessel to pieces, or she had been carried by the current into the main, they saw her no more, and it is most probable that she sunk, and that all on board perished.

This melancholy event deprived the unhappy wretches of all hope of ever being able to quit the island; and they returned to the hut, full of horror and despair.

Their first attention was employed in devising means for providing subsistence, and for repairing the hut. The twelve charges of powder which they had brought with them soon procured as many rein-deer, the island, fortunately for them, abounding in these ani-

mals. With regard to the hut, there were cracks in many places between the boards, which freely admitted the air; but this inconvenience was easily remedied, as they had an axe, and the beams were still sound, so that it was easy for them to make the boards join again very tolerably; and they stopped up the crevices with moss, which they found growing in abundance all over the island.

Owing to the intense cold, no species of tree or shrub is found in Spitzbergen,—a circumstance of the most alarming nature to these sailors. Without fire it was impossible to resist the rigour of the climate, and without wood how was that fire to be obtained? However, in wandering along the beach they collected plenty of wood, which had been driven ashore by the waves, and which at first consisted of the wrecks of ships, and afterwards of whole trees with their roots, the produce of some more hospitable climate, which the overflowings of rivers, or other accidents, had sent into the ocean. Nothing proved of more essential service to these unfortunate men, during the first year of their exile, than some boards

they found upon the beach, having a long iron hook, some nails about five or six inches long, and proportionably thick, and other bits of old iron, fixed in them, the melancholy relics of some vessels cast away in those remote parts. These were thrown ashore at the time when the want of powder gave them reason to apprehend that they must fall a prey to hunger, as they had nearly consumed the reindeer they had killed. This lucky circumstance was attended with another equally fortunate: they found on the shore the root of a fir tree which nearly approached to the figure of a bow; and they soon made it into a good bow by the help of a knife. Still they wanted a string and arrows; but not knowing how to procure these at present, they made a couple of lances, to defend themselves against the white bears.

Finding they could neither make the heads of their lances nor of their arrows without the help of a hammer, they contrived to form the iron hook already mentioned into one, by beating it, and widening a hole it happened to have about its middle, by the help of one of their

largest nails: this received the handle, and a round button at one end of the hook served for the face of the hammer. A large pebble supplied the place of an anvil, and a couple of rein-deer's horns served for the tongs. With these tools they made two heads of spears, which they tied, with thongs made of rein-deer's skin, to sticks about the thickness of a man's arm, which they got from some branches of trees that had been cast on shore. Thus equipped, after a most dangerous encounter, they killed a white bear, the flesh of which was like beef in taste and flavour, and the tendons could easily be divided into filaments of any fineness. This was a most fortunate discovery; for, besides other advantages, it furnished them with bow-strings.

The success which attended the making the spears, encouraged them to forge some pieces of iron into arrow-heads, which they tied to pieces of fir with the sinews of the white bears, fastening to the other end the feathers of sea-fowl. During their abode on the island, they killed no less than two hundred and fifty rein-deer, besides a great

number of blue and white foxes, with these arrows. The flesh of these animals served them for food, and their skins for clothing, and other necessary preservatives, against the intense coldness of a climate so near the pole. They killed only ten white bears; for these animals, being prodigiously strong, defended themselves with astonishing vigour and fury, and would even enter the outer room of the hut in search of prey.

The rein-deer, the blue and white foxes, and the white bears, were the only food these men tasted during their stay in this dreary abode, and they were for some time forced to eat their meat almost raw, without either bread or salt. Their stove, being in the Russian taste, was not well adapted for boiling any thing; and wood was too precious to be wasted in keeping up two fires. They could not cook in the open air, from the danger of being attacked by the white bears: besides, the cold, the continual falling of the snow in winter, and the almost incessant rains at certain seasons, were insurmountable obstacles to that expedient. In some degree, to remedy this hardship, they

dried some of their meat in the open air during summer, and hung it in the upper part of the hut, which being continually filled with smoke, dried it so thoroughly, that it was used for bread. They had water in summer from small rivulets that fell from the rocks, and in winter they thawed the snow and ice; and their small kettle answered for this and all other purposes.

The sailors had brought a small bag of flour with them to the island, the half of which they consumed with their meat, and the remainder was employed in a manner equally useful. They soon found the necessity of keeping up a continual fire, and that, if it should unfortunately go out, they had no means of lighting it again; for though they had a steel and flints, yet they wanted both match and tinder; and to be without a light in a climate where darkness reigns for several months together, would have added much to their other calamities.

In their excursions through the island they met with a kind of clay, of which they made a utensil resembling a lamp. This was filled with rein-deer's fat, and some twisted linen

used for a wick; but they had the mortification to find, that as soon as the fat melted, it soaked into the clay. To remedy this inconvenience, they made a new one, dried it thoroughly in the air, then heated it red-hot, and afterwards quenched it in their kettle, wherein they had boiled a quantity of flour down to the consistence of thin starch. The lamp was again filled with melted fat, and they found, to their great joy, that it did not leak; but for greater security, they dipped linen rags in their paste, and with them covered all its outside. This plan succeeding, they made another lamp, for fear of an accident; and the remainder of their flour they saved for similar purposes. As they had carefully collected whatever happened to be cast on shore, they had found some cordage, and a small quantity of oakum (a kind of hemp used for caulking ships), which served to make wicks for their lamps; and when these failed, they had recourse to their shirts and drawers, by which they kept their lamp burning, until they embarked for their native country.

They began to be in want of shoes, boots,

and other articles of dress; and although they had skins of rein-deer and foxes in plenty, which served them for bedding, yet they were uncertain how to tan them. After some deliberation, they took the following method: They soaked the skins for several days in fresh water, till they could pull off the hair pretty easily; they then rubbed the wet leather with their hands till it was nearly dry, when they spread some melted rein-deer fat over it, and again rubbed it well. By this process the leather became soft and pliable for every purpose; and the skins intended for furs were only soaked for one day.

Having thus provided themselves with the materials for all parts of their dress, the next difficulty that occurred was the want of awls for making their shoes or boots, and needles for sewing their garments; both of these, however, they formed out of the bits of iron they had collected. The making eyes to their needles, indeed, gave them no little trouble; but this they also performed with the assistance of their knife; for having ground it to a very sharp point, and heated red-hot a kind of

wire forged for that purpose, they pierced a hole at one end, and brought the other to a point by rubbing it on stones. They used a knife in place of scissars, and the sinews of the bears and rein-deer served them for thread, to make their clothes.

After living above six years in this dreary spot, three of them were carried to their native country, by a vessel which chanced to touch there; but the fourth died of scurvy previous to their deliverance.

ADVENTURES OF W. BONTEKOE.

William Bontekoe, a native of Holland, who commanded a Dutch East Indiaman, sailed from the Texel, on the 28th of December, with a crew of two hundred and six men.

Little worthy of notice took place until the 19th of November following. The vessel was within a few leagues of the Isles of Sunda, when Bontekoe, then upon deck, was alarmed

by the cries of "Fire! fire!" He immediately went below, and was informed that the steward having gone into the store-room to draw some brandy, a spark from his candle had set it on fire; that the hogshead had burst, and the flame had reached the coals. Bontekoe ordered water to be thrown on the coals; and, believing that all was safe, went upon deck again.

About half an hour after, the alarm was given a second time. Bontekoe again went below, and saw the flame issuing from the bottom of the hold. A great quantity of water was poured in; but the thick and sulphureous smoke that issued from the coals prevented the sailors from getting near enough to be of any service. Holes were then made in the deck, and water thrown in both at them and the hatches; but in spite of all their efforts, the fire continued to spread.

The terror of the crew increased; and several of them, taking advantage of the general confusion, slipped into the boats, and concealed themselves under the seats and tarpawlings. When they had a sufficient number to man

the boats, they loosened them from the ship, and, unperceived, stood out to sea.

As Bontekoe was on deck, giving his orders and directing the work, one of the crew came running up and told him that the boats were gone. He immediately ordered every sail to be crowded in pursuit of them; but they kept rowing so smartly that he was unable to come up with them. All hope being gone in that quarter, he told those around him, that their safety now depended on extinguishing the fire, and urged them to use every exertion. He then ordered the powder to be cast into the sea.

The horror and consternation of the crew cannot be expressed, and the air resounded with their groans and cries. They continued to throw down water, and the fire was diminishing, but it caught hold of the oil, and their destruction seemed to be inevitable. By their vigorous labour sixty half-barrels of powder had already been thrown overboard, but three hundred still remained.

At this moment the vessel blew up, with an hundred and nineteen persons on board,

sixty-three of whom being on deck, were blown into the air, and the rest went down in the burning wreck. Bontekoe was thrown into the sea, covered with wounds; but even here his presence of mind did not forsake him, and he got hold of a piece of the mainmast that was floating near him, upon which he placed himself astride. From this station he gazed around on the ruins of the vessel, amidst which he could only perceive a single sailor.

It being with the greatest difficulty he kept his seat on the mast, as it constantly rolled round, he soon abandoned it, and, along with the sailor, reached a more convenient fragment. They cast their eyes on all sides, and at last perceived the boats, but at a great distance. As night was coming on, Bontekoe said to his companion, "Friend, all our hopes of assistance from the boats are vain, and it is impossible for us to keep ourselves afloat all night, therefore let us pray to God, and supplicate his mercy and protection." They accordingly resigned themselves to the Almighty, and patiently awaited their fate.

Soon after this, they heard the sound of

oars; and, to their unspeakable joy, beheld the two boats near them. Bontekoe called out to them to save their captain; the sailors knew his voice, but durst not approach, for fear of being injured by the floating pieces of the wreck. The sailor reached the boat by swimming, but Bontekoe was unable to swim, by reason of his wounds. However, one of the men swam to him with a rope, by the assistance of which he got on board.

The men in the boats had left the ship with such precipitation, that they were almost in total want of provisions; and as they had no compass, they were at a loss what course to steer. Bontekoe advised them to remain where they were till morning; but they neglected his advice, and rowed all night, in expectation of discovering land at sunrise, but they were disappointed.

The whole of their provisions amounted to between seven and eight pounds of biscuit; and as the captain saw that this small supply was unable to repair their strength, if they continued rowing, he advised them to strip themselves of their shirts, and make use of

them as sails. This expedient being adopted, they continued their voyage, steering in the night by the stars, and in the day by the directions of the captain.

Notwithstanding all their economy, the biscuit was soon consumed, and their only drink was the rain which they collected on the extended sails. Hunger became pressing; and they began to murmur against Bontekoe, accusing him of steering a wrong course. During this uproar, a flock of sea-gulls flew so low over the long-boat, that numbers of them were caught, and instantly plucked and eaten raw.

No land was seen on that day; and the sailors having agreed to perish together, the long-boat took on board the crew of the other. They were again relieved from want by a shoal of flying-fish falling into the boat, which were immediately divided and eaten. Thirst, however, became so insupportable, that many would not be dissuaded from drinking the salt water, and their strength was so much impaired that the greater part of them were unable to rise from their seats.

On the thirteenth day, some rain fell,

which brought them a little relief; and, as the day cleared up, the man at the helm suddenly called out, "Land! land!" Every one felt revived at this joyful sound, and started up, eager to feast his eyes with so desirable an object. It was an island, and they soon reached it; but the breakers were so strong that they could not land. At last they discovered a small creek, which they entered, and all got on shore in safety.

On this island they found plenty of cocoa-nuts, but no water. They indulged themselves so freely in eating these nuts, and drinking the milk of them, that they were all seized with violent sickness; but it was fortunately not of long duration.

Next day, having loaded their boat with cocoa-nuts, they put to sea, and in a few hours came in sight of the island of Sumatra, where they landed with great difficulty, the boat being nearly sunk among the breakers. Here they found fresh water, and some herbs, which the sailors ate with avidity; and they also found a quantity of tobacco, and some lighted embers, the remains of a fire.

At the approach of night they kindled some fires; and to prevent surprise, Bontekoe placed three sentinels at the avenues of his little camp. In the middle of the night the sentinels gave the alarm, that the inhabitants were coming in great numbers, evidently for the purpose of attacking them in the dark. All the arms the sailors possessed were two hatchets and a rusty sword; and, besides, they were so weak that they could hardly move. This information, however, roused them; and, seizing large pieces of the blazing wood from the fires, they rushed upon the islanders, who fled and concealed themselves among the trees. The sailors returned to their fires, where they passed the night in continual alarm.

Next day, at sunrise, three of the natives came towards them; and three sailors, who had formerly visited the island, and knew a little of the language, were sent to ascertain if they could procure any refreshments. The natives were very anxious to learn if they had any arms, and to get near the boat, for the purpose of ascertaining this; but Bontekoe, guessing their design, ordered the sails to be spread over the boat, to prevent them from

seeing, and caused them to be informed that his men were well provided with arms and ammunition.

The natives then went away, and returned in a short time with some fowls and rice, ready dressed; in return a small sum of money was collected and given to them, with which they seemed satisfied. Bontekoe exhorted his people to assume a determined air; and they all sat down on the grass, and began to eat.

A fresh supply of provisions being all that was wanted, Bontekoe embarked, with four of his people, on board a little canoe that was on shore, and sailed up the river to a considerable distance, to procure provisions. After purchasing some rice and fowls, which he sent to the crew, he and his companions made an excellent repast in the village.

He then bought a buffalo, for a mere trifle, from the Indians; but it was so wild that it cost him much time and labour to conduct it. As day began to decline, Bontekoe wished to return to the boat, but his people insisted, against his will, on spending the night in the village, and he was obliged to depart alone.

On arriving at the shore, Bontekoe found

a number of the natives assembled near the canoe, who appeared to be quarrelling about him. Some were for allowing him to depart, while others opposed it; but he took two of them by the arm in a commanding manner, and pushed them into the canoe. Their looks were ferocious, yet they nevertheless entered the canoe, where they sat down and began to row. Each of them had a poniard at his side, and consequently were masters of Bontekoe's life. Only a few moments had elapsed, when the Indian sitting aft rose and made signs that he wanted some money. On receiving which, after looking at it with a suspicious eye and an undetermined air, he wrapped it up in the linen which served him for a girdle. The other made the same signs in turn, and also received money; but he appeared still more undetermined whether or not to attack him. Bontekoe, being without arms, was sensible of his great danger, and his heart beat violently.

About the middle of the way, the two Indians began to talk with much heat, while their motions announced their design. Bontekoe,

struck with consternation, on observing that they were determined to murder him, upon a sudden thought, began to sing so loud, that the woods on the banks of the river resounded with his voice.

The Indians were much amused, and began to laugh, while Bontekoe saw that they believed him to be without fear or mistrust; they now seemed to have forgotten their hostile intention; and soon after they came in sight of the long-boat, where Bontekoe landed on shore, and saw himself once more in the midst of his companions.

The night passed in perfect tranquillity; but next day, the four men not appearing with the buffalo, their uneasiness was extreme, and they began to fear some accident. Soon after they observed two natives driving a buffalo towards them, but not the one which Bontekoe had bought. On being asked the cause of this change, and what had become of the four sailors, they said, it was found impossible to bring the other buffalo, but that the sailors were coming after them with another. Bontekoe, observing this buffalo to be as wild as the first, ordered his feet to be cut with an axe,

On seeing him fall, the two Indians uttered frightful cries and howlings; and two or three hundred Indians, who were hid in the wood, came out precipitately, and ran towards the long-boat, with the intention of preventing the crew from reaching it, while another party appeared in a different quarter. Bontekoe perceiving that they were ruined if their passage was cut off, exhorted his people to fly to the boat. All hurried towards the boat, and those who did not arrive in time plunged into the water. The perfidious Indians pursued them, and killed several of the sailors with their zagayes (a sort of dirk). The crew defended themselves, however, with their axes and swords. The long-boat being moored by two graplins, one a-head and the other a-stern, Bontekoe caused the latter to be cut, and hauled the boat further out to sea; while the Indians, who attempted to follow her, lost bottom, and were obliged to abandon their prey.

Bontekoe now picked up those who were swimming; and such of his crew as were not mortally wounded he got on board. A breeze from the land springing up swelled the sails,

and soon carried them out of danger from the Indians.

On mustering his crew, Bontekoe found sixteen men awanting, and that one sailor on board had been mortally wounded by a poisoned arrow. The flesh around the wound being already of a livid black, it was cut out to stop the progress of the poison; but he died a few minutes after, greatly regretted by his comrades for his bravery. The fate of the four in the village was deeply lamented, from the cruel necessity they were under to abandon them, as it is probable that they were all massacred.

The remainder of the provisions, consisting of eight hens and a little rice, having been divided among them, was soon devoured, and they were obliged to land, in order to procure the necessaries of life. Some of the natives, who were on the beach in great numbers, took to flight. Bontekoe's people had already experienced too cruel a proof of these savages' barbarity to expect any provisions from them; but the neighbouring rocks afforded them oysters and other shell-fish. After having satiated

their hunger and filled their pockets with them, they carried two small casks of fresh water on board, and then sailed a little farther out, in order to make more way.

At day-break they discovered three islands, on one of which they landed. This island was covered with very large bamboos, a quantity of which they cut down, and after taking out the pulpy inside, filled them with water like so many casks. They here also found palm-trees, on the tops of which they made a delicious repast.

One day, as Bontekoe was traversing the island, he came to the foot of a mountain, which he ascended in the hope of making some discovery that might guide him in what course to steer. On reaching the summit, his eye was lost in the immense extent of the heavens and sea; and he was about to return, when he observed two high mountains which had hitherto escaped his observation. Overjoyed at the sight, and recollecting that there were two such mountains at Java, he descended, resolving to steer his course to that quarter. Having collected his crew, he communicated the discovery to them, and after

bringing on board all that was necessary for the voyage, they set sail.

Next morning, they were becalmed; but a sailor having gone up the mast, cried that he saw, and could count, twenty-three vessels; for they were already on the coast of Java without knowing it. The joy of the crew can hardly be expressed as they eagerly rowed towards the fleet.

The ships were Dutch, and under the command of Admiral Frederick Houtmann, who, from his quarter-gallery, had observed the boat with his spying-glass, and, surprised at the singularity of her appearance, sent his long-boat to inquire who they were. What was the surprise of Houtmann's people, on recognising some of their own countrymen, with whom they had often sailed; and that of Bontekoe's crew to find themselves among friends and countrymen!

Bontekoe was conducted on board the admiral's ship, and his companions were sent to the other ships in the fleet. The admiral treated them with every attention that humanity could dictate: he listened with astonishment to the recital of their adventures, and then embarked

them in a yacht which carried them to Batavia.

Bontekoe was here presented to the General of the Company, who received him very favourably; and soon after he received the commission of post-captain.

SHIPWRECK OF THE ST JAMES.

In 1586, the admiral's ship, the St James, after having weathered the Cape of Good Hope, was driven from her course, towards the rocks called Baxos of Imda, opposite the coast of Sofala.

Several of the sailors, who had been in these seas before, pointed out the perilous situation they were in, and the necessity there was of instantly changing the course of the vessel; but the captain, a positive, headstrong man, despising this prudent counsel, commanded the pilot not to alter the direction. In a short time the ship ran aground, where every effort to disengage her was ineffectual.

Those on board, to the number of five hundred, including thirty women, now alive to their deplorable state, uttered the most lamentable cries. Admiral Fernando Mendoza, with the captain, the first pilot, and twelve others, leaped into the skiff, sword in hand, and immediately set off, saying, they were going in search of a proper place among the rocks to secure the wreck in, that they might build a vessel of it, large enough to carry the crew and passengers to the main land; but after seeking in vain for a situation to answer the purpose, they did not return, having steered for Africa, where they landed in safety.

Those on board, not seeing the skiff return, began to despair of their safety, and, to increase their misfortune, the ship split between the gangways. The long-boat, though much injured by the fury of the waves, was now their only refuge, and having succeeded in putting it in a condition to go to sea, ninety persons leaped into it, and rowed away from the wreck.

The remainder, who could not get into the boat, saw it depart with agonizing dismay, while many of them, leaping into the sea, fol-

lowed it swimming, and clung to it. Those in the boat, fearing it would sink from being so overloaded, pushed them off into the waves, and struck without pity, with swords and axes, those who would not let go their hold.

The desolation of those who remained on the wreck of the ship cannot be expressed. It was such as would have moved the most unfeeling heart.

The condition of those who were in the boat was not much better. Their great number, the distance they were at from the main land, and the weakly state of their boat, presented to them a most dismal prospect. Nevertheless, to avoid confusion, they elected a captain; who, finding that the boat was too deeply laden, and seeing it in danger of sinking, ordered the passengers, who were the most weak and least in condition to make any resistance, to be thrown overboard. Among this number was a carpenter, who had helped to repair the boat. He only asked as a favour a little wine and some sweetmeats, and then suffered himself to be thrown overboard without saying a single word. Another, who had been condemned to be thrown over, was

saved by an admirable instance of fraternal friendship. He was already seized, when his younger brother petitioned for permission to devote himself in his stead. He observed, that his parents were aged and in want, and that his brother, who was more skilful than he was in his profession, might easily make them comfortable by the produce of his labour. He obtained his request, and was thrown into the sea. This courageous young man followed the vessel, swimming, more than ten hours. Those who were in the boat, in order to make him desist from following them, threatened him with their swords; but he seizing one by the blade, held it fast, in spite of the pain which it occasioned him, and the efforts which were used to make him quit his hold. At last, admiring his constancy, and touched at what fraternal love had made him do, the passengers with one consent received him on board.

After enduring the stings of hunger and thirst, and the dangers of several tempests, they reached the coast of Africa on the twentieth day of their shipwreck, where they joined those who had saved themselves in the skiff.

Those who had been abandoned in the wreck attempted also to reach the main land. They formed a raft of the fragments of the ship, upon which they embarked; but a tempest arising they were all drowned.

The sufferings of those who reached the coast of Africa did not end here; for scarcely had they landed, when they fell into the hands of a savage people, who stripping them of all they had, left them in a most deplorable situation. Having reanimated their courage, they set out, and arrived at the residence of the factor of the Portuguese at Sofala, who received them with great humanity; and having reposed some days, they again set out and reached Mozambrek, and afterwards India.

Only sixty persons escaped of all who had embarked in the St James.

THE END.

*** The Binder will please to observe, that in *part* of the impression, plates 12 and 13 are transposed: the former ought to face page 15, and the latter page 21.

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