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View of the Cape of Good Hope.

THE

WONDERS

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NATURE AND ART;

OR,

A CONCISE ACCOUNT

OF

WHATEVER IS MOST CURIOUS AND REMARKABLE

IN

THE WORLD;

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Author of the UNIVERSAL ATLAS, SACRED MIRROR, &c. &c.

"Review these numerous scenes, at once survey
Nature's extended face, then Sceptics say,
In this wide field of wonders, can you find
No art discover'd, and no end design'd?"

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WONDERS

OF

NATURE AND ART,

CHAP. IV.

OF NUBIA, OR SENNAAR, AND ABYSSINIA.

Situation, Climate, Soil, &c.

THE kingdom of Nubia, or Sennaar, is bounded on the north by Egypt; on the east by the Red Sea and part of Abyssinia; on the south by some unknown parts of Africa; and on the west by Gaoga and the desert of Gerham. The soil and climate of this country are extremely unfavourable both to man and beast. The men, though remarkable for bodily strength, are generally short lived; and there is such a mortality among the children, that were it not for a constant importation of slaves, the metropolis would soon be depopulated. No horse, mule, nor ass, will live in the city of Sennaar, or for many miles round it. The case is the same with bullocks, sheep, dogs, and poultry; all of which must be sent to the sands, at least twice a year. It is difficult to account for this mortality; though Mr. Bruce assures us it is the case every where about the metropolis of this country, where

the soil is a fat earth during the first season of the rains. Several of the kings of Sennaar have endeavoured to keep lions; but it was always found impossible to preserve them alive after the wet season; though they will live, as well as other quadrupeds, in the sands, at no great distance from the capital.—No species of tree except the lemon will blossom in the vicinage of this city; and even the cultivation of the rose has been frequently attempted without success. In some places, however, the soil is very fertile, and produces exuberant crops of dora, or millet, which is the principal food of the common people. In some parts, the earth is so strongly impregnated with salt, that a sufficient quantity to serve the inhabitants is extracted from it.

"Nothing," says Mr. Bruce, "is more pleasant than the country around Sennaar in the end of August and beginning of September. The grain, being now sprung up, makes the whole of the immense plain appear a level green land, interspersed with great lakes of water, and ornamented at certain intervals with groups of villages; the conical tops of the houses presenting, at a distance, the appearance of small encampments. Through this extensive plain winds the Nile, a delightful river there, about a mile broad, full to the very brim, but never overflowing. Its banks, about Sennaar, resemble the pleasantest part of Holland in the summer season; but when the rains cease and the sun exerts its utmost influence, the dora begins to ripen, the leaves to turn yellow and to rot, the lakes to putrify and become full of vermin, and all its beauty suddenly disappears: bare scorched Nubia returns, and all its terrors of poisonous winds and moving sands, glowing and ventilated

with sultry blasts, which are followed by a troop of terrible attendants, epilepsies, apoplexies, violent fevers, obstinate agues, and lingering painful dysenteries, still more obstinate and mortal."

With regard to the climate of the country round Sennaar, our author has several curious observations. The thermometer rises in the shade to a hundred and nineteen degrees; but this degree indicated by this instrument does not at all correspond with the sensations occasioned by it; nor with the colour of the people who live under it. "Nations of blacks," says Mr. Bruce, "live within latitude 13 and 14 degrees; about ten degrees south of them, nearly under the line, all the people are white, as we had an opportunity of observing daily in the Galla Sennaar. Cold and hot are terms merely relative, not determined by the latitude, but elevation of the place. When therefore we say *hot*, some other explanation is necessary concerning the place where we are, in order to give an adequate idea of the sensations of that heat upon the body, and the effects of it upon the lungs. The degree of the thermometer conveys this but very imperfectly; ninety degrees is excessively hot at Loheia in Arabia Felix, and yet the latitude of Loheia is but fifteen degrees; whereas ninety degrees at Sennaar is only warm as to sense; though Sennaar is in latitude thirteen degrees.

"At Sennaar, then, I call it *cold*, when one fully clothed and at rest feels himself in want of fire. I call it *cool*, when one fully clothed and at rest feels he could bear more covering all over, or in part, than he has at that time. I call it *temperate*, when a man so clothed and at rest, feels no such want, and can take moderate exercise, such as walking about a room, without sweating. I call

it warm, when a man, so clothed, does not sweat when at rest, but upon taking moderate exercise, sweats and again cools. I call it *hot*, when a man at rest, or with moderate exercise, sweats profusely. I call it *very hot*, when a man with thin, or little clothing, sweats much, though at rest. I call it *excessive hot*, when a man in his shirt and at rest sweats excessively, when all motion is painful, and the knees feel feeble, as if after a fever. I call it *extremely hot*, when the strength fails, a disposition to faint comes on, and a straitness is found in the temples, as if a small cord were drawn tight about the head; when the voice is impaired, the skin dry, and the head seems more than ordinarily large and tight. This, I apprehend, denotes death at hand; but this is rarely or never affected by the sun alone without the addition of that poisonous wind which pursued us through Atbara, where it has, no doubt, contributed to the total extinction of every thing that hath the breath of life.—A thermometer graduated upon this scale would exhibit a figure very different from the common one; for I am convinced, by experiment, that a web of the finest muslin wrapt round the body at Sennaar will occasion, at midday, a greater sensation of heat in the body, than a rise of five degrees in the thermometer of Fahrenheit.

"At Sennaar, from seventy to seventy-eight degrees of Fahrenheit's thermometer is cool; from seventy-nine to ninety-two temperate; at ninety-two degrees begins warmth. Although the degree of the thermometer marks a greater heat than is felt by us strangers, it seems to me that the sensations of the natives bear still a less proportion to that degree than ours. On the 2d of August, while I was lying perfectly enervated on a carpet,

in a room deluged with water, at twelve o'clock, the thermometer at 110. I saw several black labourers pulling down a house, working with great vigor, without any symptoms of being incommoded."

Abyssinia is situated between the twenty-sixth and forty-fourth degrees of east longitude, and between the sixth and twentieth degrees of north latitude; comprehending no less than three hundred and seventy-eight thousand square miles. It is bounded by Nubia on the north; by Doncala and the Red Sea on the east; by the kingdoms of Alaba and Gingiro on the south; and by Gorham on the west.

The extreme heat to which Abyssinia is subject during six months of the year, is chiefly felt in the plains and valleys, whilst the ridges of mountains, which are generally of a prodigious height, enjoy a delightful coolness; insomuch that father Telles assures us, there are some parts of the country where the summers are less sultry than in Portugal. This difference of heat and cold between the high and low lands is attended with such thunder and lightnings as are terrible both to man and beast, and often do a great deal of mischief. The rains, when they descend, do not fall in drops, as in Europe, but sometimes pour down with such vehemence, that they carry trees, houses, and even rocks before them; whilst the rivers overflow and lay the country under water. The winds are sometimes no less dreadful than the rains and thunder; and the country is subject to one in particular, which is rather a hurricane, and in the Abyssinian language is called senga, or the serpent. This is often so violent as to overturn trees, houses, and almost every thing in its way, but in some measure

it makes amends for this mischief, by clearing the air of the lower grounds, which would otherwise stagnate and prove infectious.

The whole country is intersected, or rather covered with mountains, between which are such dreadful precipices as cannot be beheld without emotions of horror; but some of the mountains have large plains at the top, covered with trees and herbage, and affording springs of excellent cool water; and others are well cultivated, though the access to them is exceeding difficult and hazardous. The mountains of Amhara are of a vast height, particularly that called Amba Geshen, which is rocky, and every way inaccessible except by two narrow paths cut into the rock; but the top of it produces all that is necessary for life or delight. According to Tellez this mountain is shaped like a castle; the top of it is half a league wide, and the bottom about half a days journey in circumference.—Amongst the mountains of Gojame we are told of a vast hollow rock, opposite to which stands another so situated, that a word only whispered on the top may be heard at a great distance, and the joint voices of several persons speaking at once sound as loud as the shouts of a numerous army.—The face of Nubia, as well as Abyssinia, is very much overspread with mountains.

The churches in the mountains of Abyssinia cut out of the solid rock are mentioned by some writers as a great curiosity. It is said they are ten in number, and that an exact proportion is observed in the gates, windows, pillars, arches, and all other parts, so that the whole appears elegant and regular; and it is affirmed they were all perfected within the space of twenty-four years.

It

must be observed however, that the rocks, out of which these churches are so curiously hewn, are of a soft nature; and it is not unlikely that some of them had part of their form beforehand, since there are many rocks in this country of different figures, so exact that they seem to have been cut with a chisel. It is said that the workmen employed in this curious performance were sent for from Egypt.

FOSSILS.

THE mountains of Nubia and Abyssinia contain vast treasures of gold in their bowels, as appears by the dust or grains of that metal, which are frequently found as big as a pea; but we do not learn that either gold or silver mines are wrought in those kingdoms, the natives being naturally averse to such hard sort of work, and perhaps thinking it would be folly to take pains to dig up treasures which might tempt the Turks to invade them. Instead of money, therefore, they make use of a kind of fossil salt to purchase from strangers such commodities as their country does not afford.

But perhaps no part of Abyssinia yields greater plenty of gold than the neighbouring empire of Monomotapa, from whence the Portuguese have given the sovereign of that country the title of the golden emperor. The natives dive to the bottom of their lakes and rivers, and bring up with them the mud and sand, from which they afterwards separate the precious metal. But in the kingdom of Sofala, which is dependent on, and by some

reckoned a part of the said empire, the mines are so rich, that the inhabitants assert they yield annually above two millions of metigals, each metigal amounting to fourteen livres French money; that the ships from Zidem and other parts of Arabia carry off above two millions a year in time of peace; and that the Portuguese governor of Mosambique, whose office lasts but three years, has three hundred thousand crowns revenue in that time, besides the soldiers pay, and a tribute paid to the king of Portugal. From this plenty of gold, Mr. Bruce and some other authors have concluded Sofala to be the land of Ophir, to which Solomon sent fleets from Ezion-geber, a port on the Red Sea, which returned once in three years, bringing home gold and other commodities of an immense value: this however may be mere conjecture, and indeed the most learned authors can go no farther in a matter of such uncertainty.

In Abyssinia, besides a great number of salt-pits which supply that country with much more than is necessary for home consumption, there is on the confines of Dancala and Tigra, two adjacent kingdoms, a large plain of four days journey, one side whereof is incrusted all over with a pure white salt, and in such quantity that some hundreds of camels, mules and asses are constantly employed in carrying it to different parts of the neighbouring countries. In some parts of Abyssinia there are whole mountains of sulphur, besides various other fossils, of which we have already given sufficient account in the preceding volumes of this work.

VEGETABLES.

SOME parts of Nubia afford not only very fine fruit, but variety of medicinal plants, roots and drugs, with others that are extremely noxious. One of the most remarkable productions of this last kind, is a herb somewhat resembling our nettle, which produces a seed of such a poisonous and destructive quality, that a tenth part of a grain is sufficient to kill a man in a quarter of an hour, and a whole grain in an instant. This deadly product is made a considerable branch, not only of their trade, but of the royal revenue, it being sold by the retailer for a hundred ducats an ounce, besides which the buyer must pay the like sum to the king, and take a solemn oath not to make use of it within his dominions: and for this reason it is a capital crime for any private person to sell it without the king's permission.

The trees of Abyssinia are crowned with a perpetual verdure, and though the inhabitants have a scarcity of fruit, this is said to be rather owing to their negligence, than to any fault of the soil, which is capable of producing as great a plenty and variety of them, as any country in Africa. They cultivate the black grape, peach, sugar-cane, sour pomegranate, some oranges and citrons, and several kinds of figs; among others, one called ensette, grows to a prodigious size. During the greatest part of the year, the banks of the river are adorned with lilies, jonquils, and a prodigious number of flowers unknown in Europe.

Some writers tell us incredible stories of the plants of Abyssinia; and particularly Tellez mentions one called Amagmagda, which has the vir-

tue of curing broken and shattered bones in a very short time. He likewise mentions the assazoe, which charms and lays serpents and venomous creatures to sleep, and whose root is a certain antidote against the most deadly bite of any poisonous animal. The Indian fig-tree grows plentifully in this country, whose fruit is excellent, and is supposed by Ludolphus to be the dudaim of Moses, in our version translated mandrakes, which Rachel is said to have solicited from her rival sister.

There is a small tree or rather shrub, growing to the height of three or four feet, with little narrow leaves, and bearing a fruit resembling the seeds of coriander. These berries when ripe, and dried in the sun, shrink like East-India pepper, turn black and hard, and differ little from it in taste, but are not so hot, and therefore more agreeable. This shrub grows plentifully in many parts both of upper and lower Ethiopia.

In the same country there is a tree called likonde or alikonde, which delights in a dry soil, and frequently grows to the thickness of ten, or twelve fathoms in the body; but the root never goes above a foot under ground, so that it may be easily blown down. Its fruit resembles that of the palm tree, but is somewhat longer, having a white kernel within it; but the natives never eat it except in time of famine or great scarcity, it being reckoned a dangerous food, causing a sickness which sometimes proves mortal. Of the inner rind they make a sort of cloth, and canoes or boats of the body of the tree.

ANIMALS.

NUBIA is famous for a race of horses the most powerful and docile in the world. These animals are generally about sixteen hands high; and by Mr. Bruce, who has given the most accurate account of them, they are said to be the breed which was introduced into Nubia at the Saracen conquest, and has been preserved unmixed to the present time. Our author represents this as a much finer animal than the Arabian horse. "What figure," says he, "the Nubian horse would make in point of fleetness is very doubtful, his make being so entirely different from that of the Arabian; but if beautiful symmetry of parts, great size and strength, the most agile, nervous, and elastic movements, great endurance of fatigue, docility of temper, and seeming attachment to men beyond that of any other domestic animal, can promise any thing for a stallion, the Nubian is above all comparison the most eligible in the world."

The Nubians are very jealous in keeping up the pedigree of their horses, which are black or white; but a vast proportion of the former to the latter. Our author observes, that he never saw the colour which we call grey; but he has seen some bright bays, and a few inclining to sorrel. All noble horses in Nubia are said to be descended from one of the five upon which Mahomet and his four immediate successors fled from Mecca to Medina on the night of the Hegira. No European, however, can be expected to pay much regard to this legendary tale, or to believe that the strength and beauty of this breed of horses is owing to any

virtue communicated to the first of them by the Arabian impostor and his deluded associates. Mr. Bruce accounts for the excellence of these animals upon rational principles. He observes, that the best horses of this breed are found in the tribes of Mowelli and Annecy, which lie in about thirty-six degrees of north latitude; and Dongala, wich is situated in twenty degrees latitude, seemed to be the centre of excellence for this noble animal. Hence he infers, that the bounds in which the horse is in the greatest perfection, are between the twentieth and thirty-sixth degrees of latitude, and between thirty degrees of longitude east from Greenwich, and the banks of the Euphrates. If to the effects of climate we add the manner of feeding the Nubian horses, we shall, probably, have the true cause of their superiority over all others. They are kept fat upon dora, and suffered to eat nothing green, but the short roots of grass that are to be found by the side of the Nile after the blades have been withered by the sun.

Several ancient authors take notice of a fierce kind of wild bulls that are found in Abyssinia, much larger than our tame ones, and which prey upon other animals. Agatharchides, who lived nearly two hundred years before Christ is the first who mentions and describes this voracious bull, and Diodorus Siculus, Pliny, and Ælian seem all to have copied his description. "There are very fierce wild bulls in Ethiopia, (says Pliny) larger than tame ones, and swifter than any other animal, of a deep yellow colour, with blue eyes, and their hair inverted, with a mouth that opens to their ears, and moveable horns; their skin is as hard as a flint, and invulnerable, and they

hunt down all other wild beasts." Diodorus adds, that their eyes shine in the night; that after they have killed other beasts they devour them; and that when they attack herds of cattle they are neither terrified by the herdsmen nor the number of their dogs. Ludolphus, in his history of Ethiopia, affirms, that there are bulls in that country, twice as large as those in Hungary and Russia; and the letters of the Jesuits frequently mention the largeness of the Abyssinian oxen. Father Bernier, in his account of the great mogul's country, tells us, that among several presents which two Ethiopian ambassadors presented to Aurengzebe there was a prodigious large horn of a bull, full of civet, which he measured, and found the basis, or thick end, six inches in diameter.

"From these and other authors it appears," says Sir Hans Sloane in the Philosophical Transactions, "that there is in Ethiopia, and probably in the mid-land parts of Africa, where travellers seldom come, a very large animal of the ox kind, at least twice as big as our bulls, or oxen, with horns proportionably large, but otherwise differing from them in several respects. The accounts the ancients give of this creature are not perhaps without some fabulous additions; and therefore it were to be wished the modern writers who mention it had given us a satisfactory description, which none of them have done; unless we suppose it to be the same with the sukatorio or sukotyro, which Nieuhoff describes to be of the size of a large ox, with a snout like a hog, two long rough ears, and a thick bushy tail: its eyes are placed upright in the head, quite different from other animals; and on the side of the

head, near the eyes, stand two long horns, or rather teeth, not quite so thick as those of the elephant.

The camelopardalis, or giraffe, inhabits the forests of Abyssinia, and other interior parts of Africa, almost as high as Senegal; but is not found in any of the western parts, nor further south than about twenty-eight degrees of latitude. This animal has straight unbranched horns, about six inches long, truncated at the end, and tufted with black hair; and on the forehead is a tubercle about two inches high, resembling a third horn. The fore legs are not much longer than the hind ones; but the shoulders are of a vast length, which gives a very disproportionate height between the fore and hind parts. The head resembles that of a stag; the neck is slender and elegant, and fringed on the upper side with a short mane: the ears are large; the tail long, with some bristly hairs at the end; and the colour of the whole animal is a dirty white, marked with broad rusty spots.

The giraffe appears to be very timid; and has been represented as living only by browsing trees, being unable from the disproportionate length of its fore legs, to feed from the ground. But Mr. Kerr informs us, that it grazes occasionally; at which time it spreads its fore feet very wide. In leaping, it lifts up its fore legs and then its hind ones, like a horse whose fore legs are tied. It runs very awkwardly, and may be easily taken.

Almost every account that has been given of the giraffe agree in representing its hind quarters as about two feet and a half lower than its withers: but, from observations made by the late

professor Camper on a skeleton in the prince of Orange's collection, it appears that naturalists have been greatly mistaken in this particular. That its fore legs are longer than its hinder ones is indeed true, but the difference is not more than seven inches, which in a height of seven feet is not much. It may, however, be rendered apparently more considerable by the obliquity of the thigh bone with respect to the tibia, when compared with that of the humerus to the radius. The giraffe has always been celebrated for the gentleness of its disposition. Antonius Constantius, in a letter to the prince of Faenza, dated Dec. 16th, 1486, gives an account of a giraffe which he saw at Fano. He says, it was so gentle, that it would eat bread, hay, or fruit, out of the hand of a child; and that, when led through the street, it would take whatever food of this kind was offered to it by the spectators as it passed along. This character is confirmed by Mr. Gordon, who relates, that a giraffe which he had wounded, suffered him to approach it, as it lay upon the ground, without offering to strike with its horns, or showing any inclination to revenge itself; he even stroked it over its eyes several times, when it only closed them, without any signs of resentment. Its throat was afterwards cut for the sake of its skin; and when in the pangs of death, it struck the ground violently with its feet, which seem to be its principal means of defence.

M. Vosmaer observes, that both the male and female giraffe are furnished with horns, which, from their size and form, seem intended merely for ornament: they appear to be excrescences of the os frontis, and therefore are probably not

deciduous.—The notion of some writers, that the giraffe cannot feed from the ground, is confuted by the testimony of M. Vaillant, who asserts, that it can even drink from a river whose surface is lower than the bank on which the animal stands; and M. Vosmaer says, this account is confirmed by the structure of the neck, the vertebræ of which are connected with those of the back by a very strong ligament.

The giraffe killed by Mr. Gordon, measured fifteen feet ten inches from the ground to the top of its head; and the length of the body, from the chest to the rump, was upwards of five feet seven inches. M. Vaillant asserts, that he has seen several which were, at least seventeen feet high; and M. Vosmaer was assured by some respectable persons, that they had killed giraffes which, including the horns, were twenty-two feet in height. The giraffe, or camelopardalis was evidently known to the Romans in early times; for it appears among the figures in the assemblage of foreign animals, on the celebrated Prænestine pavement, made by the direction of Sylla; and is represented both grazing and browsing, in its natural attitudes. It is also said to have been exhibited at Rome, among other animals in the Circæan games.

Those who have visited Abyssinia mention a very extraordinary animal, which is probably only one of the many species of monkeys. This they represent as no bigger than a cat, but as having the face of a man, with a mournful voice. It is said to live upon the trees, where it is brought forth and dies; but is so very wild, that it is impossible to tame it; for when any of them have

been caught in order to bring them up, all the care that can be taken of them will not prevent their pining away till they die.

In Abyssinia are a great variety of birds, both wild and tame, and many of those found in Europe are here larger and more beautiful than ours, particularly the partridges, which are said to be as large as our capons. Of these they have several species, as they have also of pigeons and turtle doves. The cardinal bird received its name from the Portuguese, on account of the beautiful redness of its feathers, except those on its breast, which resemble the finest black velvet. Here also is a white nightingale, which is a very beautiful bird, that has a tail two spans in length.

Among the noxious animals are serpents and insects; many of the former are so extremely venomous, that their bite is attended with almost instant death, if a remedy be not immediately applied. But no reptiles are capable of doing a hundredth part of the mischief produced by the locusts, which sometimes appear in such thick clouds as to eclipse the light of the sun, and to lay whole provinces desolate.

BUILDINGS.

THE city of Sennaar is situated upon the western bank of the Nile; the ground upon which it stands being just high enough to prevent the inundation. In Poncet's time, the houses were all of one story; but now most of the officers and other great men have houses of two stories high. They are built of clay mixed with a little straw, and have all flat

roofs, which shows that the rain here must be much less in quantity than to the southward.

About twelve miles to the north-west of Sennaar is a collection of villages called *Shaddy*, from a famous saint of that name, who constructed several granaries here. These are no other than large pits dug in the ground, and well plastered in the inside with clay; then filled with grain when it is at its lowest price; and afterwards covered up and plastered again at the top. On any prospect of dearth these pits are opened, and the corn is sold at a reasonable rate.—About twenty-four miles north of Shaddy, there is another set of granaries, called *Wed Aboud*, still greater than the former; and upon these two the subsistence of the Arabs principally depends: for as these people are continually at war with each other, and direct their fury rather against the crops than the persons of their enemies, the whole of them would be unavoidably starved, were it not for these resources.

Gondar, the metropolis of Abyssinia, is situated upon a hill of considerable height, the top of it nearly plain, on which the town is placed. The houses are chiefly of clay, and the roofs thatched in the form of cones, which is always the construction within the tropical rains. On the west end of the town is the king's palace, formerly a structure of considerable consequence; but the greatest part of it is now in ruins, having been burnt at different times: there is however ample lodging in the two lowest floors of it, and the audience chamber is above one hundred and twenty feet long. The palace and its contiguous buildings are surrounded by a stone wall thirty feet high, with battlements and a parapet roof, from whence the street can be seen.

The ruins of Axum, once the capital of Abyssinia are very extensive; but, like most cities of ancient times, they consist altogether of public buildings. In one square, which is supposed to have been the centre of the town, there are forty obelisks, but none of them are inscribed with hieroglyphics. The present town of Axum contains about six hundred houses; and is watered by a small stream that flows all the year from a fountain, in the narrow valley where stand the above-mentioned obelisks; this spring is received into a magnificent basin of one hundred and fifty feet square, and thence is carried, at pleasure, to water the neighbouring gardens.

During his stay in this country, Mr. Bruce visited the remains of the Jesuit's convent at Fremona. It is built upon the even ridge of a very high hill, which rises from the east to the west, and ends in a precipice on the east; it is also very steep to the north, and slopes gently down to the plain on the south. The convent is about a mile in circumference, built substantially with stones, which are cemented with lime mortar. It has towers in the flanks and angles; and, notwithstanding the injuries it has sustained, the walls remain still entire, to the height of twenty-five feet. It is divided into three, by cross walls of equal height. The first division seems to have been destined for the convent; the middle for the church; and the third is separated from this by a well, and stands upon a precipice.

There are more churches in Abyssinia than in any other country; and though it is very mountainous, and consequently the view much obstructed, a person seldom sees less than five or six churches, and if he be on a commanding

ground, five times that number. Every great man that dies thinks he has atoned for all his wickedness if he leaves a fund to erect a church, or has built one in his life time. It is also observable that wherever a victory has been obtained, there a church is erected, in the very field that is covered with the putrescent bodies of the slain. Formerly this was only the case when the enemy was pagan or infidel; but now the same is observed when the victories are over christians.

The sacred edifices are generally situated near running water, for the convenience of those purifications and ablutions which are derived from the Levitical law. They are always placed upon the top of some beautiful hill, and completely surrounded by rows of the oxycedrus, or Virginian cedar, which grows here in great beauty and perfection. Among these cedars are interspersed, at proper distances, a number of beautiful *cusso* trees, which grow very high, and are extremely picturesque; so that nothing adds so much to the beauty of the country as these churches and the plantations about them.

The churches are all round, with thatched roofs, and their summits are perfect cones: the outside is surrounded by a number of wooden pillars, or trunks of cedar trees, placed to support the edifice; about eight feet of the roof projecting beyond the walls, and thus forming an agreeable walk, or colonnade, in hot weather or in rain. The interior is divided into several parts, as prescribed by the law of Moses. The first is a circle somewhat wider than the inner one: here the congregation sit and pray. Within this is a square; and that square is separated by a veil, or curtain, from another small division, answering to the

holy of holies: this is so narrow that none but the priest can go into it.

Nothing embossed, nor in relief, ever appears in any of the Abyssinian churches; as all this would be reckoned idolatry; but they are full of pictures, painted upon parchment, and nailed upon the walls in a manner little less slovenly than paltry prints in country ale-houses. Sometimes, for a particular church they get a number of pictures of saints, ready finished from Cairo, in a style very little superior to these performances of their own. They are placed like a frieze, and hung in the upper part of the wall. St. George generally appears conspicuous with his dragon, and St. Demetrius fighting a lion. There is no choice in the saints; for they are both of the Old and New Testaments, and many that might have been dispensed with from both. There are St. Pontius Pilate and his wife; St. Balaam, and his ass; St. Sampson and his jaw bone; and so of the rest. But the thing that surprised our author most was a kind of square miniature upon the mitre of the priest who administered the sacrament at Adowa, representing Pharaoh on a white horse, plunging in the Red Sea, with many guns and pistols swimming upon the surface of the water around him.

CUSTOMS, MANNERS, RELIGION AND GOVERNMENT OF THE INHABITANTS OF NUBIA AND ABYSSINIA.

THE inhabitants of Nubia are swarthy, and small of stature. Those of superior rank, in the heart of the country, are clothed in a vest, with-

out sleeves, but the common people only wrap a piece of linen cloth about them, and the children go quite naked. Persons of quality, however, wear fine long robes of silk or cotton; and those of the women reach to the ground; the last also adorn their hair with rings and other ornaments of gold, silver, and brass, but have nothing on their legs or feet, except sandals.

Both men and women anoint themselves, at least once a day, with camel's grease mixed with civet, which they imagine softens their skins, and preserves them from cutaneous eruptions; of which they are so fearful, that they confine themselves to the house if they observe the smallest pimple on their faces. With the same view of preserving their skins, though the better sort have a clean cotton shirt every day, they sleep in a greased one at night, having no other covering. Their bed is a tanned bull's hide, which this constant greasing softens very much; it is also very cool, though it gives a disagreeable smell to their bodies, from which they cannot be freed by any washing.

The poorer class of people live upon the flour of millet; but the rich make this into puddings, toasting the flour before a fire, and putting milk and butter into it; besides which they use beef partly roasted and partly raw. They have very fine horned cattle, but the meat commonly exposed to sale is camel's flesh; and it appears that the liver and spare-rib of the camel are invariably eaten raw. Hogs flesh is not sold in the market; the common people, however, eat it openly, and those in office, who pretend to pay an implicit obedience to the precepts of Mahomet, do the same in secret.

The generality of the inhabitants are Mahometans, but are said to have neither modesty, civility, nor religion. Mr. Norden, who proceeded up the Nile a considerable way into Nubia, found them base, treacherous, mean, and avaricious, especially some of the great, who scruple neither threats nor intreaties to obtain the treasures they dare not plunder by open violence. They fight to greater advantage on horseback than on foot, for they are very expert horsemen; but as they poison their weapons, the Turks seldom venture to attack them.

A French physician named Poncet, who passed through this country, in his way to Abyssinia, says they are subject to a prince, who wears a long robe, embroidered with gold and silver, fastened with a girdle of the finest cotton. On his head he has a turban of the same; but never appears in public, without having his face veiled with silk gauze of various colours. Those strangers who are admitted to pay their homage to him, are obliged to pull off their shoes, and kneeling to kiss the ground two or three times.

One of the most remarkable customs of this country is, that the king ascends the throne with an expectation of being murdered whenever the general council of the nation thinks proper. The dreadful office of executioner belongs to a person called the *Sid el Coom*, and who is always a relation of the monarch himself. The Sid el Coom in office at the time Mr. Bruce visited this country was named Achmet, and was one of his best friends. He had murdered the late king, with three of his sons, one of whom was an infant at its mother's breast; and he was, also, in daily expectation of performing the same office to the reigning sove-

reign. This man was by no means reserved concerning the nature of his office, but readily answered every interrogation. When asked by our author why he murdered the king's young son in his father's presence? he replied, that he did it from a principle of duty to the king himself, who had a right to see his son killed in a lawful and regular manner, (which was by cutting his throat with a sword,) and not in a more painful or ignominious way, which the malice of his enemies might possibly have inflicted.

The same man observed, that the king was very little affected at the sight of his son's death, but he was so unwilling to die himself that he frequently pressed the executioner to let him escape, but finding all his intreaties ineffectual, he submitted at last without resistance. On being asked whether he was not afraid of coming into the king's presence, considering the office he might possibly have to perform? he answered, that he was not in the least afraid on this account; that it was his duty to be with the king every morning, and very late in the evening; that the king knew he would have no hand in promoting his death; but that, when the matter was absolutely determined, the rest was only an affair of decency; and it would undoubtedly be his own choice rather to fall by the hand of a relation in private than by that of a hired assassin, in the sight of the populace. Baady, the king's father, having the misfortune to be taken prisoner, was sent to Acbara, to Welled Hassan the governor of that province, to be put to death there. But the king, who was a strong man and well armed, kept so much upon his guard, that Welled could find no opportunity of killing him, but by running him through the back with a

lance, as he was washing his hands. For this, Welled was afterwards put to death; not on account of the murder itself, but because, in the first place, he who was not the proper executioner, had presumed to put the king to death; and in the next, because he had done it with a lance, whereas the only lawful instrument was a sword.

On the death of any of the sovereigns of this country, the eldest son ascends the throne; and as many of his brothers as can be found are apprehended, and murdered by the Sid el Coom in the manner already related. The princesses are excluded from the sovereignty, and are worse off than those of *Abyssinia*; having no settled income, nor being treated in any degree better than the daughters of private persons.—The king is obliged once in his life time to plough and sow a piece of ground; whence he is named *Baady*, "the countryman or peasant;" a title as common among the monarchs of Sennaar as Cæsar was among the Romans.

The royal family were originally negroes; but as the kings frequently marry with Arab women, the white colour of the mother is communicated to her children. This is said to be invariably the case when a negro man of Sennaar marries an Arab woman; and it holds equally good when an Arab man marries a negro woman.

Mr. Bruce gives a very curious description of the queens and ladies at the court of Sennaar. He had access to them as a physician, and was permitted to pay his visit alone. He was first shown into a large square apartment, where there were about fifty black women all in a state of nudity, excepting a narrow piece of cotton cloth about their waists. As he was musing whether these

were all queens, one of them took him by the hand and led him into another apartment, much better lighted than the former. Here he saw three women sitting upon a bench covered with blue Surat cloth; themselves being clothed from the neck to the feet with cotton shirts of the same colour. These were three of the king's wives: his favourite, who was one of the number, appeared to be about six feet high, and so extremely corpulent, that our author imagined her to be the largest creature he had seen next to the elephant and rhinoceros. Her features perfectly resembled those of a negro: a ring of gold passed through her under lip, and weighed it down till it almost covered her chin, leaving her teeth bare, which were small and very fine. The inside of her lip was blackened with antimony. Her ears reached down to her shoulders, and had the appearance of wings: there was a gold ring in each of them, about five inches in diameter, and somewhat smaller than a man's little finger; the weight of which had drawn down the hole where her ear was pierced, so much, that three fingers might easily pass above the ring. Her neck was adorned with a gold necklace of several rows, one below another, to which were hung rows of perforated sequins; and upon her ankles were two* manacles of gold larger than those used for chaining felons. The other ladies were dressed much in the same manner, only one of them had chains coming from her ears to the outside of each nostril, where they were fastened. A ring was, also, put through the gris

* Our author could not imagine how it was possible for a woman to walk with such cumbersome ornaments, till he was informed that they were hollow.

tle of her nose, and hung down to the opening of her mouth: having altogether something of the appearance of a horse's bridle.

The present government of Sennaar was established, in the sixteenth century, by a race of negroes, named in their own language *Shillook*. This country, together with all the northern parts of Africa, had been overrun by the Saracens during the rapid conquests of the caliphs; but instead of erecting any distinct principalities here, as in other parts, they had incorporated themselves with the old inhabitants called *shepherds*, whom they converted to their religion. In 1504, the Shillook, a people before unknown, came from the western banks of the river Bahiar el Abiad, and conquered the country; allowing the Arabs, however, to retain their possessions on condition of paying a certain tribute. These founded the city of Sennaar, and have ever since continued to carry on an intercourse with Egypt in the way of merchandise. At the establishment of their monarchy, the whole nation were pagans, but soon after embraced Mahometanism, and took the name of *Funge*; an appellation signifying conquerors and free citizens.

The Abyssinians are generally tall and well shaped; their complexion may be termed black, but some are inclined to tawny or to a reddish brown. Among them the olive is esteemed the finest complexion; and next to that, the jet black. They have regular and agreeable features, and have neither thick lips, nor flat noses; and their eyes are black, brisk, and lively. They are naturally strong and healthy, and many of them from their temperance live to a good old age. Most of them are so nimble and active, as to climb the tallest trees, and the steepest rocks, with surprising

ease and agility. The women greatly excel those of Europe in strength and sprightliness; they breed easily, and can take care both of their infants and themselves, without the assistance of a nurse. This indeed is common to all the women in hot climates, except where they are weakened by a sedentary life.

Persons of quality wear a fine long vest, either of silk or cotton, tied about their waist with a rich scarf; that of the citizens is much the same, but is only of cotton, they not being allowed to wear silk; nor is their cotton of the same fineness. The common people have only a pair of cotton drawers, and a kind of scarf, with which they loosely cover the rest of their bodies. As to the women, they are allowed to appear as fine as their circumstances will admit, and therefore those of high rank usually dress in the richest silks and brocades; their upper garments are wide and full, not unlike surplices. Their heads and hair are adorned a hundred different ways, and they have rich pendants in their ears; besides, they spare no expence in the ornaments of their necks, which consist of chains and jewels. Indeed both the men and women are extremely curious in the management of their hair, on which they lavish a great deal of butter, to render it smooth and shining. A vanity the more excusable, as none but the emperor is allowed to wear any covering for the head. Their dress is chiefly accommodated to the climate, and therefore, during the heat of summer, their clothes hang as loose as possible; but, in the cooler seasons, they bring them closer to their bodies; and the rich then appear in handsome vests, open only to the waist, and closed with small buttons. They

have small collars, and very long sleeves, gathered at the wrists.

Some authors have spoken much of the temperance of the Abyssinians in eating. It appears however, that they frequently regale themselves on raw flesh; and the following account of an Abyssinian banquet, as related by Mr. Bruce, sufficiently demonstrates that they are a barbarous people, who will, without scruple, sacrifice every feeling of humanity at the shrine of appetite.

"In the capital," says our author, "where one is safe from surprise at all times, or in the villages, when the rains have become so constant, that the valleys are no longer passable; in a word, when a man can say he is safe at home, and the spear and shield are hung up in the hall, a number of people of both sexes meet together, to dine between twelve and one o'clock. A long table is placed in the middle of a large room, and benches beside it, for the guests who have been previously invited. A cow or bull is then brought close to the door, and his feet strongly tied. The skin that hangs down under the throat is cut only so deep as to arrive at the fat of which it totally consists; and by the separation of a few small blood vessels, six or seven drops of blood are suffered to fall on the ground, by which the Abyssinians suppose themselves to have satisfied the mosaic law. Two or more inhuman butchers then fall to work; on the back of the beast and on each side of the spine they cut skin deep; then putting their fingers between the flesh and the skin, they begin to strip the hide of the animal half way down his ribs, and so on to the buttock, cutting the skin wherever it hinders them from stripping the suffering creature bare. All the flesh on the buttocks is then cut off

in solid square pieces; and the prodigious noise the animal makes is a signal for the company to sit down to table.

"There are then laid before every guest, instead of plates, round cakes, about twice as large as a pancake and somewhat thicker. It is unleavened bread made of a grain called teff; and is of different colours, from black to the colour of the whitest wheaten bread. Three or four of the finest cakes are generally put uppermost, for the food of the person opposite to whose seat they are placed; and beneath them are four or five of a blackish kind; which serve the guest to wipe his fingers upon, and are afterwards given to the servant for bread to his dinner. Two or three servants then come, each with a square piece of beef in his bare hands, laying it upon the cakes of teff, placed like dishes, down the table, without a cloth or any thing else under them. By this time the guests have knives in their hands; and their men have the large crooked ones, which they put to all sorts of uses in time of war: the women have small clasped knives, such as those which are sold at Birmingham for a penny each. The company are so arranged that one man sits between two women; and the man with his long knife cuts a thin piece which would be thought a good beef-steak in England, while the motion of the fibres may be seen perfectly distinct, and alive in the flesh. No man in Abyssinia, of any fashion whatever, feeds himself, or touches his own meat. The women take the steak, and cut it in long thongs like strings, about the thickness of a little finger, then crossways into square pieces, somewhat smaller than dice. This they lay upon a piece of the teff bread, strongly powdered with black pepper and

fassile salt, and then wrap it up in another piece of bread like a cartridge.

"In the mean time, the man having put up his knife, with each hand resting upon his neighbour's knee, his body stooping, his head bent forward and his mouth open, turns to the one whose cartridge is first ready; and she stuffs the whole of it into his mouth, which is kept so full, that he is in constant danger of being choked. This is a mark of great dew; for the more dignified a man would appear, the larger piece he takes in his mouth; and the more noise he makes in chewing it, the more polite* he is thought to be. Having dispatched this morsel very expeditiously, his next female neighbour holds forth another cartridge, which goes the same way, and so on till he is satisfied. He never drinks till he has finished eating; and before he begins, in gratitude to the fair ones that fed him, he makes up two small rolls of the same kind and form; each of his neighbours open their mouths at the same time, while with each hand he puts their portion into their mouths. He then begins drinking out of a large handsome horn: the ladies eat till they are satisfied, and then all drink together, while a great deal of mirth and joke goes round, without any mixture of acrimony or ill humour.

"During all this time the unfortunate victim at the door is bleeding indeed, but bleeding little; for as long as his tormentors can cut off the flesh from his bones, they do not meddle with the thighs, or the parts where the great arteries are. At last they fall upon the thighs likewise, and soon after,

* The Abyssinians have a proverb that says, "Beggars and thieves only eat small pieces or without making a noise."

the animal, bleeding to death, becomes so tough, that the cannibals who have the rest of it to eat, find it extremely difficult to separate the flesh from the bones with their teeth, like dogs."

The Abyssinians eat no wild nor water fowl, not even the goose, which was esteemed a great delicacy in Egypt. The reason of this is, that upon their conversion to Judaism, they were obliged to relinquish their ancient municipal customs as far as they were contrary to the Mosaical law; and the animals of their country not corresponding in form, kind, or name, with those mentioned in the Septuagint, it has followed that many people of each class know not whether such animals are clean or not, and are unwilling to violate the law in any one instance through not understanding it.

Although the Jesuits have written a great deal about marriage and polygamy, yet there is nothing which may be asserted more truly, than that there is no such thing as marriage in Abyssinia, unless that which is contracted by mutual consent, subsisting only till dissolved by dissent of one or other, and to be renewed as often as it is agreable to both parties. Mr. Bruce tells us, that he was once at Hoscam in presence of the *neghé*, where, in the circle, there were seven men who had all been the husbands of a woman of great quality, but none of them was the happy spouse at that time.

Upon separation, they divide the children. The eldest son falls to the mother's first choice, and the eldest daughter to the father. If there be but one son he is the right of the mother; and if the numbers are unequal after the first election, the rest are divided by lot. There is no such distinction as legitimate and illegitimate children, from the monarch to the humblest peasant; for suppos-

ing any one of their marriages valid, all the issue of the rest must be adulterous bastards.

In computing their time, the Abyssinians have continued the use of the solar year. Diodorus Siculus says, "they do not reckon their time by the moon, but according to the sun, thirty days constitute their month, to which they add five days and the fourth part of a day, and this completes their year. Whence they derive the name of their months cannot be possibly ascertained, as they have no signification in any of the languages of Abyssinia."

One method of describing time among these people is peculiar to themselves. They read the whole of the four evangelists every year, in their churches, beginning with St. Matthew, proceeding to Mark, Luke, and John, in order. When speaking of any particular event, therefore, they say, "it happened in the days of Matthew," that is, in the first quarter of the year, whilst the gospel of St. Matthew was yet reading in the churches. The time of the day is computed in a very arbitrary irregular manner. The twilight is very short, almost imperceptible, and was still more so when the court was situated farther to the southward in Shoa. As soon as the sun falls below the horizon, night comes on, and all the stars appear. This term, the twilight, they have chosen for the beginning of their day, and call it *naggé* which is the very time the twilight of the morning lasts. The same is observed at night, and *meset* is meant to signify the instant of beginning twilight, between the suns falling below the horizon, and the stars appearing. Mid-day is called *kuter*, a very old word, signifying culmination, or a thing being arrived at the highest part of an arch. All the rest of times they describe, in conversation, by

pointing out the place in the heavens where the sun was, when such and such circumstances happened.

Mr. Bruce observes, that nothing can be more inaccurate than all Abyssinian calculations; for, besides their ignorance of arithmetic, their aversion to study, and a number of fanciful combinations by which every particular scribe or monk distinguishes himself; there are obvious reasons why there should be a variation between their chronology and ours. Our years begin on the first of January, and theirs on the first day of September, so that there are eight months difference between us. And in the reigns of their monarchs they seldom mention either month or day beyond an even number of years. Supposing then, it be known that the reign of ten kings extended from such to such a period, where all the months and days are comprehended, when we come to assign to each of these an equal number of years, without the correspondent months and days, it is plain that when all the separate reigns are added together, the one sum total cannot correspond with the other, but will be more or less than the just time which each prince swayed the sceptre.

The Abyssinians assert that the Christian religion was first introduced into their country by the eunuch, or prime minister, of queen Candace, who returned into Ethiopia after his baptism by Philip, and instructed his royal mistress in the truths of the gospel. But the discipline of the church was settled about the year 335 by Frumentius, bishop of Axum, who was sent into Abyssinia by St. Athanasius, then sitting in the chair of St. Mark at Alexandria. It appears, therefore, that the true religion of the Abyssinians, which they received

under their first bishop, was that of the Greek church; and every right and ceremony in the Abyssinian church may be found and traced up to its origin in the Greek church, while both of them were orthodox.

Frumentius preserved Abyssinia untainted with heresy till the day of his death; but after that event the monks of Egypt introduced the detestable doctrines of Arius, and other heretics, by which the church soon became infected.

It was settled by the first general council that one baptism only was necessary for the regeneration of man and listing him under the banner of Christ. The Jesuits, however, affirm that in Abyssinia all adults were re-baptised every year; and the following narration is extracted from the travels of Mr. Bruce, who was an eye witness of the ceremony here introduced to the notice of our readers.

"The small river running between the church of Adowa and the Nile, had been dammed up for several days; the stream was scanty, so that it scarcely overflowed. It was in places three feet deep, in some, perhaps, about four. Three large tents were pitched here the morning before the feast of the Epiphany. About midnight, the monks and priests assembled, and began their prayers and psalms at the water side, one party relieving another: and at dawn of day, the governor Welleta Michael, came thither with some soldiers.

"As soon as the sun began to appear, three large croises of wood were carried by three priests dressed in their sacerdotal robes; each of whom on coming to the side of the river, dipped his cross into the water, whilst a confused firing, skirmishing and praying went on together. The priests

with the crosses then returned, one of their number carrying somewhat less than an English quart of water in a silver chalice. On approaching Welleta Michael, one of the priests took as much water as he could hold in his hands and sprinkled it upon his head, holding the cup at the same time to the governor's mouth, and saying at the same time, "May God bless you." The three crosses were then brought forward to Welleta Michael, and he kissed them. The ceremony of sprinkling the water was afterwards repeated to all the great men in the tent. Some of them not contented with aspersion, received the water in the palms of their hands and eagerly drank it; and after the whole of the governor's company had been sprinkled, the crosses returned to the river, their bearers singing hallelujahs, and the skirmishing and firing still continuing."

Our author observed that soon after the governor had been sprinkled, two horses and two mules belonging to the Ras Michael and Ozoro Esther, came and were washed. Afterwards the soldiers went in and bathed their horses and guns; and heaps of platters and vessels that had been used by Jews or Mahometans, were brought to be purified. From Mr. Bruce's account, however, this ceremony seems rather intended for a solemn lustration or purification, than for the rite of baptism, properly so called.

The Abyssinians receive the sacrament in both kinds, in unleavened bread and in the grape, bruised with the husk together as it grows; so that it is a kind of marmalade, and is given in a flat spoon. Whatever the priests may pretend, some mixture seems necessary to keep it from fermentation in the state that it is in, unless the dried clus-

ter be bruised just before it is used; for it is little more fluid than common marmalade, but is perfectly the grape as it grew, bruised stones and skin together.

It is a mistake that there is no wine in Abyssinia, for a quantity of excellent wine is made at Dreeda, about thirty miles from Gondar, which might supply a greater quantity than could be necessary for the celebration of the eucharist in all Abyssinia twenty times over. The people themselves are not very fond of wine, and plant vines in one place only; but a small black grape of an excellent flavour grows plentifully in every wood in Tigré.

Large pieces of bread are given to the communicants in proportion to their quality; and our author asserts, that he has seen some great men, who, from the respect the priest bore them, had such a large portion of the loaf put into their mouths, that water actually ran from their eyes, from their incapacity of chewing it.—After receiving the sacrament in both kinds, a pitcher of water is brought, of which the communicant drinks a large draught. He then retires from the steps of the inner division, where the administering priest stands, and, turning his face to the wall of the church, repeats a private prayer, with seeming decency and attention.

Before we dismiss this subject, it may be proper to present our readers with an anecdote which happened a few months before Mr. Bruce's arrival in Abyssinia, and was accidentally told him by the priest of Adowa, on the very day of the Epiphany.

"The sunday before Ras Michael's departure from Adowa, he went to church in great pomp,

and there received the sacrament. There happened to be such a crowd to see him, that the consecrated wine was thrown down, and spilt upon the steps where the communicants stood at receiving. Some hay was instantly gathered and sprinkled upon it, to cover it; and the communicants continued the service till the end, treading that hay under foot.

"This giving great offence to some of the priests, it was told Michael, who, without explaining himself, said only, "As to the fact of throwing the hay, they are a parcel of hogs and know no better." These few words had galled the priest of Adowa, who, with great secrecy, begged Mr. Bruce would inform him what was his opinion of the circumstance, and what would have been done, in such a case, in England. Our author told him, that the answer to his question depended upon two things, which being known, his difficulties would be very easily solved. "If," said he, "you believe that the wine spilt upon the steps, and afterwards trodden under foot, was really the blood of Jesus Christ, then you was guilty of a most horrid crime, and you should cry upon the mountains to cover you; as ages of atonement are not sufficient to expiate it. But if, on the contrary, you believe, as many Christian churches do, that the wine, notwithstanding consecration, remained in the cup nothing more than wine, but was only the symbol of Christ's blood of the New Testament; then the spilling it upon the steps, and the treading upon it afterwards, having been merely accidental and out of your power to prevent, you are to humble yourself, and sincerely regret that so irreverent an accident happened in your hands, and in your time; but as you did not intend it, and could not prevent

it, the consequence of an accident, where inattention is very culpable, will be imputed to you, and nothing further."

The priest declared to Mr. Bruce, with the greatest earnestness, that he never did believe that the elements in the eucharist were converted, by consecration, into the real body and blood of Christ. He said, however, that he believed this to be the Roman-catholic faith; but, for his own part, he conceived that bread was bread, and wine was wine, even after consecration.—From this example, which occurred accidentally, and was not the fruit of interrogation, it appears that some at least among the Abyssinians do not believe the real presence in the eucharist; but the majority may probably hold a contrary opinion.

The Abyssinians are not at all agreed about the state of souls before the resurrection of the body. The general opinion is, that there is no third state; but that the souls of pious men enjoy the beatific vision immediately after the separation from the body. This doctrine, however, is contradicted by their practice; for when any person dies, alms are given and prayers are offered for the departed soul, which must certainly be useless if it were supposed to be already in the presence of God, and in possession of eternal felicity.

The ceremony called incision is an usage frequent, and still retained among the Jews, though positively prohibited by their law. As soon as a near relation dies in Abyssinia, a brother, parent, or cousin german, every woman in that relation, lacerates the skin of both her temples with the nail of her little finger, which is suffered to grow to a considerable length for this purpose: hence it appears that either a wound or a scar may be

seen in almost every fair face in Abyssinia; and in the dry season, when the troops are engaged in war, these wounds seldom have liberty to heal till peace and the armies return with the rains.

The crown of Abyssinia is hereditary, and has always been so in one particular family. It is, nevertheless, elective in this line, and there is neither law nor custom which gives the eldest son an exclusive title to succeed his father.

In order to prevent the anarchy and confusion of blood which seemed likely to attend the multiplication of heirs in the royal family, it was deemed expedient to confine the young princes, in a good climate, upon the mountain of Wechné, and to maintain them at the public expence. They are there instructed in reading and writing, and a certain quantity of gold is allowed by the state for their maintenance; yet they are often treated with severity, and, in troublesome times, are liable to suffer death upon the slightest misrepresentation. While Mr. Bruce was in Abyssinia, their revenue was so grossly misapplied, that some of them actually perished with cold and hunger by the avaricious ras neglecting to furnish them with necessaries. Nor had the king, as far as our author could discern, that fellow feeling one might have expected from a prince rescued from that very situation himself.

When, upon the demise of a king, his sons are old enough to govern, and, by some accident, not yet sent prisoners to the mountain of Wechné, the eldest generally takes possession of the throne by the assistance of his father's friends; but if no heir is then in the low country, the new sovereign is always chosen by the minister, whose will passes for that of the people; and his inclination and in-

terests always induce him to chuse an infant, whom he afterwards directs, during the minority.

From this source are derived all the misfortunes of this unhappy country. This very defect arises from a desire to institute a more than ordinary perfect form of government; for the Abyssinians' first position was, "Woe be to the kingdom whose sovereign is a child;" and this they knew must often happen when succession is left to the course of nature. But when there was a choice to be made out of two hundred persons, all of the same family, and all capable of reigning, they conceived it must be their own fault if they had not always a prince of proper age and qualifications to rule the kingdom. But this mode of reasoning has proved fallacious.

The king is anointed with plain oil of olives, which, being poured upon the crown of his head, he rubs into his long hair with both his hands. The crown is a kind of helmet, in the shape of a priest's mitre, covering the forehead, cheeks, and neck. The outside is a mixture of gold and silver, enriched with beautiful filligree work; and it is lined with blue taffety.

In his marriage the king uses no other ceremony than this: he sends an officer to the house where the lady resides, informing her, it is the king's pleasure that she should remove immediately to the palace. She then dresses herself in her best apparel, and immediately obeys. Thenceforward an apartment is assigned her in the palace, and a house given her elsewhere in any part she chuses. Then when she is made *iteghé*, the king orders one of the judges to pronounce in his presence that he (the monarch) has chosen his handmaid for his

queen; upon which the crown is placed on her head, but she is not anointed.

The king goes to church regularly, his guards taking possession of every door and avenue through which he is to pass; and no persons are allowed to enter with him, excepting two officers of his bed-chamber, who support him. He kisses the threshold and side posts of the church door, and the steps before the altar, and then returns home; sometimes there is service in the church, sometimes there is not; but he takes no notice of the difference. He rides up stairs into the presence chamber on his mule, and lights immediately on the carpet before the throne.

The officer called Serach Massery begins cracking a whip and making a noise worse than twenty French postillions at the door of the palace, every morning before dawn of day. This singular practise is intended to chase away the hyænas; and is also the signal for his majesty to rise, as he sits in judgment every morning fasting, and after that, about eight o'clock, he goes to breakfast.

There are six noblemen of the king's own chusing, who are called Baalmaal, or gentlemen of the bed-chamber, and four of them are always with him. A seventh, called Azeleffa el Camisha, or groom of the stole, who is keeper of the wardrobe and first officer of the bed-chamber. These officers with the black slaves and some others, serve the monarch as menial servants, and are in a degree of familiarity with him unknown to the rest of the subjects.

When the king sits to consult upon civil matters of importance, he is shut up in a kind of box opposite to the head of the council table. The persons who deliberate sit at the table, and give their

opinions according to their rank, the youngest or lowest officer always speaking first. The first that give their votes are the shalaka, or colonels of the household troops. The second are the great butlers, men that have the charge of the king's drink. The third is the badjerund, or the keeper of that apartment in the palace called the lion's house; and after these the keeper of the banquetting house. The next is called lika magwass, an officer that always goes before the king to hinder the pressure of the crowd. After the lika magwass comes the palambaras; after him the fit-auraris; then the gera kasmati, and the kanya kasmati; after them the dakakin billetana geeta, or the under chamberlain; then the secretary for the king's commands; after him the right and left azages or generals; then the rak massery and basha; and after these the the kasmatis of Damot, Samen, Amhara, and Tigré, the last of whom is called Nebrit, as being governor of Axum, or keeper of the book of the law supposed to be there.

After the governor of Tigré comes the acab saat, or guardian of the fire and the chief ecclesiastical officer of the king's household. After him comes the first master of the household; then the betwudet or ras: and last of all the king gives his sentence, which is final, and sends it to the table, from the balcony where he is then sitting, by the officer called Kal-Hatzé.

It is a constant practice in Abyssinia to beset the king's doors and windows within his hearing, and there, from morning till night, to cry aloud for justice, in a complaining tone, and in all the different languages they are masters of, in order to their being admitted to have their supposed grievances heard. In a country so ill governed as

Abyssinia, and so perpetuallly involved in war, it may be easily supposed there is no want of people who have real injuries to complain of. But if it were not so, this is so much the constant usage, that when, in the rainy season, few persons can approach the capital, a set of vagrants are maintained and paid for the sole purpose of crying and lamenting, as if they had really been much injured; and this they affirm is for the king's pleasure, that he may not be lonely by the palace being too quiet. This of all their absurd customs, was the most intolerable to Mr. Bruce. Sometimes, while busied in his apartment in the rainy season, he was entertained with a concert of sighs, groans, and complaints, so artfully performed that no ear could distinguish but that it proceeded from real distress. Our author was often so surprised as to send the soldiers at the door to bring in one of the performers; and upon asking what misfortune had befallenhim, he would answer very composedly, that nothing was the matter, but hearing from the soldiers that Mr. Bruce was retired to his apartment, he and his companions had come to make a noise under his window, to do him honour before the people, lest he should be melancholy by being alone; and therefore hoped he would order them something to drink, that they might continue with a little more spirit. The violent anger he fell into did not fail to be punctually reported to the king, at which he would laugh heartily; and sometimes he himself was hid not far off, for the sake of being a spectator of the European's heavy displeasure.

In various instances there is a striking similarity between the political institutions of Abyssinia, and those of ancient Persia and Egypt. In Abyssinia it is considered as a fundamental

law of the land, that none of the royal family who has any deformity or bodily defect, shall be permitted to ascend the throne; and therefore if a prince happens to escape from the mountains of Wechné, and to be afterwards taken, he is mutilated in some of his members, that he may be disqualified from ever succeeding. In Persia the same was observed; for Procopius informs us, that Zames, the son of Cabades, was excluded from the throne, because he was blind of one eye, the law of Persia prohibiting any person that had a bodily defect from assuming the reins of government.

The kings of Abyssinia were seldom seen by the populace; and this absurd usage formerly gave rise to many abuses. In Persia it produced two officers, called the "king's eye," and the "king's ear," who had the dangerous employment of seeing and hearing for their sovereign. In Abyssinia, it created an officer called the "king's mouth," who promulgates his decrees, by saying, "Hear what the king says to you;" and what follows has the force of law.

The Abyssinian monarchs enjoy an absolute power in all causes, ecclesiastical and civil, the lands and persons of their subjects, are equally their property, and every inhabitant of their kingdom is born their slave: if he bears a higher rank it is by the king's favour: for his nearest relations are accounted nothing better. This was, also, the case in Persia.

It always has been the custom of the kings of Abyssinia to marry what number of wives they think proper: these, however, are not all queens, but one of them called the *iteghé*, is considered particularly as queen, and upon her head is

placed the diadem. Thus it appears that Ahasuerus, king of Persia, loved Esther, who had found grace in his sight more than the other virgins, and he placed a golden crown upon her head.

The Persian monarch, in all expeditions, was attended by judges. Six judges always attend the king of Abyssinia to the camp, and before them rebels taken on the field, are tried and punished. Sometimes the king judges capital crimes himself; in which case, no man is condemned to die for the first fault, unless it be of a very heinous nature: in general, also, the former life and merits of the prisoner are weighed against his immediate guilt; so that if his first behaviour has had more merit towards the state than his present delinquency appears to have injured it, the one is placed fairly against the other, and the accused is generally absolved when the king judges alone. Darius, king of Persia, had condemned one of his judges to be crucified for corrupt practices; but when the man was about to be nailed to the cross, the king, considering the many good services he had done previously to this offence, ordered him to be set at liberty.

In Abyssinia, when a prisoner is condemned in capital cases, he is not again remitted to prison, but is immediately carried away, and the sentence executed upon him. The same was the practice in Persia, as appears from Xenophon, and more plainly from Diodorus.

One of the capital punishments in Abyssinia is the cross. Socinios first ordered Arzo, his competitor, who had fled for refuge to the king of the Falasha, to be crucified without the camp.

The same punishment was frequently inflicted by the kings of Persia.

Stoning to death is the next capital punishment in Abyssinia, and is chiefly inflicted upon strangers, called Franks, for supposed heresy. The catholic priests that have been detected in Abyssinia, of late years, have been stoned to death, and their bodies still lie in the streets of Gondar, covered with the heaps of stone which occasioned their death. In Persia we find, that Pagorasus (according to Ctesias) was stoned by order of the king; and it appears that Pharnacyas, one of the murderers of Xerxes, suffered a similar death.

Among the capital punishments of Abyssinia may be reckoned the plucking out of eyes, which is generally inflicted upon rebels. Mr. Bruce informs us, that after the slaughter of the battle of Fagitta, twelve chiefs of the Galla, taken prisoners by Ras Michael, had their eyes torn out and were afterwards abandoned to starve in the valleys below the town. Several rebel noblemen of Tigré, underwent the same misfortune; and it appears that not one of them died in consequence of the operation, though it was performed in the most brutal manner, with an iron forceps or pincers.

The bodies of criminals who have been put to death for treason, murder, or violence on the highway, are seldom buried in Abyssinia. The streets of Gondar are strewed with their limbs, which bring the wild beasts into the city in such numbers, as soon as it is dark, that it is almost impossible to walk from one house to another in safety.

Notwithstanding the Abyssinians were so anci-

ently and nearly connected with Egypt, they never seem to have adopted the use of paper or papyrus; but imitated the practice of the Persians in writing upon skins; and this custom they retain to the present day. From the great resemblance in customs between the Persians and Abyssinians, we might be induced to conclude, that the Abyssinians were a colony of Persians; but it is well known that this was not the case. The customs mentioned as peculiar to Persia, were, in fact, common to all the countries of the East; and they were lost when those countries were over run and conquered by those who introduced barbarous customs of their own. The reason why we have so much knowledge of the Persian customs is, that they were written and so not liable to alteration. The history which treats of those ancient and polished nations, has preserved but few fragments of their manners from the ruins of time; while Abyssinia, at war with nobody but itself, has preserved the ancient customs which it enjoyed in common with all the East, and which were only lost in other kingdoms by the invasion of strangers.

The Egyptians made no account of the mother whatever her state might be: if the father were free the child was considered free also. This is precisely the case in Abyssinia; for the king's child by a negro slave is as near in succeeding to the crown as any one of twenty princes who are older than that one, and born of the noblest women of the country.

The Abyssinians neither eat nor drink with strangers, though they cannot assign any reason for this singularity, and it is now become a mere prejudice, because the old occasion for

the regulation is lost. They break or purify, however, every vessel a stranger of any rank has ate or drank in. The custom, therefore, is evidently borrowed from the Egyptians, and they have carefully retained it, though the Egyptian reason does no longer hold. It was deemed an act of impiety in Egypt to eat a calf; and the reason was obvious, they worshipped the cow. In Abyssinia no man eats veal, although every one is willing to feast on the flesh of a cow: the Egyptian reason no longer subsists, as in the former case, but the prejudice still remains.

The men in Egypt did neither buy nor sell in the market; and the same is the case now in Abyssinia, insomuch that a man would be accounted infamous for going to the market, to buy any thing. He cannot carry water nor bake bread; but he must wash the clothes belonging to both sexes, and in this function the women cannot assist him. It is evident that this buying in the public market by women, must have ended whenever jealousy or sequestration of that sex began: hence it terminated at an early period in Egypt; but, for the opposite reason, it subsists in Abyssinia to the present day.

In speaking of the military force of Abyssinia, some authors have used great exaggerations, for it does not appear that any king of this country ever commanded forty thousand effective men, upon any emergency whatever, exclusive of his household troops.—The Abyssinian standards are large staves, surmounted at the top by a hollow ball; below this is a tube, in which the staff is fixed; and immediately under the ball is a piece of silk cut forked like a vane, and seldom much broader. The standards of the infantry have their flags

painted two colours cross ways, yellow, white, red, or green. The cavalry have all a lion upon their flag; and on that of one division is a yellow lion with a white star above it, alluding to those prophecies, "Judah is a young lion," and, "There shall come a star out of Judah."

The king's household troops should consist of about eight thousand infantry, two thousand of which carry firelocks, and supply the place of archers; bows have been laid aside for near a century, and are now only used by Waito Shangalla, and some other barbarous nations. These troops are divided into four companies, each under a *shalaka*, which answers to an English colonel. Every twenty men have an officer, every fifty a second, and every hundred a third; that is, every twenty have one officer who commands them, but is himself subject to another officer who commands the fifty; so that there are three officers who command fifty men, six command a hundred, and thirty command five hundred, over whom is the shalaka. This body, when complete, is called *bet*, which signifies an apartment, because each of the regiments goes by the name of one of the king's apartments. For example, there is a room called Anbasa Bet, or the lion's house; and a regiment bearing the same name has the charge of that apartment: there is another called Jan Bet, or the elephant's house, which gives its name to another corps; and so on with the rest.

There are four regiments which depend entirely upon the king, and have the charge of his person while in the field. When the king is out of leading strings, these troops, amount to four or five thousand, and enjoy very great privileges; but at times when the king's hands are weak, they are

kept incomplete, from motives of fear and jealousy.

Before the king marches, three proclamations are made. The first is, "Buy your mules, get ready your provisions, and pay your servants; for after such a day they who seek me here shall not find me." The second is about a week after, or according as the exigency requires; this is, "Cut down the kantuffa in the four quarters of the world, for I do not know whither I am going." This kantuffa is a troublesome thorn, which greatly annoys the king and nobility in their march, by taking hold of their long hair, and the cotton cloths they are wrapped in. The third and last proclamation is, "I am encamped upon the Angrab, or Kahha; he that does not join me there, I will chastise him for seven years."—Mr. Bruce tells us, he was long in doubt what this term of seven years meant, till at length he recollected the sabbatic year of the Jews, with whom seven years was a prescription of offences, debts and all trespasses.

The Agows, in whose country Mr. Bruce discovered the sources of the Nile, are, in point of number, one of the most considerable nations in Abyssinia; when their whole force is raised, they can bring into the field four thousand horse and a great number of foot: they were formerly much more powerful; but the frequent inroads of the Galla have considerably diminished their strength. Their riches, however, are still greater than their power; for although their province is no where sixty miles in length, nor half so much in breadth, yet Gondar and all the neighbouring country depend for cattle, honey, butter, wheat, hides, wax, and other useful articles, upon

Agows; who come constantly in succession, a thousand or fifteen hundred at a time, loaded with these commodities to the capital.

It is natural to suppose, that in a long carriage, such as that of a hundred miles, in a hot climate, butter must melt and be in a state of fusion, consequently very near putrefaction: this, however, is prevented by the root of a herb called *mocmoco*, which nearly resembles the shape and colour of a carrot; this they bruise and mix with their butter, and a very small quantity preserves it fresh for a considerable time.

Besides the market of Gondar, the neighbouring Shangalla purchase the greatest part of these commodities from the Agows; and give in exchange elephants' teeth, rhinoceros' horns, gold in small pellets, and a quantity of very fine cotton.

The clothing of the Agows consists entirely of hides, which they soften and manufacture in a method peculiar to themselves; and this they wear in the rainy season when the weather is cold, for here the wet seasons are very violent and of long duration. Their dress is like a shirt reaching down to their feet and girded with a belt about their waist: below the girdle it resembles a large double petticoat, one part of which they turn back over their shoulders, fastening it with a broach, or skewer, across their breast before. The women are generally thin, and, like the men, below the middle stature. There is no such thing as barrenness among them; they begin to bear children before they are eleven years of age, and generally leave off before they are thirty.

Besides what they sell and what they pay to the governor of Damot, the Agows have a parti-

cular tribute which they present to the king: one thousand dabra of honey, each dabra being a large earthen vessel, containing about sixty pounds weight. They also pay fifteen hundred oxen, and one thousand ounces of gold. The officer who keeps the accounts and sees the rents paid, is called Agow Miziker: his post is worth a thousand ounces of gold, and by this it may be judged with what economy the revenue is collected.

The Agows are divided into clans, or tribes; and it is said that there never was a feud, or hereditary animosity between any two of these clans; or if the seeds of discontent happened to be sown, they did not vegetate longer than till the next general convocation of all the tribes.

Once a year, upon the first appearance of the dog-star, the shum, or priest, assembles all the heads of the clans at the principal fountain of the Nile. Having sacrificed a black heifer that never bore a calf, they plunge the head of it into this fountain; and then wrap it up in its own hide so as no more to be seen. The carcase is next divided in half, and cleaned with extraordinary care; and when thus prepared, it is laid upon the hillock over the first fountain, and washed all over with its water, while the elders carry water in their hands from the two other fountains; they then assemble upon a small hill, to the west of St. Michael, where they cut the carcase into pieces corresponding to the number of the tribes, and each tribe receives as its privilege a particular part. After having ate the carcase raw, according to their custom, and drank the Nile water, to the exclusion of all other liquor, they pile up the bones and burn them to ashes.

Having finished their banquet, they carry the heifer's head, close wrapt from sight, into a cavern, which they say reaches below the fountains; and there by a common light, without torches or a number of candles, they perform their worship, which appears to be a secret known to many but revealed to none. At a certain time of the night they return from the cave; but our author could not learn whether the head was buried, eaten, or burnt. The Abyssinians have a story (probably invented by themselves) that the devil appears upon this occasion, and that with him the Agows eat the head, swearing obedience to him upon the conditions of his sending rain, and a good season for their bees and cattle.

It is certain that the Agows pay divine honours to a spirit supposed to reside in the river, whom they call the "Everlasting God, Light of the World, God of Peace, and Father of the Universe." The priest with whom Mr. Bruce resided, made no scruple of reciting his prayers for seasonable rain, for plenty of grass, and for the preservation of a particular kind of serpent; he also deprecated thunder very pathetically; and ascribed several titles of divinity to the river, which Mr. Bruce could perfectly comprehend without an interpreter.

Our author asked the priest, into whose good graces he had purposely insinuated himself, if ever the spirit of the river had been seen by him? He answered, "Yes, very frequently; and in particular about sun set on the evening of the 3d, he had seen him under a tree, where he told him of the death of a son, and also that a party from Fasil's army was approaching; that, being afraid,

he (the priest) consulted his serpent, who ate readily and heartily, from which he knew that no evil would befal him from his visitors. He said the spirit was of a very graceful figure and appearance; he thought rather older than middle age, but he seldom chose to look at his face; he had a long white beard, and his clothes were not of leather, but like silk, of the fashion of the country." Mr. Bruce asked him, how he was certain it was not a man? at which he laughed, or rather sneered, shaking his head and saying, "No, no, it is no man, but a spirit." Our author then desired to know why he prayed against thunder? He said, Because it was hurtful to the bees, and their greatest revenue consisted in honey and wax. And on being asked why he prayed for serpents? he replied, Because they taught him the coming of good or evil. It seems, indeed, that all the Agows have several of these creatures in the neighbourhood, and the richer sort keep them in their houses. When they undertake a journey, or any affair of consequence, they take a serpent from his hole, and put butter and milk before him, of which he is extravagantly fond. If he devour it greedily it is regarded as an auspicious omen, but if he refuse to eat, misfortune is supposed to be near at hand.

THE Abyssinians have but few manufactures among them, and though they are chiefly dressed in cotton and linen, and their country is as proper for producing them as any in Africa, they raise no more than will serve their present wants; and the less of either serves them as they use none either at their tables or for their beds. The Jews are said to be their only weavers; and in most parts of the kingdom they are their only smiths, and work in all kinds of metal. Their potters and makers of horn trumpets, and drinking-cups, are in the highest request; and with other inferior artists, are incorporated into tribes or companies, and have their several quarters, the children commonly following the business of their parents. Gold and silver smiths, jewellers, and other artificers of the like kind are entirely unknown there, except by some of their works being brought by way of exchange; and these are only to be found among the great and opulent. The same may be said of their carpets, velvets, brocades, silks, tapestry, and other valuable stuffs, which are all brought hither by the Turks, by the way of the Red sea, and exchanged for fine horses, gold dust and emeralds. The Arabians, Armenians, and Jews are the common brokers between them and the Abyssinians, who seldom or never travel out of their own country; and indeed are not suffered to do so by the Turks, who, being possessed of the sea-ports on the Red sea, enrich themselves by this monopoly, and take especial care to prevent any trade being opened into the

country, by any other nation. Besides the above articles of commerce, the Turks bring them several kinds of spices; and among the rest, pepper, in very small quantities, which they keep up at so high a price, that few of the common people in Abyssinia can purchase it. In return for these spices, the Abyssinians bring them honey, wax, ivory, skins, furs, and leather in great quantities; for which they are obliged to take what the brokers please to give them.

CHAP. V.

OF CONGO, INCLUDING THE KINGDOMS OF ANGOLA, BENGUELA, AND LOANGO.

THESE countries generally included by geographers, under the general name of Congo, extend about twelve hundred miles in length from north to south, along the western coast of Africa; but in no part reach two hundred miles from the sea within land. The climate of Benguela is extremely unhealthy for strangers; and particularly the Europeans settled there, are said to look as if taken out of their graves. The climate of Congo Proper, however, is extremely temperate, considering its being situated very near the equinoctial. The winter begins in March, when the sun enters the northern signs; and the summer in September, when the sun enters the southern signs; and in this season it never rains; but during five months of the winter, that is in April, May, June, July, and August, they have but few fair days; the rain pouring down with prodigious force, while the rivers overflow their banks, and lay all the low lands under water. In winter, the winds blow through all these regions from north to north-west, and from the north to the north-east, driving the clouds towards the mountains with great violence; where being gathered and compressed, they are seen on the tops of those eminences, and soon after discharge themselves in showers. But during their summer, the winds which blow from the south to the south-east, clear the southern

skies, by driving the rain into the northern regions. These winds cool the air, the heat of which would otherwise be insupportable. But no snow ever falls in these countries, even on the tops of the mountains, nor is ice ever seen in winter.

In the kingdom of Congo are every year two harvests; for they begin to sow in January and reap in April; the second time is in September, and they reap what is then sown in December. In the cultivation of the earth, they use neither plough nor spade; for the clouds no sooner begin to afford the least moisture, than the women set fire to the herbs and roots; and, after the first heavy shower has fallen, proceed to turn up the ground with a slight hoe, fixed to a handle about two spans long, cutting into the earth with one hand, while, with the other, they scatter the seed, which they carry in a bag by their sides. While thus employed, they have generally one or more children upon their backs, to prevent their being hurt by the insects, which, upon this occassion, come out of the earth in great numbers.

FOSSILS.

IN Angola are mines of salt, from which they dig it out in pieces above a yard long, and as clear as crystal. It is as white as our best salt, and has such a peculiar flavour, that a piece of it, put into a pot in which meat is boiling, gives, both the liquor and meat, a pleasant seasoning.

In many places in the mountains of Congo, are quarries of excellent stone, of various kinds; from whence whole columns of a prodigious size, with their capitals and bases, may be dug entire.

There are even said to be whole mountains of jasper, porphyry, and marble of various colours, resembling the marbles of Ethiopia, Numidia, and Africa. There is also a stone, speckled with grains and streaks, some of which contain beautiful hyacinths; for the streaks which are disposed like veins, through the body of the marble, may be picked out like the kernels of a pomegranate, when they fall into grains and little pieces of perfect hyacinths. Beautiful columns may be formed of the whole mass, which is very sparkling. There are other stones, seemingly inlaid with copper and other metals; which likewise appear very beautiful, and take a fine polish.

The mountains of Congo are likewise said to abound with gold, but this is denied by some writers; it is, however, allowed that there are mines of silver and excellent copper, and also some of iron, which are wrought; the usefulness of that metal in making knives, arms, instruments of agriculture, and other kinds of utensils, being well known to the inhabitants. Of the other minerals and fossils of this country we have no satisfactory account.

VEGETABLES.

THERE are several kinds of grain in these countries different from ours; one, which the inhabitants call luco, nearly resembles mustard-seed, but is somewhat bigger. It is ground with hand-mills, yields a very white meal, and makes well-tasted bread, not at all inferior to that made of wheat. There is also a kind of millet called

the corn of Congo, and another sort called Portuguese corn. They have various sorts of pulse, for the most part unknown in Europe; among which is a sort not unlike rice, but it grows upon a shrub, and will last two or three years, yielding fruit in great abundance, every six months. Among many other sorts of pulse are the mandois, which grow three or four together under ground, like vetches, and are about the thickness of an ordinary olive; from these they extract milk like that drawn from almonds. There is another sort of ground pulse called incube, which is of the size and shape of a musket-ball, and is very wholesome and well-tasted.

The root of a plant, called by the natives mandiaca, is frequently reduced to meal and made into bread. This plant is of various sorts, which differ in the roots, colour, and quality. The leaves resemble those of the oak, and are of a deep green, with many veins and prickles. The stem shoots upright ten or twelve feet high, spreading into many branches; but the wood is weak like that of the willow. In cultivating this plant, they dig up the earth, beat it small, and throw it into heaps; then lopping off twigs, or taking slips about a foot long, and an inch thick, set two or three in each heap, with the ends sticking out four or five inches above the earth. These instantly take root, and, in about a twelve month's time, grow above twelve feet high, with many branches, and the body as thick as a man's thigh. To make the root grow large, they keep the ground clean by weeding it, and when it is come to it's perfect maturity, cut down the stem close to the earth. The root being afterwards dug up, and the outside taken off, they reduce it to flour, by grinding it in

a mill made like the wheel of a waggon. The fellies of the wheel are a span broad, and the bottom covered with copper, set with sharp points, in the manner of a grater; and underneath is a trough, into which the meal falls. The person who holds the root to the wheel is attended by several little boys, and there are slaves to take the ground meal out of the trough, and dry it in copper pans over the fire. Many houses are built for this work, that are above a hundred feet long, and thirty or forty broad, with ten furnaces on each side. Every husbandman may make as much meal as he thinks fit; and, if he has a house with twenty furnaces, he usually employs fifty or sixty slaves, in weeding, hoeing, grinding, and drying.

There are, in this country, trees of an amazing size, the chief of which is called by the natives ensada, and in some respects resembles the banian tree, which we have already described in treating of India; but in others it seems very different. It commonly springs up with one thick trunk, to a great height; and at the top shoots forth many branches, whence descend small, yellowish strings, which, on their reaching the ground, take root, and spring up again like new plants; and, increasing in a little time to a large bulk, from thence fall new pendulums, which taking root again, spring up as before; so that a single tree will sometimes extend it's boughs above a thousand paces, forming a wood, large enough for several thousand men to shelter themselves under the branches, which grow so very close, that the sunbeams cannot penetrate them. The leaves of the young boughs resemble those of the quince-tree, being of a whitish green colour, and covered with a sort of wool. The fruit, which is red, both within and without, grows between the leaves of

the young branches, like a common fig. Under its outermost bark they find a substance, which being beaten, cleansed and drawn out in length, the common people make into a kind of cloth.

The mirrone nearly resembles the former, the boughs sending a number of roots to the ground; but the leaves are like those of the orange-tree. This is usually planted near the dwellings of the inhabitants.

Among the fruit-trees, are citrons, lemons, oranges, guavas, and a great variety of others. There are likewise many that have medicinal virtues; but the most surprising of them all is the mignamigna, which is said to produce poison in one part, and its antidote in another; for, if any person be poisoned by the fruit, which resembles a small lemon, he will then be cured by the leaves, and if he be poisoned by the leaves, he must have recourse either to the fruit, or the wood.

The flowers of Congo are equally numerous and beautiful; and almost every field and grove yield a much nobler prospect than European gardens can boast of, notwithstanding the pains bestowed on their cultivation. The Congoese flowers are remarkable, not only for the prodigious variety of their colours, but for the vast quantity of heads that grow upon one stalk. The lilies, which grow naturally in the woods and fields, excel those of our gardens, both in delicate whiteness, and delightful fragrancy. The wild tulips have something peculiarly charming in the variety and combination of their colour; and their flowers grow ten or twelve upon a stalk, diffusing a most reviving odour, and continuing long in full bloom. Of the same nature are the tuberoses, hyacinths,

and other native flowers which spring up in groupes of one or two hundred from a single root, some of them finely variegated, and all yielding an agreeable smell. The roses, jessamines, and other exotics brought from Europe, come up, likewise, in great perfection; but these require diligent attendance, and a constant supply of water, to prevent them from degenerating.

ANIMALS.

AMONG a great variety of animals the dante seems peculiar to this country. It is shaped and coloured much like a bull, some being black, others grey, and others brown; but its horns, which are blackish, are like those of a he-goat, but very bright and shining; and the natives form them into a great variety of pretty toys; they also make use of the raw hide dried, to cover their shields; it being so tough that no dart, or arrow, can penetrate through it. This animal is said to be exceedingly swift of foot; and, when wounded, will follow the scent of gunpowder with such fury, that the hunters have no other way to avoid it, than by climbing a tree with all possible dispatch; when the wounded dante, finding his enemies out of his reach, remains at the foot of the tree, till a second or third shot has laid him dead. Their flesh is esteemed delicate food; and both the natives and the wild beasts make continual war upon them: but nature has taught them to guard against the latter, by going in large droves, which, on their being attacked, form themselves into a ring,

with their horns outward, and defend themselves with surprising vigor and agility.

Another extraordinary animal is called the nfossi, and is of the bigness of a cat: it is of an ash-colour, and has two small horns on its head. This is said to be the most timid creature that exists, being perpetually in motion, and starting or running at the least noise or breath of air. It is said, that, when drinking, it swallows a single gulp, then runs away as if pursued, and with the same fear returns till it has quenched its thirst. It does the same when browzing on the grass. Its flesh has an exquisite taste, and the natives prefer its skin to that of any other creature, to make strings for their bows.

In treating of India, we described an animal of the ape kind called, ouran-outang, as approaching nearly to the human race, in its stature, manner of walking, shape, and sagacity. We shall now notice the chimpanzee or pigmy, which seems nearly of the same species in every thing but its size. In the year 1738 (if we are rightly informed) Captain Flower brought over a female pigmy from Angola, which was two feet four inches high, had a face like a man, and was tolerably fair, except on the chin, where a few straggling hairs appeared. Its nose was small and like that of an ape, its mouth about two inches and a half wide, and its teeth shaped like human teeth, but neither very white nor sound. The hair on its head was an inch or more in length, and its back parts were pretty hairy; but on its breast and belly the hair was much thinner. Its feet were entirely bare on the inside, as were also the hands both on the inside and outside.

This creature walked erect, was extremely fond of persons it was used to, and even knew how to behave with good manners at the tea-table. It would fetch its little chair, and sit down as naturally as any of the company; and if the tea were too hot, would pour it into the saucer to cool; with many other seemingly rational actions, which were equally diverting and surprising to the spectators. Its food was chiefly potatoes, bread, milk, nuts, apples, and raw onions, which last it greedily devoured, showing an aversion to all kinds of flesh, except now and then a bit of rabbit or chicken. It lived in England about six months, and being opened after its death, it was found to have died of a confirmed jaundice.

The chimpanzee, dissected many years ago by Dr. Tyson, was also brought from Angola, and measured twenty-six inches from the top of the head to the heel. The thickest part of its body was sixteen inches round, and the length of the arm was seventeen inches from the shoulder to the end of the fingers. The face of this creature more nearly resembled that of a man, than the face of an ape or a monkey does; and its head was as big as either of theirs; but the nose was much alike in both. The ears, for size, colour, and structure, were entirely like those of a man, but it had no eye-brows, though hair grew on the eye-lids. Its breast was small, and not protuberant; but the two nipples, which were very apparent, were exactly situated as in the human species. It had hair in the arm-pits; and, all behind from the head downwards, the hair was so thick, as almost to prevent the skin from being seen; but, in all parts before, it was much

thinner. The navel of the chimpanzee is very visible in the exact place, and is in all respects the same as in man: but the palms of its hands, and the soles of its feet, are always of an equal length, and longer in proportion than those of men. Its toes are as long as its fingers, the middlemost toe being longer than the rest; and the great toe, like the thumb, is set off at a distance from the others.

Several authors have said, that, in the sea of Angola, and in many other places, is a fish eight spans in length, with the head oval, and the face somewhat resembling that of a man. It is said to have a high forehead, small eyes, a flat nose, and large mouth; but it has neither chin nor ears. It has two arms, which are short, and without elbows, with hands or paws, to each of which are four long fingers, which are not very flexible, connected by a membrane like that of the foot of a goose. Their sex is distinguishable by the parts of generation. The females have breasts to suckle their offspring, the upper part of their body resembling that of the human species, and the lower part that of a fish. Their skin is of a brownish-grey colour, and their intestines resemble those of a hog. Their flesh is as fat as pork, particularly that of the upper parts of their bodies; and this is a favourite dish with the natives on shore, who broil it. This kind of sea ape makes a lamentable cry, when drawn out of the water. We are told there is a bone in the head that divides the brain, which the Portuguese powder, and say it is of great service in the stone and gravel. Accounts of the catching of these animals in Europe, are related by Wor-

mius, Guicciardino, Mexia, Seybold, Erasmus, Franciscus, and others.

In these and the neighbouring kingdoms, are a vast variety of land and sea fowl. Among the latter, are a great number of ostriches of a surprising size. Their feathers, mixed with those of the peacocks, which are here no less numerous, and extremely beautiful, are not only made into very splendid umbrellas, but into standards and ensigns. The king of Angola is said to keep great numbers of the latter, in a wood surrounded with high walls; and to suffer none in his dominions to breed or keep them, on account of his using the feathers in his ensigns.

There are here a great variety of parrots, distinguished by their different sizes and colours; particularly a small bird of the parrot kind, little bigger than a sparrow, but of a fine shape, and the most delightful colours. But the most esteemed are the singing birds, which are somewhat larger than the canary bird, and of different colours; some being all over green, others red, and some all white; others grey, dun, or black; these last have the sweetest note.

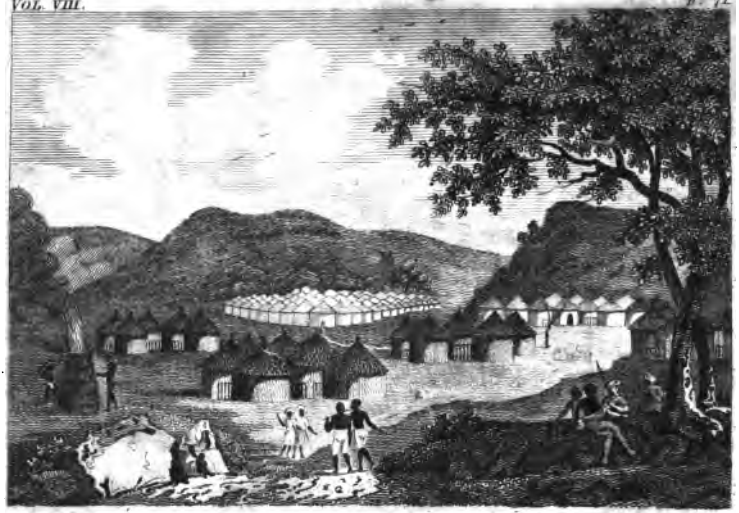
With respect to reptiles, the country is infested with a variety of serpents, some of which are represented as being of an enormous size. Thus we are told in the Philosophical Transactions, that, in the kingdom of Congo, there are serpents twenty-five feet long. They are killed as they lie basking themselves in the sun; and after cutting off their heads and tails, and taking out their entrails, the natives eat them, and find them as fat as hogs. Here are also rattle-snakes, tree-serpents, vipers, and great numbers of scorpions.

The most pernicious kind of insects in this country are the gnats, of which they reckon no less than six several species of different colours and sizes; all of them formidable on account of their prodigious numbers, and the mischief they do not only to the fruits of the earth, but also to beasts and men, whom they will surround in the night time, and devour even to the very bones. It is a common practice, we are told, to condemn persons guilty of some atrocious crime, to be stripped naked, tied hand and foot, and thrown into a hole where these insects swarm, where they are sure to be completely devoured in less than twenty-four hours. Criminals, however, are not the only persons who are in danger from the jaws of those destructive insects. People are liable to be attacked by them whilst sleeping in their beds; and therefore the natives are obliged to be very careful where they lie down, and to have a circle of burning embers round their beds. These precautions are particularly necessary in the villages and hamlets, where persons would be otherwise in danger of being attacked by millions of them in the dead of the night. In such a case, the only expedient is to jump up immediately, to brush the insects off with all possible speed, and then to set the house on fire.

The danger is still greater in travelling through the country, where a person is often obliged to take up his lodging on the bare ground, and may be overtaken during the heat of the day, with such profound sleep, as not to be awaked by these venomous animals till they have made their way through the skin; and in such a case, nothing will prevent their devouring a man alive, though there were ever so many persons to assist him:

so astonishingly do these creatures abound, notwithstanding the great number of monkeys that are continually ferreting them out of their retreats, and feeding upon them with the utmost avidity. This, however, must be ascribed, in a great measure, to the indolence of the inhabitants, who not only neglect to rid their lands of them, by proper cultivation, but even suffer them to undermine their houses and churches with impunity.

Another species of these destructive vermin lie so thick upon the paths and highways, that a person cannot walk without treading upon, and having his legs nearly devoured by them. A third sort of a red and white colour, will gnaw their way through the hardest wood, penetrate into a strong chest, and in a little time, devour all the clothes, linen, and every thing that is in it. A fourth species, small and black, leave a most intolerable stench upon every thing they crawl over, whether apparel or household goods, which are not easily sweetened again; or if they pass over victuals, they are entirely spoiled. A fifth sort harbour chiefly on the branches of trees; and if a man happen to climb up thither to save himself from a wild beast, he is so cruelly tormented by them, that nothing but the fear of the jaws of the one could make him endure the stings of the other. A sixth sort is of the flying kind; and is probably one of the former species, that live wholly under ground till nature furnishes them with wings. After this they rise in such swarms as to darken the air, and would make terrible havoc among all kinds of vegetables, did not the natives come out against them in whole companies, knock them down by myriads, and then, laying them in



View of an African Village.

heaps, set fire to their wings, which half broils them.—Amidst this variety of pernicious insects, however, the Congoese have one species of a more friendly and profitable kind, viz. the industrious bee, which furnishes all the provinces with honey and wax in such abundance, that there is scarcely a hollow tree, a clift of a rock, or a chasm in the earth, in which their combs are not to be found in great quantities.

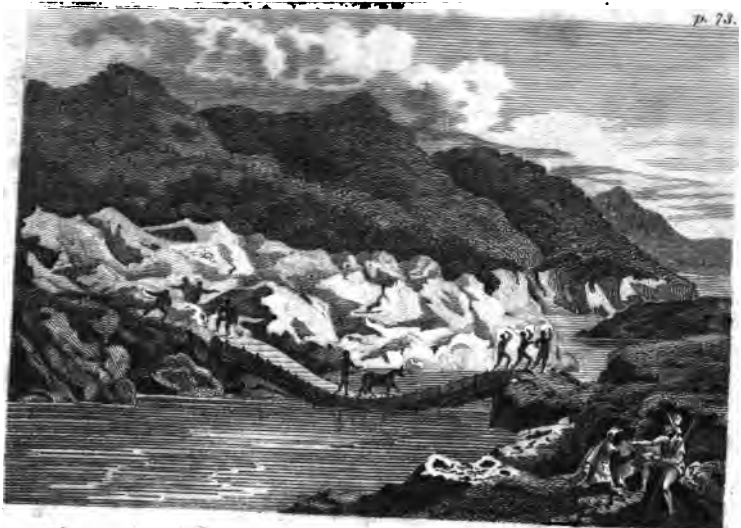
BUILDINGS.

THE houses of the common people, like those in Guinea, are generally round huts, with no windows, nor any light but from the doors, which are usually so low, that the shortest man must stoop to enter them. The houses of the city of St. Salvadore, and some other of their towns, are, however, somewhat higher, better thatched, and white-washed both within and without; these are divided into apartments, the chief of which have their floors matted. Those belonging to persons of rank are still more capacious, and have a kind of hall to receive visitors in, with distinct apartments for the ladies, servants, and slaves, standing like so many huts, either adjoining to each other, or enclosed by a wall. The houses of the Portuguese are commonly built of brick and mortar after the European manner, and are, for the most part, decently furnished; but they have never been able to induce the Congoese to imitate their mode of building.

The furniture of the natives chiefly consists of a few ill-contrived instruments of agriculture; a

hatchet to fell timber; a cutlass, which they usually carry about them when travelling or going to war; a few calabashes, in which they store their provisions, and their kitchen furniture, consisting of a pot, a kettle, a ladle, a few earthen platters, a hand-mill to grind their corn, &c. Their best bedding is a large coarse sackcloth, filled with straw, leaves, or the like, with a slight covering, and a block of wood for a pillow. The princes and great lords endeavour to imitate the Portuguese in the richness of their furniture; but all their finery consists in having their floors neatly matted, or covered with a fine carpet, and their mud walls hung with tapestry. The palaces of some of the chief princes and viceroys, however, are adorned with large pictures, and looking-glasses, handsome chairs, cushions, cabinets, caskets, drinking glasses, china ware, and wardrobes, filled with rich clothes.

Salvadore, the capital of the kingdom, is situated upon a very high hill, mostly of solid rock, about two leagues in compass; and is shaded by a variety of fruit trees, as the palm, lemon, and orange tree. It has a delightful prospect all round, commanding the neighbouring country on every side, as far as the eye can reach. It is seated almost in the centre of the kingdom, by a large plain, well watered and covered with palms, and a great number of cattle. The city, being strongly fortified by nature, has no walls, except on the south side. The houses stand pretty near to each other, most of them belonging to persons of quality, who join such a number of little structures within one enclosure, that they appear like little towns. Those which belong to the inferior people, run in



African Bridge of a singular construction?

straight lines, forming neat streets that are generally pretty broad.

The royal palace is a spacious building encompassed with a square wall, and resembling a small city; but the wall that faces the Portuguese quarter, is the only one built of stone and mortar; the other three sides being only of straw, neatly disposed; and the walls of the inner apartments are of the same materials, but covered with hangings or mats, curiously wrought. The inner courts contain gardens and orchards, adorned with alleys, arbours, and pavilions, that make a handsome appearance. Here are ten or twelve churches, of which the cathedral and seven others are within the town, and three within the palace. The Jesuits have also a college. That part which is enclosed and called the Portuguese city, is about a mile in compass, and the king's palace is nearly the same.

In some parts of these African countries, there are bridges of a very singular construction. Several tall trees are fastened together by the tops, which float on the water, while the roots rest on the banks; these are covered with dry bamboos, and the whole forms a passage, sloping from each end toward the middle, so as to resemble an inverted arch. In the rainy seasons, these bridges are sometimes carried away; but a small tribute, collected from passengers, serves to rebuild them.

CUSTOMS, MANNERS, RELIGION, AND GOVERNMENT.

THE complexion of the Congoese is generally black, though some are of a deeper dye than

others, for their intermarriages with the Portuguese have made them vary from their native hue; some to a dark brown, others to a blackish red, and others to a kind of olive. Their eyes are of a fine lively black, and their hair black and woolly; but they have neither thick lips, nor flat noses. The common people are clothed, from the waist downwards, with palm-tree cloth; but people of distinction dress like the Portuguese, and wear cloaks, Spanish hats, wide jackets of scarlet silk, and leather or velvet slippers. The women of rank also dress like the Portuguese, except their wearing no cloaks. They cover their head with a veil, over which they have a velvet cap adorned with jewels.

They, in general, behave with great friendship toward strangers, and are of a mild, courteous, and affable disposition; but, on the other hand, they are mistrustful, jealous, and treacherous; and they are also said to be so destitute of natural affection, that there is scarcely one among them who will not sell a son or a daughter, or perhaps both, for a piece of cloth, a girdle of beads, or a bottle of brandy.

There is scarcely a nation on earth that have a higher opinion of themselves or their country than the Congoese; or that is more hardened against all conviction to the contrary from reason, experience, and comparison with other countries in Europe and Asia. It is almost impossible, however, they should think otherwise, when it is one of the fundamental articles of their belief, that the rest of the world was created by angels, but that the kingdom of Congo, in its full and ancient extent, was the immediate work of God, and consequently was endowed with many prerogatives and advan-

tages over all other countries. When told of the magnificence of the European and Asiatic monarchs, their immense revenues, the grandeur of their palaces, the wealth and happiness of their subjects, and the great progress they have made in the arts and sciences, the Congoese coolly answer, that all these come short of the dignity and splendor of their kingdom; and that there can be but *one Congo* in the world, to the happiness of whose monarch and people all the rest were created to contribute, and to whose treasury the sea and rivers pay their constant tribute of *zimbis*;* whilst other princes must condescend to enrich themselves by digging through rocks and mountains to come at the excrements of the earth (so they call gold and silver) which are in such request among other nations.

Under the impression of these ideas, the Congoese ignorantly imagine, that the different nations who come to traffic with them are forced to that servile employment by their indigence and the badness of their country; whilst they themselves indulge their natural indolence, without disgracing the dignity of their descent by any effort of industry, which is regarded, by all ranks, as only a lesser degree of slavery. It appears, however, notwithstanding this contempt of honest and useful labour, they think it no disgrace to beg or steal. With respect to the first, they are said to be the most shameless and importunate beggars in the world; for they will take no denial, spare no crouching, lying, nor entreaties, to obtain what they want, nor curses and abusive language when sent away without it. With regard to the last, it

* Zimbis are shells, which pass as current coin.

is rather robbery than theft; for they deem the abstraction of property unlawful or scandalous, except it be committed in a private manner, without the knowledge of the person wronged. It is esteemed a piece of bravery and gallantry to wrench any thing from another by violence; and this is so common, not only among the vulgar, but also among the nobles, that they make no scruple, in travelling from place to place, to seize upon all the provisions and every thing else that falls in their way. These violences oblige the poor people to conceal the few valuables they have, in some secret place, out of the reach of those harpies; and they generally deem themselves fortunate if they escape a severe bastinadoing, to make them discover their places of concealment.

To the indolence of these people may be ascribed the little produce they reap from their lands, while the Portuguese settled among them, enjoy all manner of plenty. The natives, however, had rather run the risk of the most dreadful famine, than be at the tenth part of the trouble which they see taken by the Portuguese. The greater part of them think it altogether incompatible with their dignity to use any other exercises than those of dancing, leaping, hunting, shooting, &c. the rest of their time they spend in smoking, and downright idleness, committing the laborious part of their household affairs to their slaves, or, in want of them, to their wives. Nothing is more common than to see these poor creatures toiling in the fields, with their children tied to their backs, and fainting under the united calamities of weariness, hunger, and thirst. What is still more surprisingly shameful is, that though the Congoese have plenty of domestic animals, which they might ea-

sily make use of for laborious services, and though they see the Portuguese do it every day to great advantage; yet they will rather see their women sink under their toil, than take the trouble of training up any of these useful creatures to their assistance.

The greater part of the inhabitants live upon fruit, grain, roots, and pulse: their usual beverage is water, but they sometimes regale themselves with palm wine. They are very fond of entertainments, and usually feast in the evening when they seat themselves upon the grass round a large wooden platter: and if any person happen to be passing by, he or she thrusts into the ring, and has an equal share with the rest. At these entertainments they sing love songs, and play upon several kinds of musical instruments.

Some authors, writing either from mere conjecture or precarious information, have represented Congo as thinly peopled. The Portuguese, however, found the country for the most part, covered with towns and villages, and these crowded with inhabitants. The metropolis is said to contain above fifty thousand souls; and though the provinces are not equally populous, yet in the whole they make up such an amount as plainly proves, that what is wanting in the one is amply made up by the other. It is said that Bamba is still able to raise two hundred thousand fighting men, and was formerly in a condition to raise double that number; and that the army of the king of Congo, in 1665, consisted of nine hundred thousand fighting men, who were attended by a prodigious number of women, slaves, and children. The numbers of the Congoese will appear the more credible, when we consider the extreme fertility of their

women, the hardiness with which they bring up their children, and the stoutness and healthiness of their men. We have already observed that many of them will part from their children to purchase any particular article of dress; and in consequence of this unnatural practice, the number of slaves which they sell annually, seldom amounts to less than fifteen or sixteen thousand.

The religion of the Congoese, in many parts, is downright idolatry, accompanied with the most ridiculous superstitions, and the most absurd rites, invented by their gangas or priests. And in those parts where Christianity is professed it is exceedingly darkened by various superstitions. Some of the natives are said to embrace the Romish religion only to ingratiate themselves with the Portuguese, while they retain all their heathenish opinions, and privately worship the idols of their country. Others who have received more instruction, will conform so far to the laws as to go regularly to mass and confession, and will consent to have but one wife; but they can never be persuaded of the unlawfulness of having as many concubines as they think proper.

The government of Congo is monarchical, and as despotic as any in Africa. The king is sole proprietor of all the lands within his dominions, and these he can dispose of to whom he pleases on condition of being paid a certain tribute; but upon failure of paying their tribute, or any other neglect, the possessors may be immediately turned out. Even the princes of the blood are subjected to the same law; so that there is no person whatever that can bequeath a foot of land to his heirs; and when these owners under the crown die, the lands return to the king again, so that it depends

entirely upon him whether they shall remain in the same or be transferred to another family. The Portuguese, however, have prevailed upon the monarchs to permit the heirs to remain in undisturbed possession of such lands; to avoid the confusions and rebellions which the deprival of them frequently occasioned, and to induce the tenants to pay their tribute more readily.

The kingdom is partly hereditary and partly elective; but the person chosen must be of the royal blood, though whether he be born of a wife or concubine is perfectly immaterial. He must also profess the Roman catholic faith before he can appear as a candidate for the crown.

The Portuguese have no sooner agreed upon a successor, than all the grandees of the realm being summoned to appear near St. Salvadore, they proceed in procession to the cathedral, once a noble structure built by the Portuguese, but since run to decay; however, on these occasions, an altar is richly adorned, and near it is a splendid throne, on which the bishop, or his vicar, is seated; and near the other end of the altar, is a chair of state, on which is seated an officer, who is to declare the person elected, and is surrounded by the candidates, who impatiently wait to know who is chosen; but, before he makes his proclamation, he rises from his chair, and, kneeling before the altar, repeats a prayer, and then, returning to his seat, pronounces a long speech on the duties of a monarch, and the numerous cares and difficulties that attend the crown: afterwards observing that he, and the other electors, have impartially weighed the merit of the candidates, and have chosen such a one to enjoy the supreme dignity. He then steps forward, takes him by

the hand, and, bringing him to the bishop, they both kneel before him, while the prelate gives him a short admonition, exhorting him to show himself a zealous protector of the Christian religion, and an obedient son of the church. The king then takes the usual oaths; after which the bishop leads him to the throne, gives him the royal standard, and places a crown upon his head. Upon which the whole assembly fall prostrate, and make loud acclamations, which are joined by martial instruments and the firing of artillery. From that time the new king takes the name of one of the kings of Portugal, as all his predecessors have done, ever since the reign of the first Christian monarch.

When the king goes abroad, he is attended by a numerous guard, some of whom are armed with muskets, and others with lances, bows, and arrows; but they march before him without any regularity; these are followed by crowds of musicians, next to whom are the officers of the household, followed by the knights of the Holy Cross, an order instituted by the first Christian king of Congo. The king then appears preceded by two young pages; one bearing a royal shield, covered with a tyger's skin, and the sword of state adorned with precious stones; the other holds a staff, which has a large knob of silver at each end, and is covered with red velvet. On each side of the king, ride two officers, fanning him with horses tails; and behind them a third holds, over his head, a large umbrella of red damask, richly fringed and embroidered. He proceeds to mass with much the same pomp.

Though the king is allowed but one wife, yet he may have as many concubines as he pleases;

and these, on entering the palace, are confined during the remainder of their life.

The Angolans are universally allowed to be tall, elegant, and handsome in their persons; but the disposition of their minds is variously represented by different authors. Those who view them only in a state of captivity, represent them as the most obstinate, lazy, and untractable of all the slaves purchased on the African coast. But those who have seen them in a free state, on their native soil, speak of them as an amiable, peaceable, and hospitable people, who from the fertility of their country and simplicity of their manners, live very much at their ease. It is doubtless owing to these circumstances, that they display such a difference of character in these opposite situations; and that these injured people, when carried into captivity, show an independency of spirit, and impatience of control, much superior to the natives of the Gold Coast; where, the soil being barren, the inhabitants are more accustomed to labour and hardships. The manners, dress, and religion of the Angolans, are nearly the same with those of the Congoese already described.

The inhabitants of Loango are very black, but well shaped, and of a mild and tractable disposition; and most of them are said to be converted to Christianity. The men wear long petticoats from the waist downwards, and have round the middle a piece of cloth, half an ell or a quarter broad, over which they wear the skin of some wild beast, hanging before them like an apron. On their head they wear a quilted cap, made of grass, and ornamented with a feather; and in one hand they carry a buffalo's tail, to drive away

the mosquetoes. The womens' petticoats are made only of straw, about an ell square, which leave the greatest part of their legs bare: the rest of their body is entirely naked, except that on their ancles they wear small strings of beads, and bracelets of ivory on their arms. They anoint themselves with palm oil mixed with a kind of red wood reduced to powder. Every man marries as many wives as he pleases, and these are obliged to procure their husbands a livelihood, as is the custom all along the African coast. The king is said to keep nearly fifteen hundred concubines, who are guarded very strictly; and if one of them is surprised in an illicit amour, she and her paramour are instantly conveyed to the top of a very high hill, whence they are hurled down headlong, and dashed to pieces. The king's revenue consists in elephants teeth, copper, and a kind of petticoats made of palm leaves, and called *lavogus;* he has whole store-houses full of these lavogus; but his greatest riches consist in slaves.

ARTS, MANUFACTURES, AND COMMERCE.

ALTHOUGH the greater part of the Congoese abhor the idea of engaging in any useful labour, there are some few individuals who are not such violent enemies to honest industry.—Working of iron is highly esteemed among them, from a tradition that its first inventor became afterwards king of Congo; yet it is performed in a very awkward manner. The workman sits on the ground, or at best upon a stone, with an ill-

shaped hammer in one hand, a piece of iron in the other, and, instead of an anvil, a flat stone between his legs, upon which he beats and shapes one iron, while his foot is moving a wretched pair of bellows, to heat another. Instead of digging the ore out of the mines, they content themselves with what the heavy rains and torrents bring down in a kind of dirt into the valleys; and for receiving it, dig holes and trenches. When it is settled at the bottom, and the water taken off, or dried up, they cover the whole with charcoal; and by blowing it, when lighted, purge the metal from its dross, and melt it into a lump, which they afterwards fabricate in the above manner, performing the whole with so little art, that their scimetars, cutlasses, and points of their lances, darts and arrows, are very ill-shaped and clumsy.

As to their joiners and carpenters, who are there of one trade, their tools consist of an ill-shaped ax, the back of which serves for a hammer; at one end is also a kind of chisel, the other is sharp-pointed like a puncheon, and both are fastend to a wooden handle: the work they produce is clumsy, and, being performed with such awkward tools, is six times as long, before it is finished, as a better hand, with proper tools, would be, in making a more perfect work.

Their manner of weaving is no less rude, and yet it is astonishing to see the curious work they perform by the most simple means, and without either loom or shuttle. They only fasten their threads at both ends to pieces of wood laid upon the ground, at an inconsiderable distance; for they never weave a piece of greater length than will serve for one single garment. Having braced the threads of the woof as tight as they can, they

conduct the threads across with astonishing patience, as if they were rather darning than weaving; and yet some of them adorn their web with curious works in chequers, diamonds, network, and flowers in different colours, with surprising neatness, considering how it is performed: but an European weaver is able to do as much work in one day, as they can perform in twenty.

The potters, for want of a wheel, shape their clay by the help of a piece of a gourd, which serves them as a mould; and, instead of a kiln, burn a quantity of straw over and about it.

The principal commodities, brought by the Portuguese into Congo, are either the produce of Brasil, or the manufactures of Europe; the former consisting chiefly of grain, fruit, plants, and other provisions; and the latter of copper and brass vessels, English cloth, Turkey carpets, light stuffs made of cotton, linen, and woollen for clothing; tobacco, wine, brandy, and other spirituous liquors; blue earthen ware, rings, and ornaments of gold, silver, brass, and baser metals; coral, glass beads, bugles, and other trinkets. In return for these articles, the Portuguese carry off such a prodigious number of slaves, that some writers make the annual amount from this kingdom, and some of their other settlements on the same coast, to be fifteen or sixteen thousand.

CHAP.

CHAP. VI.

OF CAFFRARIA AND THE CAPE OF GOOD HOPE.

Situation, Climate, Soil, &c.

CAFFRARIA is an extensive country on the most southern part of Africa, and is particularly famous on account of the Dutch settlement at the Cape of Good Hope, its extremity to the southward, and the unaccountable manners and customs of the Hottentots, its original inhabitants. The greatest part of the country about the Cape is filled with rocks and mountains, which, long after this country was discovered by the Europeans, by being only viewed at a distance, were thought to be barren; but their spacious summits are covered with rich pastures, enamelled with a variety of flowers of uncommon beauty and fragrance, and abound with fine springs flowing in many streams into the valleys. The skirts of the mountains are interspersed with groves that afford excellent wood for inlaying; while the plains and valleys consist of fine meadow lands, which nature has adorned with such a profusion of beauties as to charm the eye of the beholders, and are embellished with the finest trees, plants, and flowers, that fill the air with the sweetest odours.

The Table Mountain, near Cape Town, is a stupendous mass of naked rock, which imposes an involuntary attention upon the most indifferent observer, and more peculiarly engages the contemplation of the mineralogist. It seems to have received its name from mariners; as those per-

sons generally give the epithet of *Table land* to every considerable eminence whose summit appears, to the spectator, in a parallel line with the horizon.

The northern front of the Table Mountain is a horizontal line, about two miles in length, and standing directly opposite to the town. The bold front that rises at right angles to meet this line, is supported by several projecting buttresses, which, rising from the plain, close in with the front, a little higher than midway from the base.—These with the division of the front into three parts, (a curtain flanked by two bastions, the first retiring and the other projecting,) render the appearance of the mountain extremely similar to the dilapidated walls of some stupendous fortress.

The height of these seeming walls is three thousand five hundred and eighty-two feet above the level of the adjoining bay: the eastern point is still bolder, and has one point considerably higher; to the west, the rock is rent into deep chasms, and worn away into various pointed masses; and about four miles toward the south, the mountain descends in successive terraces to a chain which extends entirely along the peninsula.

The two wings of the front, called the Lion's Head, and the Devil's Mountain, are, in fact, but disunited fragments of the Table Mountain. The height of the former is two thousand one hundred and sixty feet; and that of the latter three thousand three hundred and fifteen. The upper part of the Lion's Head is a circular mass of stone, which, from some points of view, exactly resembles a dome like that of St. Paul's Cathedral erected upon a lofty cone-shaped eminence; but the Devil's Hill is broken into a variety of irregular points.

Whoever surveys with an attentive eye the exact horizontal position of these three mountains, which are composed of multitudinous tabular masses, must be convinced that their origin was neptunian, and that no convulsion of the earth has ever happened in this part of Africa, since their formation, sufficiently powerful to disturb the nice arrangement of their parts.

The ascent to the summit of the Table Mountain lies through a deep chasm, about three quarters of a mile in length, which divides the curtain from the left bastion. The perpendicular cheeks at the foot are above a thousand feet high, and the angle of ascent is equal to forty-five degrees.

After quitting the romantic scenery of the chasm, and passing the portal, which forms two lines of natural perspective upon the summit, a stranger feels a momentary disgust at the tame and uninteresting plain extended before him; but this feeling invariably subsides when he perceives the astonishing command obtained by his elevation over surrounding objects.—On approaching the edge of the mountain——

> The weak brain turns, while down the craggy height
> The wondering traveller bends his aching sight;
> The seaman's lessen'd form astonished views,
> Or o'er the main some gliding bark pursues:
> Tho' far beneath, the sullen billows roar,
> Impetuous foam, and lash the sounding shore,
> The *vast ascent* their thundering noise repels,
> And on its head eternal silence dwells.

All the objects on the adjacent plain are, in fact, diminished to insignificance in the eye of the spectator: the houses of Cape Town appear like childish fabrics composed of cards; the shrubbery on the sandy isthmus is merely visible; and the neighbour-

ing farms, together with their enclosures, resemble a small picture held up at a distance.

On the summit of this mountain, the air is considerably lower in the clear weather of winter than in Cape Town; and in summer the difference is still greater, when the head of the mountain is enveloped by a fleecy cloud, not inaptly termed "the table cloth."

The soil is so extremely rich, as to be capable of every kind of culture; it bears almost all sorts of grain, and every kind of fruit trees. The region about the Cape, however, is subject to boisterous winds, which generally blow from the south-east or north-west; for, while the sun is in the southern signs, they hold in the south-east, and, while in the northern signs, in the north-west. In the south-east, they are troublesome and dangerous to the ships coming in; in the north-west, to the ships at anchor; and, frequently blowing in a hurricane, not only endanger the shipping, but do incredible damage to the corn on the ground, and the fruit on the trees. These boisterous winds are, however, of excellent use; for, by purifying the air, and almost continually keeping it in a very brisk agitation, they contribute to the health of the inhabitants, who, when these winds lie still for a week or ten days together, complain of the head-ach and other distempers, which vanish at their return. This country is situated in a temperate climate, where the excesses of heat and cold are seldom known; and the Dutch inhabitants, who are numerous, and who retain their native industry, have stocked it with prodigious plenty of all sorts of fruit and provisions, most of which, either from the equality of the seasons, or the peculiarity of the soil, are more delicious in their

kind that can be met with elsewhere; so that by these, and by the excellent water which abounds there, this settlement is the best provided of any in the known world, for the refreshment of seamen after long voyages.

VEGETABLES.

THE vegetables of Caffraria, especially in the countries near the Cape, are extremely numerous. Among those natural to the soil is the aloe, of which there are many sorts; and not a few of them are planted in the delightful gardens belonging to the Dutch East-India company. They are seen in great numbers on the mountains and the clefts of the rocks; and one sort or other is in blossom throughout the year.

The ananas, or pine-apples, at the Cape, are of the American race, and there are three sorts of them in the Dutch colonies; one called jajama, which is the largest and best tasted: the colour on the outside is red and dark yellow; but within, it is near a perfect yellow. The other sorts are the bonjama and the jajagna: The apple of these last species is white within, and in taste resembles Rhenish wine. But we shall defer giving a particular description of the ananas, till we come to America; however, it will be proper here to observe, that these at the Cape have a certain acrimony, which the Cape Europeans remove by cutting them in slices, and laying them in spring water; and, after this they are laid in Rhenish wine, with sugar scattered upon them, when they eat deliciously, having much the taste of strawberries.

The Cape Europeans preserve pine-apples in sugar.

In the company's garden is a tree of Indian extraction called the quajavo. Its fruit is in the shape of an apple; and, when ripe, is yellow and green, with the inside extremely yellow. It contains a number of white oval seeds, and is a wholesome fruit of an exquisite flavor. In this garden are also figs of various kinds, all of them admirably sweet and good. The choicest and largest, called Pisang figs, grow upon a plant that has no sooner brought them to maturity, than it withers away; and the next year a new plant yielding the same agreeable tribute, springs up from the root. It is remarkable that this plant has no stem, but its leaves, which are from six to seven yards long, and from two to three broad, embrace each other from the ground upwards, forming a kind of stem. Its blossom consists of four leaves, which form themselves into a sort of bell. One plant in the proper season produces about fifty of these delicious purple figs.

There are a great number of quince-trees in the Cape colonies, and the fruit is said to be larger and better than the quinces produced in any other part of the world. Of this fruit the Europeans make great advantage, having several ways of preparing and preserving quinces, which they sell to the ships that touch at the Cape; they also make and sell a great deal of marmalade. Here are likewise many citron-trees, which yield fruit all the year round; and peaches grow so plentifully at the Cape, that in some seasons the Europeans there have more than they can consume, and therefore throw many of them to their hogs. Some people, however, preserve them for the winter.

There are here two sorts of Indian orange-trees, which are larger than any other trees of the same kind; and the fruit, which is much bigger, is spotted like the skin of a tyger. Here likewise are several sorts of sweet and sour lemon-trees; and in the gardens are walks of them of a great length.

The pomegranate-trees are much larger here than in any other part of the known world; the fruit is also so large and in such plenty, that it is frequently necessary to prop up the branches, to prevent their being broken down by their weight. There are two sorts of them, the kernels of which differ in colour, one being yellow, and the other of a bright crimson; but they both contain a very pleasant, cooling juice, which is extremely refreshing in hot weather. There are also two sorts of netted mellons, or pompions, which are of the Indian kind, and grow very plentifully in the Cape colonies. In shape and size they nearly resemble our melons, but both are on the outside of a dark green; and, within, the fruit of one sort is of a whitish colour, with white seed; and in the other of a carnation, with black seed. Both sorts are very sweet and juicy, but that with the black seed is esteemed the best; they are extremely refreshing in fevers, speedily and very agreeably quenching the thirst.

Vines were transplanted to the Cape from the Rhine, from Persia, and many other countries; these are vastly increased, and yield so plentifully, that the Cape Europeans have much more excellent wine than they can drink, and therefore sell a great deal to the ships who touch there.

The dwarf tree, called cripple wood, has very crooked knotty branches with broad, rough and

thick leaves, shaped like those of the apple-tree; and the fruit resembles the pine-apple. The bark, which is thick and wrinkled, is not only used by tanners, but the physicians pulverize it, and administer it with success in dysenteries.

There are here four sorts of camphire-trees; one transplanted to the Cape from the island of Borneo, which is esteemed much the best: the other three sorts were brought from Japan, China, and Sumatra; they all grow very quick, and to the size of a walnut-tree. The inside of the leaves is of an ash-colour, and the outside of a grass-green; and, on rubbing them with the fingers, they send forth a strong odour, like that of camphire. These trees are so soft and tender that their branches are frequently stripped off by the wind, and sometimes nothing is left standing but the trunk.

The Indian gold-tree at the Cape grows about six feet high, and has small leaves nearly of the colour of gold, speckled with red, and are very beautiful. They have particularly a fine effect, when ranged in gardens among other trees. Yet the blossoms are very small, and of a greenish colour, without the least scent.

The stinkwood-tree grows to the size of an oak, and it's leaves are three fingers in breadth. It received its name from it's filthy scent; for, while it is under the tool, it exhales so nauseous a stench that the workmen can scarcely endure it; but, after some time, this goes entirely off. The wood being beautifully clouded, the Cape Europeans have tables, presses, and several other useful and ornamental pieces of furniture made of it.

We shall conclude this account of vegetables with a description of a plant which M. Le Vaillant asserts to have been the most beautiful and mag-

nificent he ever saw in the whole course of his travels through the interior of Africa. It was a lily, seven feet high, which waved majestically on its flexible stem, and literally impregnated the passing gales with its exquisite fragrance. The stem was six inches in circumference, and furnished with leaves that were three feet long, and three feet and a half wide. On the upper part were displayed, in beautiful order, thirty-nine corollas, or flowers; of which eighteen were in full bloom, six half blown, and fifteen just ready to open. The greatest number formed a calyx, one third larger than that of European lilies; their petals, of a charming flaxen grey on the outside, and as white within as unsullied snow, were finely bordered with crimson, and set off by a pistil and stamina, whose colours were equal to the finest carmine. "In short," says our author, "this plant, produced in solitude, and pure as the sun which had fostered it, had been respected by all the animals of the district, and seemed sufficiently defended even by its own beauty."

Having caused this charming lily to be cautiously dug up, M. Le Vaillant found that its bulb measured thirteen inches in depth and twenty-seven in circumference. In shape and colour it nearly resembled the bulb of a tulip; but instead of being composed of several coats, it was pulpy, full, and weighty. Having been properly arranged in a basket, it was carried to our author's tent, where he enjoyed the pleasure of seeing all the flowers open in regular succession, and of inhaling its reviving perfume, till its odour was, at length exhausted, and its strength completely decayed.

ANIMALS.

THE largest animals at the Cape are the elephant and the rhinoceros, which are there in great numbers: buffaloes are also very numerous in these countries; they are larger than those of Europe, and are of a brown red, whereas the European buffaloes are black. Those of the Cape are well-proportioned, hold their heads aloft, and have their foreheads covered with hard frizled hair; their horns, however, are short, and bend inwards, so that their points almost meet. Their skin is hard and tough, so that it is difficult to kill them without very good fire-arms; but their flesh is neither so fat nor so tender as that of a common ox. These animals are enraged at the sight of red cloth, and at the discharge of a gun near them; in both which cases they roar, stamp, tear up the ground, and run so furiously at the offending party, as to beat down all opposition. A considerable body of Europeans at the Cape once chaced a buffalo, and, having driven him to the water-place, as it is called, near the harbour, the beast turned, and ran furiously at one of his pursuers, who was in a red waistcoat, and who, nimbly skipping aside, ran towards the water, where the buffalo pursuing him, obliged him to plunge in to save his life. He swam well, and as quick as possible; but the buffalo leaping in after him, pursued him so closely, that he could only save himself by diving. The buffalo, thus losing sight of him, swam towards the opposite shore, which was at three miles distance; and our author observes, that he would undoubtedly have reached it, had he not received a shot from one of the ships in the harbour.

The zebras of the Cape, are very beautiful creatures, and are improperly called wild-asses, for they are the size of an ordinary saddle-horse, and resemble an ass in nothing but the length of their ears. The legs of this fine and well proportioned animal, are slender, and the hair on his body soft and sleek. On the ridge of his back, a black streak extends from his mane to his tail, and on each side are a great many streaks of various colours, that meet under his belly in so many circles; some are white, some yellow, and some of a chesnut-colour; and these colours lose themselves in one another, in a very beautiful manner. His head, ears, mane, and tail, are also streaked with the same variety. He is so swift that, it is said, there is not a horse in the world that can keep up with him.

The elk of the Cape is very different in its form from those of Europe, which we have described in treating of the animals of Sweden and Lapland. It is generally five feet high; and its head, which resembles that of the hart, is small in proportion to its body. The horns which are only about a foot long, run up twisting; but the ends are straight, smooth, and pointed: the neck is slender and beautiful, and the legs also slender, and of a great length; the hair of the body, which is of an ash-colour, is smooth and soft, and the tail about a foot long. The flesh tastes agreeably, either boiled or roasted, and bears a near resemblance to that of good beef. These stately animals are generally found on high mountains, where there are good pasture grounds, and near some springs. They climb the highest rocks, and pass the most difficult ways with surprising dispatch and security; yet sometimes visit the valleys, and fre-

quently attempt to enter the gardens; whence the inhabitants place traps before those that are most exposed to their inroads. These gardens being usually encompassed with a ditch, over which is a bridge at the entrance, they fix in the ground, at one corner of the bridge, a strong, pliant, taper pole, fixing to the small end of it a long rope, by which that end of the pole is pulled down to the other corner of the bridge, where it is fastened so slightly, that by a small touch it is freed, and flies up with great force. When the small end of the pole is thus properly fixed, the remainder of the rope is formed into several nooses and coils, and laid under the arch of the pole. An elk coming to one of these gardens, and finding no communication but by the bridge before the door, steps upon it through the arch; and, hampering his legs in the coils of the rope, shakes the pole, on which the small end flying up, and fastening him in one of the nooses, he is drawn up, and unable to escape. If by struggling he breaks the pole, it is a hundred to one but he falls into the ditch; and, if he escapes that, he drags a piece of the pole after him, which so embarrasses him in his march, that he may be easily taken.

The hart of the Hottentot countries resembles those of Europe in every thing but its horns, which are only about a foot long, and have no branches; but run up twisting in the manner of a screw to about half the length; then, turning a little outward, are straight and smooth to the point.

There are here goats of many different species, the most remarkable of which are the following. The blue goats are shaped like those of Europe, but are as large as a hart: Their hair, which is

very short, is of a fine blue; though when they are killed, it changes to a bluish grey; their beards are pretty long; and their horns, which are short and very neat, are annulated till within a little of the point, which is straight and smooth. Spotted goats are sometimes seen in herds of above a thousand in number; and are covered with red, white, and brown spots; they are rather larger than the blue goats; and their beards, which are of a brown red, are very long. Their legs are well-proportioned to their bodies; and the joints about their fetlocks are of a dark brown; their horns, which are about a foot long, incline backwards, running up twisting to the middle, from whence to the end they are very straight and smooth. The young ones are easily taken, and rendered so tame, as to run with flocks of sheep; and their flesh is very agreeable food.

There is another sort of goat which has a very beautiful head, adorned with two smooth, bending, pointed horns, three feet long. A white streak runs from the forehead along the ridge of his back to his tail, and is crossed by three streaks, one over his shoulders; another is on the middle of the back, running down both sides to his belly; the third crosses it above his buttocks, and runs down them. On all the other parts of his body the hair is greyish with little touches of red; only the belly approaches to white. His beard is grey and pretty long, as are also his legs. The female, which is less than the male, is without horns; and the flesh is also very agreeable food.

The Cape rock-goat is seldom bigger than an European kid of a quarter old, and his horns are about half a foot long; as he frequently enters the vineyards and gardens, where he does great

mischief, he is narrowly watched, and often taken; and his flesh is esteemed a great dainty.

The diving-goat, is almost as large as an ordinary tame one, and is much of the same colour; but he no sooner sees any person or thing, from which he apprehends danger, than he squats down in the grass; and seeing nothing but grass about him, perhaps imagines himself unseen; for thus he lies, giving now and then a peep out, and drawing his head suddenly down again, till either the danger is past, or he is shot, or knocked on the head.

Lions are very common at the Cape, where they are extremely large, and every limb is expressive of the greatest strength: the firmness of their tread, their dreadful paws, and sparkling eyes, command attention, and show their strength superior to that of other animals. Some authors have affirmed that the bones of the lion are not so hard as they have been represented by the ancients; but Mr. Kolben observes, that the hollow which runs through the shin-bone of a lion, is as small as that which runs through a tobacco-pipe; and when it is broken to pieces, and the oiliness exhausted by the heat of the sun, these pieces appear as hard, smooth, and solid as flints; and serve altogether as well to strike fire with. Indeed, a considerable part of this animal's strength lies in the hardness of his bones; for when he comes upon his prey, he knocks it down dead, and never bites till he has given the mortal blow, which he generally accompanies with a terrible roar. When enraged, or pinched with hunger, he erects and shakes his mane, lashing his back and sides with his tail. When thus employed, it is certain death to come in his way: and as he generally lurks for his prey behind bushes, travel-

lers are sometimes devoured by him; but if he neither shakes his mane, nor makes any great motion with his tail, a traveller may be fully assured of passing by him in safety. A horse no sooner discovers a lion than he runs full speed; and, if he has a rider, throws him, if possible, in order to run the faster. When a traveller on horseback discovers a lion, the best method of preservation is instantly to dismount, and abandon his horse, which the lion will pursue, without taking notice of him. The flesh of the lion is said to taste something like venison.

The leopard and tyger are of the same nature, and in point of fierceness, next to the lion. The only difference between them at the Cape is in their size, and the figure of their spots. The tyger is much larger than the leopard; and is distinguished by rings of black hair, enclosing spots of yellow; while the black streaks on the leopard are not round, but formed with an opening. The flesh of a tyger or leopard is white, tender, and well-tasted; it is even said to be much finer eating than the best veal, and to have every good quality that can be wished for in meat, and the flesh of the young ones is as tender as that of a chicken.

In this country are two sorts of wolves, one like those of Europe, and the other called tyger wolves. The latter are of the size of a shepherd's dog, or somewhat larger; and the head, broad like that of an English bull-dog. Their jaws, nose, and eyes are also large, and their hair is frizled, and spotted like that of tygers. Their feet are large, and armed with strong talons, which they draw in like a cat, but their tails are short. All day they keep in clefts of the rocks,

or holes in the ground, seeking their prey only in the night, howling most dismally while out upon the prowl, which rouses the dogs who keep the flocks: these join together against the enemy, and drive them away; but, if they get safe into a fold, they generally kill two or three sheep, and having fed heartily upon the spot, carry some carcases away to their dens. The lion, tyger, and leopard, follow these animals by their howl, and coming softly near them, suddenly tear them to pieces.

There are here also wild dogs, which sometimes make great havock among the cattle. They seem to be a species of hounds; and packs of thirty, and sometimes forty of them, encounter lions, tygers, and other animals; which by their numbers they conquer. They spend the greatest part of the day in the chace, and drag what they kill to a place of rendezvous, where they share it amongst them. Both Europeans and Hottentots, when they discover these dogs on the chace, follow them to the place of rendezvous, and take what they think proper of what the dogs have killed, which they permit them to do very quietly. The Hottentots eat what they take from the dogs; and what the Europeans take they salt for their slaves. These dogs however sometimes destroy seventy or eighty sheep in one flock.

In this country is a little creature called a rattle-mouse, though it is larger than an European squirrel, and has a head shaped like that of a bear. The hair on the back is of a liver-colour, but that on the sides is almost black. With its tail, which is neither very long, nor very hairy, it, from time to time, makes a rattling noise, and has thence obtained its name. It feeds on acorns,

nuts, &c.; purs like a cat; and is mostly seen in trees, leaping from one to another, after the manner of the squirrel. It is so nimble, and bites so sharply, that it is seldom taken alive.

One of the most extraordinary animals of this country is called by the Dutch stinkbingsen, or stinkbox; its noisome stench being the grand defence this creature has received from nature against all its enemies. It is of the shape of a ferret, but as large as a middle-sized dog. When its pursuer, whether man or beast, comes pretty near, it pours from its tail so horrid a stench, that it is impossible to endure it; a man being almost struck down by it before he can get away; and a dog or other animal is so strangely confounded, that he is obliged every minute to stop to rub his nose in the grass, or against a tree. The animal, having thus stopped his pursuer, gets a great way a-head before the chace can be renewed; and, if he comes up with him a second time, repeats the same expedient, and by this means escapes again. Thus he proceeds till his pursuer, overpowered by the stink, is obliged to desist. This animal, however, is sometimes shot by the Europeans, but they are obliged to suffer it to lie till it rots; for it is no sooner dead than its whole body contracts so nauseous a smell, that, if any one does but touch it with his fingers, they retain a stench that can neither be endured, nor easily got off by washing.

Among the feathered race at the Cape, there are a vast variety, the most particular of which are the ostriches, of which we have already given a description, in treating of the animals in Turkey in Asia.

The flamingo is a fine and beautiful bird, lar-

ger than a swan; the bill is very broad, and the upper mandible, which is longer than the other, is very crooked, and bends considerably over it. The bill is black at the point, but every where else of a dark blue, and is furnished with sharp teeth. The neck is much longer than that of a swan; and both the head and neck are white as snow; the upper part of the wing feathers are of a bright flame colour, and the lower part of them black; the legs are of an orange-colour, and half as long again as those of the stork; and the feet resemble those of the goose. These birds which are here very numerous, keep in the day-time on the lakes and rivers, and at night retire to the hills, where they sleep among the long grass. Their tongue eats like marrow, and their flesh is well-tasted and wholesome.

The spoonbill, also called the serpent-eater, is somewhat larger than a full grown goose which it resembles in its neck; the bill is broad, long, and straight, terminating in a form somewhat like the bowl of a spoon; the eyes are grey, and the feathers of the tail are about six inches in length. These birds feed upon serpents, toads, frogs, &c. and are of such service in destroying the former, that they are seldom killed.

Among the wild fowl is a sort of birds called the knor cock and knor hen. These are a kind of centinels, and give warning to all other birds of the approach of danger; for they no sooner discover a man, than they begin to cry very clamorously; and thus frequently disappoint the sportsmen; for the other birds no sooner hear them, than they fly quite out of sight. This bird is of the size of a common barn-door fowl; the bill is short and black, as are also the feathers on the

crown of the head; but the rest are a mixture of red, white, and ash-colour; the wings are small, which prevent its flying far at once, and the legs are yellow. These birds generally keep in heaths, far from the habitations of men; and their flesh is of an agreeable taste.

The blue-bird of the Cape is of the size of a starling; the feathers of the neck and thighs are of a sky blue, and those of the back and wings of a dark blue, approaching to black. The bill, which is between three and four inches long, is pointed, and the under mandible of a dark red. The flesh of this bird is accounted very delicate.

Among the several kinds of wood-peckers, is a beautiful bird called the green-peak, it being all over green, except a red spot on the head, and another on the breast. It feeds on small insects, which it picks from the bark of trees.

The little bird called the long tongue, is somewhat larger than the goldfinch, with yellow feathers on the belly, and the rest speckled. The tongue, which nature has given it for its defence, is not only long and pointed, but is as hard as iron, and as sharp as the point of a needle; therefore, when any person endeavours to seize this little animal, it makes use of its tongue to prick and wound him. Its claws are pretty long, and its feet like those of the nightingale. Its flesh is well-tasted and wholesome.

The honey-eaters, or gnat-snappers, live entirely on honey, bees, gnats, and flies; their bills are red, long, straight, and very strong. On the upper part of the breast the feathers are of a deep azure, and those on the lower part of a pale blue:

the wings and tail feathers are black, as are also the legs, which are very long. These birds are a sort of guides to the Hottentots in their searching for honey, which the bees deposit in the clefts of the rocks.

There are here many kinds of snakes or serpents, some of which are extremely venomous.

The dipsas, or thirst-serpent, receives its name, from its bite causing a burning thirst. It is frequently to be met with in the Hottentot countries, and is about three quarters of a yard in length; with a broad neck, and a blackish back. It is very nimble in its assaults, and its bite soon enflames the blood, causing a most dreadful thirst. Mr. Kolben observes, that he knew a man at the Cape, who on being bitten by this serpent in the calf of his leg, instantly tied his garter very tight above the knee; and above the garter tied some other thing he had at hand, to stop the course of the poison upwards; and then hasted as quick as possible to the nearest house, which belonged to a smith, with whom he was acquainted; but, before he got thither, his leg was much swelled, and he became extremely thirsty. He impatiently asked the smith for water to drink, and at the same time told him what had happened; but the smith who was acquainted with the nature of the poison, and the manner of cure, would not suffer him to drink; but told him he must immediately consent to have his swelled leg laid open. He submitted; and, on opening the leg, there issued out a great deal of a watery yellow humour. The operator then prepared a large plaister, and bound it over the incision, advising the patient to refrain from drinking for a quarter of an hour. He did so, and in that time his

his thirst was considerably abated, and the plaister had drawn a great deal more of the yellow humour; and, being cleaned, was put on again. The swelling was, by this time, considerably abated, and the man was soon perfectly cured.

The tree-serpent is so called, from its being generally seen in trees. It is about two yards long, and three quarters of an inch in thickness, and, by winding itself about the branches of trees, remains for a long time without motion; being so like the branch it covers, that one, who has not a very good eye, or some knowledge of this reptile, would be mistaken: all the difference, in point of colour, consists in its being a little speckled. If a person stands near the side on which it is lodged, it darts its head at his face, and sometimes wounds him; which it has no sooner done, than drawing back its head, it turns about, in order to descend from the tree, by winding from one part to another; but is so slow that it is easy to kill it before it reaches the ground.

The hair-serpent of the Cape is about a yard long, and three-quarters of an inch thick; but, though so small, its poison is reckoned more malignant than that of most others, its bite causing instant death, unless an antidote be immediately applied. The most effectual remedy is the serpent-stone brought from India, of which we have given a particular account in treating of India.

One species of snakes is called by the Dutch house-serpents; and are from an inch and a quarter to an inch and an half in thickness; and about a yard in length. They are not only fond of being in houses, but of getting into people's beds,

and lying with them all night. They will slip through the hands like eels; and, when you drive them out of bed, use them as you will, if you do not quite disable them, they will get into bed again. When they are offended they bite, but, happily, their bite is not poisonous, nor attended with any ill consequence.

Scorpions are here so numerous, that the Cape Europeans are very cautious of handling heaps of stones, where they generally harbour, for fear of being stung by them. There are here also a few centipedes, which are red and white, and about a finger's length, but scarcely half so thick: they are downy like the caterpillar, and have two horns. Their bite is as dangerous as that of the scorpion; but the application of roasted onions to the wound is an effectual remedy. Among the spiders are many sorts; but one no bigger than a pea is very dangerous. It is of a black colour, and very active, fastening on the walls or cielings of houses; and, in the fields, it fixes its web in the grass. Its bite is so poisonous, that it causes death, unless a remedy be applied in time.

Among the fish in the sea and rivers at the Cape of Good Hope, are a vast variety, unknown in other places, besides most of those found in Europe; but we shall only mention those that appear most extraordinary.

The gold-fish is of a very different kind from that of China, and received its name from a circle of a gold colour about each eye, and a streak of the same colour from the head, along the ridge of the back to the tail. It is about a foot and a half long, and a pound weight. The teeth are small, but very sharp, and do good execution

upon muscles and other fish. The colour of the meat is a mixture of white and red; and is not only esteemed very wholesome, but a great cleanser of the blood.

The Cape silver-fish is of a very white colour, adorned with several streaks that resemble bright silver, falling from the ridge of the back, down both sides; and the tail seems covered with silver. It is of the shape and taste of a carp, has small sharp teeth, and weighs about a pound. Both these and the gold fish appear in the sea only at certain times, when they come in shoals, and great numbers of them are caught.

The bonnet is a very beautiful fish, of which there is great plenty. It is covered with large scales of a bright purple, intermixed with streaks of gold. The eyes are red, the mouth small, and without teeth; and near the gills are two gold-coloured fins; but the other fins are of a light yellow. The tail is reddish, and in the form of an open pair of scissars. The scales seem transparent, as does likewise the skin; but, when the scales are taken off, the skin is of a bright purple. This animal is of the length and thickness of a man's arm, and weighs from six to eight pounds. The meat is of a crimson colour, and is divided into several parts by a sort of membranous substance interwoven with it. It is agreeable to the palate, and easy of digestion.

The sea about the Cape abounds with a very fine fish called the stone-brassem. Of these there are several sorts; one is shaped like a carp, but is much finer eating, and weighs from two to eight pounds. They are of different colours, but their backs are brown; some have

several brown streaks falling on both sides from the back to the belly, which add considerably to the beauty of the scales, which, on the belly, are large and white. A species of these fish have the name of red stone-brassems; the skin and scales being red, speckled with blue; and in the middle of the fish, with gold-colour. The belly is of a pale green; the eyes are large and red, with a silver circle about each: the mouth is small, and, as it were, under the gullet, and is furnished with little sharp teeth. These fish are called Jacob Eversons: the reason of which is thus given by Francisci, and is allowed at the Cape to be strictly true. "There was, many years ago," says he, "a master of a ship at the Cape, whose name was Jacob Everson; he had a very red face, and was so deeply-pitted with the small-pox, that his beard, which was black, could never be shaved so close, but that several hairs would remain; so that his face, when it was shaved, resembled the colour, and seemed to have the specks of the red stone-brassem. This man being once a fishing with his crew for red stone-brassem, at Maurice-island, and the crew dining that day very cheerfully upon this sort of fish, one of them took it in his head, in a fit of mirth, to call it the Jacob Everson. The crew were struck with the brightness of the allusion, and received it with the highest agitations of mirth, and with thunders of applause; and, when they got back to the Cape, they immediately published this new name for the red stone-brassem. The settlers (among whom Jacob was very well known) were as much struck, as the crew, with the justness of the name, and unanimously agreed to adopt it. Every one that knew

Jacob being charmed with the happy allusion, this new name for the red stone-brassem, together with the reason of its assignment, soon after reached several settlements in the Indies; and was so well received there, that red stone-brassems (of which the Indian seas furnish plenty) have gone there by the name of Jacob Eversons ever since."—There is a species of these fish, which differ from those last described, in their being larger, having shorter mouths, and the out-parts of the gullet being of a deep red.

Among the shell-fish at the Cape, the sea porcupine snail appears worthy of notice. It has many beautiful colours, and is armed almost in every part with long prickles, which stand out much after the same manner as the raised quills of the porcupine. Sea suns and sea stars are also driven ashore by the tide: their shells are multangular, approaching to a globular form; but the sea sun is the smallest, and its shells nearly resemble a globe. The shells of both are also covered with a thick, scaly skin, and have small prickles upon them, shooting out every way like beams of light, whence they receive their names; but the prickles on the sea suns are longer than those of the sea stars. There is here also that beautiful shell-fish called the nautilus, of which we shall give an account in treating of America, and shall here only add, that here is a very extraordinary shell-fish, called the pagger; it is covered with dark brown scales, spotted with red and black; but on the back of it, near the head, has a mischievous kind of horn or prickle, of a poisonous nature, which is apt to wound the hand that touches it; in which case it causes a most acute pain and infla-

mation, and without speedy assistance the hand perishes.

BUILDINGS.

CAPE TOWN, according to the best and most recent accounts, is tolerably extensive, and built in a good style; the streets spacious, and intersecting each other at right angles with great precision. The houses in general, are built of stone, cemented together with a glutinous kind of earth, which serves as mortar, and afterwards plastered and white-washed with lime. As to their height they do not, in common, exceed two stories, on account of the violence of the easterly winds; and for the same reason thatch was formerly preferred to tiles or shingles, but the bad effects which result from this mode when fires happen, has induced the inhabitants in all their new buildings to give the preference to slates and tiles.

The streets are rough and unpaved; but many of the houses have a space flagged before the door; and others have trees planted before them, which form a pleasant shade, and give an agreeable air to the streets. The lower parts of the houses, according to the custom of the Dutch, are uncommonly neat and clean; and the furniture is rather rich than elegant, but the bed-rooms, or upper apartments, are very ill furnished.

The castle is a very stately and extensive structure, which covers the eastern part of the town and harbour, and is provided with all manner of accommodations for the garrison. The superior officers of the company have very spacious and hand-

some lodgings within its walls; besides which it contains the company's storehouses, commodiously arranged.

The governor's house is delightfully situated in the company's garden, which is as public as St. James's park, and is much frequented by persons of every description. This garden is laid out in a very tasteful manner, and contains all the rich fruits, the beautiful flowers, and most of the valuable plants to be found in Asia, Africa, and America. At the upper end of the principal walk is a small enclosure, for confining some large ostriches, and a little to the right of this is a small menagery of curious birds and beasts.

There are two churches in Cape Town; one large, plain and unadorned, for the calvinists, and a smaller one for the lutherans. The hospital is an extensive edifice, situated at the upper end of the town, and close to the garden; where the convalescents reap the benefit of a salubrious air, perfumed with the exhalations of odoriferous shrubs and flowers; and likewise have the use of its productions, both culinary and medicinal.

In another part of the town is a large building called the lodge, and appropriated to the use of the company's slaves, who are chiefly brought from Madagascar. This edifice is divided into two wards, one for the accommodation of each sex; with a large room in which the slaves receive their allowance; and a strong prison, where the drunken and refractory are confined. Here are decent apartments for the officers who superintend the slaves, and a school for the education of their children.

The company has, likewise, a very handsome range of stables, capable of containing several

hundred horses; and here a great number of fine Persian steeds are kept, for the service of the company and the use of the governor.

The huts of the Hottentots are built in a style of architecture which not a little contributes to keep envy from under their roofs. Some of them are circular, others of an oblong shape, resembling a bee-hive; the ground plot being from eighteen to twenty-four feet in diameter. The highest are so low, that it is scarcely possible for a middle-sized man to stand upright in the centre of the arch; but neither the lowness of the hut, nor that of the door, which is but just three feet high, can be considered as any inconvenience to a Hottentot, who finds no difficulty in stooping, and is at all times more inclined to lie down than to stand. The fire-place is exactly in the middle of each hut, by which means the walls are tolerably secure from accidental conflagration, and the inhabitants, who usually sit or lie in a circle, enjoy an equal participation of warmth. The door, low as it is, serves the purposes of a window and chimney; and the Hottentots are so accustomed to live in these smoky mansions, that their eyes are never affected by it, nor their healths injured by the mephitic vapour of the fuel, which to Europeans would be certain death.

The frame of the arched roof is composed of slender rods, which, being previously bent into a proper form, are laid in a certain position; they are afterwards strengthened by binding others round them in a circular form; and large mats are placed very neatly over this latticé work, so as perfectly to cover the whole.

In making mats for this purpose, they lay a number of reeds parallel to one another, and fas-

ten them either with sinews, or a kind of catgut which they sometimes get from the Cape Europeans; so that they have it in their power to make them as long as they please, and as broad as the length of the reeds, which is generally from six to ten feet.—The aperture which is left in each hut for a door is closed occasionally by a skin; and the habitations of the chiefs are sometimes hung with beautiful skins and a variety of trinkets. When a Hottentot intends to shift his dwelling, he lays all the rods, mats, and skins, of which it is composed, on the backs of his cattle; which to a stranger make a monstrous and even ridiculous appearance. An assemblage of about twenty huts constitutes a *kràal* or village.

The huts of the Caffres, are higher, larger, and more regularly formed than those of the Hottentots. The frames are well constructed of solid timber, and plastered over with a composition of clay and cow's dung, which appears as smooth as the finest mortar; the floors are similar in substance to the walls; and every hut is provided with a circular hearth, surrounded by a border of about three inches in height.—At the distance of six inches from each hut, a small trench is usually dug, for the purpose of receiving water, and securing the inhabitants from the ill effect of any moisture.

The habitations of the Houzouanas are smaller than those of the colonial Hottentots and very different in form; being cut vertically through the middle. When the inhabitants emigrate, either from choice or necessity, they leave their huts standing, for the accommodation of any of their brethren, who may chance to pass that way.

CUSTOMS, MANNERS, RELIGION, AND GOVERNMENT.

The inhabitants of Cape Town, though in their persons large, stout, and athletic, have not the characteristic phlegm of Dutchmen;—a circumstance which may probably have resulted from the physical influence of climate. The ladies are universally noticed by travellers on account of their beauty, good humour, and vivacity; and from their peculiar gay turn, they are said to admit of liberties which would be deemed reprehensible in England; though perhaps they as seldom overleap the bounds of virtue as the women of other countries.

Children are not here subject to the caprice of their parents, as is too often the case in Europe; for the family property must be equally divided between the offspring, whether male or female; and no person is allowed to disinherit his child, without assigning, on absolute proof, one reason out of the fourteen which are enumerated in the Justinian code.

As the establishment of public seminaries has not yet been successfully planned by the government, the education of youth has been, consequently, much neglected; yet many of the young females have attained several accomplishments, which their limited means of instruction must have rendered equally tedious and painful. Most of the young women in respectable families are conversant with the French and English languages; proficient in all kinds of tambour, lace, and knotting work; and capable of performing upon the

harpsichord, or other musical instruments, with tolerable taste and judgement.

The males, while boys, are naturally clever and vivacious; but for want of proper attention, which might teach the young idea to expand, and increase the laudable thirst of erudition, their faculties are gradually enveloped in a cloud of ignorance; and the youth whom nature had evidently blessed with superior talents, soon degenerates into the most despicable character, and sacrifices every literary attainment to the brutish enjoyments of food and sleep.

Such diseases as prevail among the colonists, seem to be rather the effects of pernicious habits, than the result of any unhealthiness in the climate. An indolent sedentary life, excessive gluttony, and an immoderate use of raw spirits and tobacco, are the distinguishing characteristics of a native of the Cape; by which means a schirrous liver or an apoplexy is brought forward; the former usually drags the slave of intemperance to an early grave; and the latter, though seldom attended with sudden death, terminates in a dropsy, and thus proves equally fatal with the other.

The children at the Cape are commonly afflicted with sore throats and cutaneous eruptions; the small pox, however, has been seldom seen since the establishment of the colony; nor are the measles endemic, though more frequently experienced.

Occasional balls are the only public amusements at Cape Town; and family parties, who assemble for the purpose of dancing or card-playing, afford the only proofs of social intercourse between the inhabitants. Money and merchandize are the unfailing topics of conversation, though very few of

the natives can be styled opulent: there are many, however, who enjoy a decent competency; while the objects of charity are but few, and beggars are utterly unknown in the colony.

Carriages for pleasure are here maintained at a very trifling expence. Those which are used for short excursions are open, and capable of containing from four to six persons; but long journies are always performed in a light machine, somewhat resembling a waggon, which is sufficiently spacious to accommodate a whole family, together with their baggage and provisions, and is sheltered from the weather by a covering of sail cloth. The Hottentot drivers are extremely dexterous in their avocation, and will either turn abruptly, or gallop through the most dangerous avenues, with eight in hand, with the greatest facility imaginable.—The governor and some of the principal people keep coaches, which are built almost in the British style, and are always drawn by six horses.

The government of this colony is conducted by the eight following councils. First the grand council of policy, consisting of the governor, who is perpetual president, and eight others; generally the next principal officers in the company's service. This council superintends trade and navigation, and corresponds not only with the court of directors in Holland, but with the Dutch government at Batavia and Ceylon; and has, in short, the management of every thing relative to the safety and interest of the settlement.

The second is the college of justice, which generally consists of the same members as the preceeding. This court hears and determines all civil and criminal causes of importance that happen among the Europeans at the Cape. But if an

European, who is not in the company's service, be either plaintiff or defendant, the three regent burgomasters, annually chosen out of such as are not in the company's pay, assist at the trial, to see that there is no partiality in favour of the company's dependants. Appeals lie from the decisions of this court to the supreme court of justice in Batavia, and also to the supreme court in Holland.

The third is a petty court, dependant on the last, for punishing breaches of the peace, and settling trespasses and small debts. It is composed of a member of the grand council, three of the burghers, and four of the company's immediate servants. Copies of all their proceedings, in this court and in the college of justice, are, from time to time, transmitted to Holland.

The fourth is the court of marriages, which superintends all contracts of this kind among the Europeans at the Cape, takes care that the consent of the parents and guardians of both parties is obtained, and that their is no pre-contract or engagement with any other person. These points being investigated and settled, a warrant is granted to the pastor of the parish where the parties live, authorising him to publish the banns of marriage, and to perform the ceremony. This court consists of the same members with the petty court already described.

The fifth is the chamber of orphans, which is composed of the vice-president of the grand council, three of the company's servants, and three burghers. Orphans of fortune cannot marry without the concurrence of this chamber, till twenty-five years of age.

The sixth is the ecclesiastical college instituted for the government of the reformed churches at the

Cape, and for the proper application of monies given for the use of the poor. It consists of the pastors, the two elders of each church, and twelve overseers of the poor. It is probably from the care of this council, in its impartial application of charitable collections and donations, that not a single mendicant is to be seen in the whole settlement.

The seventh is a court of common council. In every colony there is a separate court of this kind, consisting of a certain number of burghers. In the Cape Town this council proposes matters, in favour of the burghers, to the grand council, and collects the taxes. But in the colonies this body hears and determines all debts and trespasses, not exceeding a hundred and fifty florins; and also tries and punishes most crimes committed within its jurisdiction.

The eighth is for the regulation of the militia. These boards are double: one for the Cape Town the other for the colonies.

Having given this brief account of the European inhabitants of the Cape, we must now turn our eyes upon the colonial Hottentots, whose customs manners, religion and government have been particularly described by Mr. Kolben. We are, indeed, perfectly aware that some of this gentleman's assertions have been contradicted by later authors; but it is highly probable that a man of his talents, learning and respectability would take care to inform himself thoroughly on all points which he undertook to publish to the world; and as the *major* part of his account coincides with those of his successors, we shall not hesitate to lay it before our readers.

The Hottentots are neither so small of stature nor so deformed and wrinkled as some writers have described them. Most of the males are from five to six feet high; but the females are considerably shorter. Both sexes, however, are very erect and well made, keeping a due medium between leanness and corpulency. There is not a crooked limb, or other piece of deformity to be seen among them; which is the more remarkable, as they take much less care of their children than European women do.

Their heads are generally large, and their eyes are proportionably so. Their general mien, however, is so far from being wild and terrible, that it is perfectly composed, and expressive of the highest benevolence and good nature. Their most disagreeable features are their flat nose and their thick lips, particularly the uppermost; but the depression of their noses is the effect of art. Their teeth are white as ivory; and their cheeks have something of a cherry colour, but from continual daubings, their natural complexion is not easily discerned. The men have large broad feet; but those of the women are small and tender. Neither men nor women pare the nails of their fingers or toes.

In hot weather, the men have their heads constantly uncovered, except what fat, soot, and dirt mat their hair. This disgusting protection, they say, keeps their heads cool, under the fiercest sun beams; but in cold and wet seasons, they wear caps made of lamb or cat skins, which they fasten on with strings. The face and fore part of the neck, however, are always exposed.

About the man's neck hangs a little greasy bag, in which he carries his pipe and tobacco, with a

little piece of wood, of a finger's length, burnt at both ends, reckoned an infallible amulet against witchcraft.

Their krosses or mantles hang over their shoulders, and are worn open or closed according to the season. The krosses of the most opulent are formed of tiger or wild cat skins: those of the common people are sheep skins. In winter, the hairy side is worn inwards, and in summer, outwards. These form their beds during the night; and when they die, they are wrapped up and interred in them.

They generally wear three ivory rings on the left arm, formed of elephant's teeth, and fitted with such art and exactness, as cannot be surpassed in Europe. These rings or bracelets serve as guards, when they fight against an enemy; and when they travel, they fasten their provision bag to them, which is so adapted as to be scarcely an incumbrance.

From their waists is suspended what they call a kull-cross, a square piece of the skin of some wild beast, tied on with the hairy side outwards. When they drive their herds to pasture, they equip themselves in a kind of leather stockings, to secure their legs from being lacerated by briars and thorns. In passing over rocks and sands, they put on sandals, cut out of the raw hide of an ox or an elephant; each consisting of only one piece, turning up about half an inch round the foot, with the hairy side outermost, and fastened on with thongs.

The women always appear in caps of skins, pointing spirally from the crown of the head. They generally wear two krosses round their shoulders, which, like those of the men, cover

their backs, and sometimes depend to their hams. Between these krosses they fasten their infants, with the head just peeping over their shoulders. The under kross serves to prevent their bodies from being fretted by their burden. About their neck is tied a string, to which is fastened a leather bag, which is constantly worn from morning till night, both at home and abroad; it contains some kind of food, a pipe, tobacco, and other necessaries.

The girls, till they arrive at the age of puberty, wear bulrushes tied in rings round their legs, from the knees downwards. These fillets are then laid aside, and their place is supplied with rings of the thickness of a little finger, made of slips of sheep or calf skin, from which the hair is singed: for it must be observed, that the Hottentot sheep have nothing like wool. Some of the women have above a hundred of these rings upon each leg, so curiously joined; and so nicely fitted to each other, that they exhibit the appearance of elegant turnery. They are perfectly smooth, and as hard as wood; and in dancing make a clattering noise. Wrappers of leather or rushes about the ankles prevent these rings from slipping over their heels; and as the women are daily obliged to walk through bushes and brambles, to gather roots and other articles for food, these preserve their legs from being wounded. These fillets are also one grand distinction of sex, forming a principal female ornament; and in case of a scarcity of provisions, they are a * resource always at hand.

The grand articles of finery among both sexes are brass buttons, and plates of the same metal,

* When almost famished with hunger, they pull off these ornaments, bruise them between two stones and eat them.

the universe; and so fond are the Europeans of them in that capacity, that they seldom discharge or part with them, without regret. Though extremely addicted to wine, brandy, and tobacco, and ready to purchase them at the expence of all that is most valuable to them, they will neither themselves make free with those commodities, when committed to their trust, nor suffer others to do it.

Indeed, it is surprising to observe the care and fidelity which they display on these occasions. And so high is their character, for integrity, that they are sometimes employed in affairs that require judgment and capacity. A Hottentot, named Cloas, had such honour and discernment, that he was often entrusted by the governor at the Cape, with large quantities of wine, brandy, rice, and other commodities; and employed in exchanging them for cattle, among the remote tribes of his countrymen, attended only by a guard of two armed men. He generally executed his commissions with address and reputation, and returned the governor cattle, in quality and value, superior to what might have been expected. To these qualities he joined the greatest humanity and good nature; and notwithstanding the ignorance in which he was born, and in which, as far as respected religion, he always lived, his morals were most excellent, and his charity and benevolence equal to those of the best men who act on religious principles. Many an European in distress has been relieved by this generous, good-hearted creature; who, by means of a handsome flock of cattle, in which the wealth of the Hottentots chiefly consists, was well able to follow the amiable bias of his heart, in doing good.

It must however be confessed, that the Hottentots seem to place their whole earthly happiness in sloth and indolence. They are capable of reflection, when they please to exert their powers; but they hate the trouble of thought, and look on every exercise of the reasoning faculty as a tormenting agitation of the mind. They therefore banish cogitation, except when some pressing want is to be relieved, or some danger obviated. If the Hottentot is not roused by some present appetite or necessity, he remains as listless as a log; but when urged by these, he is all activity. Having obtained the gratification solicited, he relaxes again into his native indolence, till some new stimulus excites his dormant faculties.

It has been said, that all the Hottentots, without distinction, devour the entrails of beasts with all their original filth, only half broiled; and that, whether fresh or putrid, they consider them as the choicest delicacies; but this is an exaggeration. Our author always found, that, when they intended to feast on entrails, they turned and stripped them of their filth, and washed them in clean water. They then boiled them in the blood of the beast, if it were to be procured; if not, they gave them a thorough broiling. This, however, is done in such an uncleanly manner, as must be very disgustful to an European.

The provisions of the Hottentots however, consist not only of the flesh and entrails of cattle, and of certain wild beasts, but of fruit and roots. They seldom kill any cattle for their own eating, except upon solemn occasions; but, like the Chinese, eat those that die naturally. The women furnish their table with fruit, roots, and milk; and when they are not contented with these, they go a hunt-

ing; or, if they live near the sea, a fishing. They have no set time for their meals, but eat as humour or appetite invites. It is remarkable that they carefully abstain from certain provisions; thus swine's flesh and fish that have no scales, are forbidden to both sexes. The eating of hares and rabbits is forbidden to the men, but not to the women. The blood of beasts, and the flesh of the mole, are forbidden to the women, but not to the men. When among themselves, they never eat salt, nor season their provisions with any kind of spice; and though they are fond of the high-seasoned food of the Europeans, they find by experience that it is very prejudicial to them.

Both the men and women are so extravagantly fond of smoking tobacco, that, when they have no other means of procuring it, they will perform a hard day's work for half an ounce; and, when they get it, will hug it in a transport of joy. They will, therefore, never enter into the service of an European, except tobacco be made a part of their wages; and they always insist upon having a certain allowance of it every day; but, if the quantity agreed upon be only one day withheld from them, they become intractable, and, upon receiving the same treatment the day after, demand their other wages, and appear very unwilling to strike another stroke for such a master. The Hottentots are likewise extremely fond of a plant called dacha, which they say banishes care and anxiety, like wine and brandy, inspiring them with a thousand delightful fancies; and this they frequently smoke, mixed with tobacco. They have also a root called kanna, which is so highly esteemed for its great virtues, that they almost adore it; and its value is enhanced by its scarcity. They consider it as the

greatest chearer of the spirits, and the noblest restorative in the world; and any of them will run twenty miles, upon an errand, for a small bit of it. We are informed by Mr. Kolben, that he distributed a bit of this root, no bigger than his finger, in small chips, to several Hottentot families, and so gained their affections by these little presents, that, from that time till the period of his departure, they sought all opportunities to oblige him.

What chiefly renders the Hottentots a nasty race, is a custom observed from their earliest years, of besmearing their bodies and apparel, with mutton fat, marrow, or butter, mixed with the soot which collects round their boiling pots. This gives them a blacker hue; for they are naturally of an olive colour; and the same process is repeated as often as the grease is dried up by the sun or dust, if they are able to procure either fat or butter.

The meaner sort are obliged to content themselves with what is become rancid; but the more opulent besmear themselves with the freshest and choicest unctuous substances that can be procured. No part of the body, from the crown of the head to the sole of the foot, escapes this paint; and their skins are entirely saturated with it. The richer they are, the more fat and butter they employ; for the liberal application of this unction constitutes the grand distinction between the poor and the rich.

This rubbing and greasing promotes the suppleness and activity of the body; and the Hottentots, though a lazy race, are perhaps the fleetest in the world; for, they not only dart away from the swiftest European, but frequently outrun a very

fleet horse. Besides, living almost in a state of entire nakedness, under a hot climate, this practice of closing their pores with grease, prevents that excessive perspiration, which might otherwise exhaust and destroy them.

Each of the Hottentot tribes has a chief, whose office is to command the army; and without whose concurrence they can neither make peace nor declare war. This office is hereditary; but he is not permitted to enter upon its exercise till he has solemnly engaged in a national assembly not to attempt the subversion of the old form of government.

Anciently, the chief was distinguished only by the beauty of the skins of which his krosses were composed; but the Dutch, soon after their establishment at the Cape, made a present of a brass crown to the superior of every nation in alliance with them, which they have since worn on solemn occasions. However, in time of peace, the chief has little else to do but to govern the kraal, or village, where he fixes his residence.

The captain of a kraal preserves the public peace, and administers justice; and from his sentence lies no appeal. State criminals, however, are tried by a chief, assisted by the captains of kraals. In time of war, the captain commands the troops of his village, under the chief of the nation. His office is also hereditary, though, as in the former instance, he cannot execute it till he has solemnly pledged himself, in presence of the people, not to alter or deviate from the ancient laws and institutions of the kraal. These functionaries were likewise originally distinguished only by the fineness of their furs, which were

those of tigers or wild cats; but all of them have now a cane, with a brass head, given them by the Dutch; which badge of dignity descends with the office. Neither the chiefs of the nations, nor these captains, have any revenue from the public, or any perquisite attending the execution of their office: honour is their only stimulus and reward.

The captain of a kraal decides all disputes of right and property, and tries and punishes for murder, theft, adultery, and other crimes committed within his jurisdiction, being assisted by all the men of the kraal. Whenever a dispute about property arises, the captain summons all the men of the kraal into the open field, where they squat down in a circle. The plaintiff and defendant plead their own causes, and the witnesses on both sides are heard. The depositions being finished, the captain, after some debate, collects the voices, and immediately pronounces the decree according to the majority; when full and quiet possession is instantly given to the party in whose favour the decree passes.

The principal criminal matters which employ the kraal courts are murder, robbery, and adultery; for the latter is punished with death. When a Hottentot is known or suspected to have committed any of these crimes, notice is given to all the men of his kraal who, considering themselves as officers of justice, keep a sharp look out, in order to seize the accused; and it is in vain for him to think of finding sanctuary in any other tribe; as he would infallibly be taken up for a fugitive or a spy.

The criminal being apprehended, he is secured till the men of the kraal can assemble, which is

done with as much expedition as possible. The court sitting squat upon their hams, in a circle, the prisoner is placed in the centre; for the Hottentots remark, that in an affair where a man's life is at stake, he ought to have the best situation for hearing and being heard.

The prisoner having taken his place, the charge against him is pronounced by the prosecutor; and then the prosecutor's witnesses give their evidence. Next the prisoner makes his defence, calling his own witnesses to corroborate his testimony who are heard with the utmost indulgence.

The captain then, after some debates on the evidence, collects the voices; a majority of which either acquits or condemns. If the prisoner be acquitted, the court assigns him damages out of the prosecutor's cattle, but if he be convicted, and judged worthy of death, sentence is immediately pronounced; the court rises; and after a momentary silence the captain flies at the prisoner, and with one blow on the head, with his kirri, lays him sprawling on the ground. This is seconded by the rest, who rush forwards and striking with all their might, the criminal instantly expires. Then bending the corpse neck and heels, they wrap it up in its kross, and bury it with every article of ornament or apparel, except the brass decorations which are given to the family or heir; who suffer nothing either in name, privilege, or property. The relations, and friends of the criminal are treated with the same respect as before; and every thing proceeds as if no such misfortune had befallen them.

By a singular refinement of policy among this rude people, all their riches descend to the eldest

son; or, when a son is wanting, to the next male relation; and the younger sons of a Hottentot, who are at home and unprovided for at the death of the father, are at the courtesy of the eldest, both with respect to fortune and liberty.

Marriage between first and second cousins is forbidden, and punished by being cudgelled to death; yet a Hottentot may have as many wives as he is able to maintain, though the richest seldom engross more than three. A man may have a divorce from his wife, and a woman from her husband, on showing such cause as shall appear satisfactory to the men of the kraal. But one of the most singular of their laws is, that a widow, for every husband she marries after the first, is obliged to cut off the joint of a finger; which she presents to her new husband on the wedding day, beginning at one of the little fingers first.

The Hottentots are blessed in an exemption from lawyers, and the only public functionaries, besides those already enumerated, are the physician and the priest. In every village there is a physician, and the large ones have two, who possess a smattering of botany, surgery, and medicine. They are chosen out of the sages of each kraal, and appointed to superintend the health of the inhabitants. This they perform without fee or reward; the honour of the employment being deemed a sufficient recompence for their trouble and attention.

These men suffer no one to see them gather and prepare their remedies; for all their compositions are kept a profound secret; and if a patient happens to die under their hands, they constantly affirm, that all their medicines were rendered ineffiacious by the effects of witchcraft.

At the Cape, the priest is a subordinate character to the physician. His office is also elective; but his duty neither obliges him to pray for the people, nor to instruct them in religious matters. He only presides at their sacrifices, and has the ordering of all their ceremonies.

As the chief of a Hottentot nation presides over the captains of kraals, so the Hottentots call the Supreme Being the great Captain. They believe him to be the Creator of all things, the Governor of the world, and that he is endowed with unsearchable perfections. The common appellation is Gounja Tiquoa, the God of all gods. They say that he is a good Being, who does no body any harm; and that he dwells far above the moon; but it does not appear that they address any act of devotion immediately to him. Their religious adorations are paid to what they call inferior deities, dependant on him: for the most intelligent of the natives, when they are in a humour to answer interrogatories on this subject, say, that their first parents so grievously offended the God of gods, that he cursed them with hardness of heart; therefore, they know little of him, and have still less inclination to serve him.

The moon is reckoned an inferior visible deity. They call this planet likewise Gounja, or God; and say that it is the subject and representative of the High and Invisible. They assemble for the celebration of its worship at the change and full, and no inclemency of the weather prevents this act of devotion. They then throw their bodies into a thousand different postures, scream, prostrate themselves on the ground, jump suddenly, stamp as if distracted, and cry aloud, "I salute thee; thou art welcome, grant us fodder

for our cattle, and milk in abundance." These and other apostrophes to the moon they repeat several times singing Ho, ho, ho, many times, with a variation of notes, accompanied with clapping of hands. Thus they spend the whole night in worshipping this planet, which they consider as the ruler and dispenser of the weather.

They likewise adore, as a benign deity, a certain insect, said to be peculiar to the Hottentot countries. It is of the size of a child's little finger: the back is green, and the belly speckled with red and white. It has two wings, and two horns on its head.

Whenever this insect appears, they pay it the highest tokens of veneration; and if it honours a kraal with a visit, the inhabitants assemble round it in transports of devotion. They sing and dance, troop after troop, in extasies, throwing near it the powder of buchu, with which they cover the area of the kraal, and the tops of their huts. They likewise kill two fat sheep as an offering of gratitude, for this distinguished honour; and fancy all their past offences are then buried in oblivion.

If this divine insect happen to light upon a Hottentot, he is considered as a man without guilt; and ever after revered as a saint. The fattest ox is immediately killed for a thank-offering, and eaten in honour of the deity and the saint. The latter feasts alone on the entrails, which are boiled; while the men devour the meat dressed in a similar manner, and the women are regaled with the broth. The fat is very carefully preserved to anoint the body and apparel of the saint: and while it lasts, it is exclusively used for this purpose.

But the most singular part of the ceremony is, that the caul of the ox, well powdered with buchu, and twisted like a rope, is tied round his neck; and he is obliged to wear it day and night till it rots off, or till the insect, at a subsequent visit, lights on some other inhabitant of the kraal, whan the first is at liberty to remove it. The case is the same, if the insect light on a woman: she instantly commences a saint with the same ceremonies: but here only the women feast on the meat, while the men are regaled with the broth.

These simple people will run any hazard to procure the safety of this animal. A German, who had a country seat about six miles from the fort, having given leave to some Hottentots to turn their cattle upon his domain, they removed to the place with their kraal. A son of this gentleman was amusing himself among them, when the deified insect appeared. The Hottentots flew tumultuously to adore it, while the youth ran to catch it, to observe the effects such a capture would produce. He seized it in the midst of them: but how great was the general cry and agony, when they saw it in his hand! They stared at him, and at each other, with looks of distraction. "See, see," cried they, "what is he going to do with it? will he kill it, will he kill it?" Meanwhile every nerve quivered with fear. Observing their distress, he asked them why they were in such agonies for that paltry insect? "Ah! Sir," replied they, with the utmost concern, "it is a divinity—it is come from heaven—it is come on a good design. Ah! do not hurt it: do not offend it. If you do, we shall be the most miserable wretches on earth.

This ground will lie under a curse, and the crime will never be forgiven."

The young gentleman pretended to be unmoved by their petitions, and seemed as if he intended to maim or destroy it. On this they started and ran about like frantic people; asking where was his conscience? and how he dared to think of perpetrating a crime, that would bring down on his head all the vengeance and thunders of heaven?

These expostulations being likewise ineffectual, they fell prostrate on the ground, and with streaming eyes, and loud bewailings, besought him to spare the object of their adoration, and to give it liberty. The young man now yielded, and let the insect fly; on which they capered and shouted in a transport of joy, and running after it, paid it the customary veneration.

The Hottentots also pay a kind of religious worship to their deceased saints and men of renown, whom they honour, not with tombs, statues, or inscriptions, but by consecrating woods, mountains, fields, and rivers, to their memory; and these places they never pass without expressions of regard.

They likewise worship an evil deity, whom they consider as the father of mischief, and the source of all their afflictions. Him they term Touquoa, and say, he is a little, ill-tempered, inferior captain, whose malice will seldom permit him to rest; and, therefore, they pay him homage in order to avert it, and wheedle him into good humour, by the occasional sacrifice of an ox or a sheep.

They seem to have a general belief in the immortality of the soul, and therefore, upon the

death of any person, they remove their kraals to a new settlement; from an opinion, that the dead never haunt any place but that in which they died, unless any thing pertaining to them be carried out of it, and then they imagine, that the departed spirits will follow a kraal, and be very troublesome. Impressed with this idea, they abandon the huts in which their friends have died; and all the utensils belonging to the deceased are left untouched.

Such, says Mr. Kolben, is the absurd system of the Hottentot religion, to which they are so much attached, that I never heard of one of them dying a Christian. Though the Dutch have sent missionaries among them, who have undergone numberless fatigues, and taken incredible pains to make converts, it was without effect; and they were compelled, with sorrow, to abandon the generous design, without leaving the least trace of their labours on the minds of the Hottentots. Of this the following incident may serve as a confirmation.

Mr. Vander Stel, governor of the Cape, took an infant Hottentot, whom he educated in the knowledge of Christianity, and according to the polished manners of Europeans; allowing him little or no intercourse with his countrymen. He became well versed in the mysteries of religion, and in several languages. He was always handsomely dressed, and his manners were formed after the best European models at the Cape.

The governor, seeing him thus qualified, entertained great hopes of him, and sent him with a commissary general to the Indies, where he remained employed till the death of the gentleman he served; when he returned to his original pa-

tron. A few days after, at a visit among his relations, he stripped himself of his European apparel, and equipped himself in the habit of his country. This done, he packed up his former clothes, ran with them to the governor's, and presenting himself before his patron, laid the bundle at his feet, and addressed his excellency to the following purport: "Be pleased, Sir, to take notice, that I for ever renounce this apparel; I likewise, for ever, renounce the Christian religion. It is my design to live and to die in the faith of my fathers, and in conformity to their customs and manners. I shall only beg you will grant me, and I am sure you will not refuse it, the collar and hanger I wear. These I shall keep for your sake."

Here he stopped; and turning his back, fled swiftly away, and never was more seen in that quarter. This man I frequently conversed with up the country, and found, to my amazement, that he had a surprising stock of Christian knowledge. But though I made use of the most persuasive and endearing arguments to call him back into the fold of Christ, he continued deaf to all my reasoning and remonstrances.

Since Mr. Kolben wrote the above remarks, however, great numbers of the Hottentots have embraced the glorious doctrines of Christianity; and in consequence of their conversion, have been induced to lay aside many of those filthy and barbarous practices, which formerly constituted the most striking features of their character. Mr. Barrow informs us, that "after a night of undisturbed repose, at the Bavian's Kloof, he was awakened by some melodious sounds which proceeded from a group of female Hottentots, who were

neatly dressed in printed cotton gowns, and assembled to chaunt their morning hymn. The ministers were three in number, of modest manners, humble deportment, and unaffected piety; lively and intelligent in conversation, they readily answered every question that was asked them; and cheerfully welcomed the travellers to their habitations, which were equally remarkable for cleanliness and simplicity. Their church is a plain, neat building; their mill superior to any other in the colony; and their garden abundantly stocked with useful vegetables.

"Through the unremitting exertions of these men, six hundred Hottentots have been already united in one Society; they have been instructed in different trades, and live very comfortably in some little huts that are sprinkled over the valley; from whence they occasionally hire themselves out to the neighbouring peasants, or employ themselves at home in such avocations as are most congenial to their own inclinations, and best adapted for the subsistence of their families.

"On Sundays they regularly attend their public devotions, when their apparel is remarkably clean, and their behaviour unfeignedly devout. The voices of the females are tolerably harmonious, and their style of singing is extremely sweet and plaintive."—It is necessary to observe, in addition to this account, that other missionaries, besides the Moravians, have been recently blessed with great success, in attempting to diffuse the glad tidings of the gospel among the Hottentots: and three of the converts, (one man and two women) have lately appeared at several places of worship in London, where they are said to have made a full and honourable confession of the Christian faith.

We shall now take a cursory view of those ancient ceremonies which partake of a religious nature; and first for the marriage of the Hottentots. If a bachelor or a widower be inclined to marry, he discloses his intentions to his father; or if he be dead, to his next of kin; who, if he consents, attends him to the female's relations; whom they regale with a pipe or two of tobacco, or of dachu, which they all smoke.

The father of the lover then opens the business to the woman's father, which having heard, he generally retires to consult his wife, and soon returns with a final answer, which is seldom unfavourable. If, however, the lover's father receives a denial, nothing more is said; and the enamorato at once tears the object from his heart, and looks out for another. If his wish is complied with, the lover chuses two or three fat oxen from his own herd, or his father's, and drives them to the house from which he is to receive his destined bride; accompanied by all his relations of both sexes, who can conveniently attend.

The kindred of the woman receive them with caresses: the oxen are immediately slain, and the whole company besmear their bodies with the fat, and then powder themselves, from head to foot, with buchu; while the women spot their faces with red earth, as already described. The men then squat down in a circle, in the centre of which is the bridegroom, in the same attitude; while the women form another circle, at some distance, round the bride.

This being done, the priest of the kraal, entering the circle of the men, first urines the bridegroom, which effusion he rubs in with eager pleasure. The priest then advancing to the other

circle, evacuates a little upon the bride, who receives it in the same manner: and this, with benedictions to the following purport, constitutes the nuptial rites of the Hottentots: "May you live long and happily together. May you have a son before the end of the year. May this son live to be a comfort to you in your old age. May he prove a man of courage, and a good hunter."

These singular ceremonies ended, the oxen are cut into many pieces, and the whole dressed: some joints being boiled, and the rest roasted. During the entertainment, the men and women sit in different circles: the bridegroom alone eating in the company of the women. The lappets of their greasy mantles supply the place of plates; but they have spoons of sea-shells.

Dinner being ended, what is left is set by, and they proceed to smoking; each company having one tobacco pipe. The person who fills it, after taking two or three whiffs, gives it to his neighbour, and thus it goes round. The greatest part of the night is spent in smoking and merriment; till the bridegroom retires to the arms of his bride, when the company separates.

Next day they assemble again, and feast and smoke as before; and this is repeated, till the provisions dressed on the day of marriage are quite consumed. On these occasions they have neither music nor dancing; and they use no stronger liquor than the usual beverage, milk and water.

A Hottentot has never a separate hut till after his marriage; and then his wife assists him in erecting it, and in providing the furniture. This being accomplished, he abandons to her the care and toil of seeking and dressing the family provisions,

except when he goes a hunting or fishing. The wife also bears a part in attending the cattle.

At the birth of a child, the parents give a solemn feast, by way of thanksgiving, of which all the inhabitants of the kraal partake. The birth, however, of a first son is always attended with superior demonstrations of joy. Then the parents slay cattle very liberally, for the entertainment of the whole kraal; and on this auspicious occasion, they receive the warm congratulations of all their neighbours.

Should it happen that the woman is brought to bed of twins, and they are both boys, they kill two fat bullocks; and all the inhabitants of the village rejoice at this prolificness as a very great blessing. The mother alone is excluded from the entertainment; and is only supplied with some of the fat to anoint herself and infants.

However, if the twins are females, there is little or no rejoicing; and all the sacrifice they make, at the utmost, does not exceed a couple of sheep. On such occasions, they frequently give the lie to these thanksgivings, by a cruel custom, which, though practised indeed by other nations, is repugnant to every principle of reason, and every sentiment of humanity. If the parents are poor, or the mother pretends that she is unable to suckle both the girls, the most ordinary of the two is buried alive at a distance from the kraal, cast among the bushes, or tied on its back to the under bough of a tree, where it is left to starve, or to be devoured by birds or beasts of prey.

An exposed female infant is sometimes found by an European: when, if it be dead, he generally stays to bury it; if alive, he always takes it home; and if he cannot breed it up himself, he always

finds some person who is disposed to perform this charitable office. Such adopted children receive a good education; and great care is taken to instruct them thoroughly in the knowledge of Christianity, and to secure them from falling off to the filthy and idolatrous customs of the Hottentots; but these generous labours have seldom produced any lasting effect; for these unhappy females, no sooner arrive at years of maturity, than flying to their own people, they renounce the principles with which they have been imbued, and the dress to which they have been accustomed; and return to the religion and customs of their ancestors.

Youths under the age of eighteen, are confined to the tuition of their mothers, and live entirely with them, but after that time an act of legitimation completes their claim to manhood. When the father, or the generality of the men of a kraal, resolve to call a young man into their society, all the inhabitants assemble in the middle of the village, and form a circle on the ground. The young fellow to be admitted, being without the circle, is desired to squat down on his hams; and then the senior in the circle rises, and asks, whether the youth without shall be admitted into their society, and made a man? To this all answering in the affirmative, he leaves the circle, and stepping up to the novice, informs him, that the men have thought him worthy to be admitted into their society, and he is now to take an eternal farewel of his mother, the nursery, and all his puerile pursuits; and that if he is ever seen talking to his mother, and does not studiously avoid her company, he will be again considered as a child, and excluded the conversation and society of men: in short, that all his thoughts, words, and actions must now be man-

ly. This is repeated, till the sage thinks his admonitions are sufficiently impressed on the mind of his pupil.

The youth having previously well daubed himself with fat and soot, the old man urines him, which the initiated receives with joy, rubbing in the fluid with a quickness of action, expressive of his satisfaction at the honour which is done him. The sage then gives him this benediction: "Good fortune attend thee. Live to old age. Increase and multiply. May thy beard soon grow." The youth is then solemnly proclaimed a man; and all the men assembled feast on a sheep, partly roasted, partly boiled.

Should a young man, after this initiation, be seen eating and drinking with the women, he is exposed to the utmost contempt: he becomes the jest and derision of the whole kraal, and is excluded from the society of the men, till the ceremony be performed anew.

Thus freed from the care of his mother, a Hottentot may, without any stigma, be so brutal and unnatural as to cudgel her, to show his independence; and it is common, on his admission at least, to go and abuse her with insulting language, as a testimony of the sincerity of his conversion, and of his resolution to follow the advice he has received.

We have already observed, that some of the Hottentots enjoy an honourable kind of distinction, in wearing bladders tied to their hair as trophies of their valour. Such as have singly encountered and slain a lion, a tiger, a leopard, an elephant, a rhinoceros, or an elk, are regarded as heroes. A person who has achieved this, on his return home, squats down; and is soon visited by

one of the sages of the kraal, to thank and congratulate him on so beneficial an exploit; and to acquaint him, that the men of the kraal expect him immediately to receive from their hands the honours which are his due.

The hero rising, attends the messenger to the middle of the kraal, where all the men wait for him, and squatting down on a spread mat, all the men encircle him, while the hero's face is flushed with joy. The deputy then marches up to the new hero, and compliments him with a natural stream, accompanied with some mysterious words. The person thus honoured, as on other occasions, rubs in the fluid with the greatest eagerness.

This done, the deputy lights his pipe, and having taken two or three whiffs, hands it round till it is smoked quite out. He then takes the remaining ashes, and shakes them upon the hero, who rubs them into the encrusting fat, careful not to lose a single particle of them. The assembly then rises up, and every one congratulates him on the signal honour he has received, and thanks him for the service he has rendered to his country. The hero now considers himself as exalted to the highest summit of human glory; and by the bladder of the beast he has killed and fastened to his hair, and the majestic port he ever after assumes, demands the homage and respect which the institutions of his countrymen annex to this dignity.

The destruction of no wild beast diffuses so much joy over a kraal as that of the tiger. The Hottentots have an amazing predilection for the flesh; and Mr. Kolben affirms that he, himself, found it to be most delicious food, and far superior to veal.

The last ceremonies attending a private person, are those which have a reference to his death and sepulture. A Hottentot man or woman, in the agonies of dissolution, is surrounded by the friends and relations, who set up a terrible howl. The breath, however, is no sooner out of the body than they join in so horrid a chorus of screams, yells, roarings and clapping of hands, that it is almost impossible for a European to stay within hearing.

The corpse is instantly wrapped up, neck and heels together, in the kross, so closely, that not the least part of it remains uncovered. About six hours after death, the funeral obsequies take place. When the corpse is ready to be brought out, all the men and women of the village, except such as are immediately engaged in the melancholy rites, assemble before the door of the hut; and squatting in two circles, the men in one, and the women in another, they clap their hands, exclaiming, in doleful accents, "Bo! bo! bo! or Father! father! father!"

The covering being removed, the corpse is brought out from the back part of the hut, for it must not be taken out at the door. The bearers are nominated by the captain of the kraal, or by the relations of the deceased, who is carried in their arms: when brought out, the circles, before the door rise and attend the corpse to the grave, the men and women, in separate bodies, all the way wringing their hands, shouting and putting themselves into such ridiculous attitudes, that it is difficult for an European to be present, and preserve his gravity.

Having put the corpse into the grave, which is generally the cleft of a rock, or the retreat of

some wild beast, they fill up the place with the mould of ant-hills, that it may be the sooner consumed; and cram stones and pieces of wood in with it, to prevent the body from being devoured by wild beasts.

This performed, they return to the kraal, and again forming two circles, renew their lamentations for about the space of an hour, till the word being given for silence, two old men, the friends or relations of the deceased, enter each circle, and sparingly dispense their water among them, that every person may have some, which is, as usual, rubbed in with eagerness and veneration.

After this ceremony, which constitutes a part of all their solemnities, each steps into the hut, and, taking up a handful of ashes from the hearth, comes out by the passage formed for the corpse, and strews the ashes, by little and little, over the company. This, they say, is done to humble their pride; to banish all notions of distinction; and to show them, that old and young, rich and poor, the weak and strong, the beautiful and the ordinary, will all be alike, and reduced to dust and ashes.

If the deceased had any cattle, the heir now kills a sheep, and some of his nearest relations, if they can afford it, do the same, for the entertainment of the kraal. The caul of the sheep, killed by the heir, is well powdered with buchu, and put about his neck; which appendage he is obliged to wear till it rots off. Some one of the other relations wear likewise the caul of the sheep they kill in the same manner. These cauls are badges of mourning, which the rich Hottentots put on for the dead. But if the relations of the deceased are poor, and cannot afford

to kill any cattle for the entertainment of their society, they shave their heads in narrow slips, alternately leaving a strip of hair, which likewise denotes mourning.

One horrid custom remains to be particularized. When persons of either sex become superannuated, or, in short, unable to perform the least office for themselves, they are then, by the consent of the kraal, placed in a solitary hut, at a considerable distance, with a small stock of provisions within their reach; where they are left to die of hunger, or to be devoured by the wild beasts. Barbarous as this custom is, they consider it as an act of mercy; and are filled with astonishment, when they hear it reprobated by Europeans. It must, however, be confessed, that they never practise this dreadful desertion of the aged, till life is absolutely a burden. While the old are capable of any act of humanity, they are treated with the tenderest attention, and care is taken to relieve the burden of their years.

The Hottentots have also some ceremonies of a general concern: upon the overthrow of an enemy; on any considerable slaughter of wild beasts; on the removal of a kraal, when the pasture about it becomes too scanty for the support of their cattle; when an inhabitant dies in it, whether a natural or accidental death; or to propitiate the Deity, when any distemper affects their sheep.

When they design a public entertainment, they erect a sort of booth in the centre of the kraal, sufficient to entertain all the men commodiously, the materials are wholly new, as an emblem of their intention of commencing a new life. On the

morning of the day appointed for the celebration of the solemnity, the women and children of the kraal collect the most beautiful and odoriferous herbs, flowers, and boughs, with which they adorn the booth or arbour. The men then kill the fattest bullock, part of which is boiled and part roasted. This the males feast on in the booth, while the women are obliged to be satisfied with the broth.

After the repast, they commence smoking and dancing, while a band of music, composed of a kind of flutes formed of reeds, and a sort of drum, strikes up at intervals. Some sing, others joke, and mirth triumphs in peals of laughter. But though they are immoderately fond of strong liquor, little or any is seen in these solemnities, which are generally prolonged to a late hour.

When they resolve to remove a kraal, on account of a deficiency of pasture, they kill a fat sheep, on which the men feast, while the women have the usual regale of broth. The banquet is conducted with much hilarity and good humour, and is considered as a thank-offering for the bounties of nature enjoyed in that place.

This finished, they demolish their huts, pack up their furniture, and remove at once, the men in one body, and the women in another, to the place marked out for a new settlement; where being arrived, in a very short space of time, they erect a new kraal, and dispose of their furniture. A sheep is then killed, by the women, and dressed as before; but they now enjoy the flesh themselves, and send the broth to the men. Having anointed their krosses with the fat, and powdered their hair with buchu, they begin several di-

versions among themselves, and continue them till the night is far spent. The sheep is here considered as a sacrifice; and the unctions and powderings as religious formalities for the prosperity of the kraal, and the continuance of plenty in the station they have chosen.

When a difference happens between a man and his wife, it is soon accommodated: all the neighbours instantly interpose, and the quarrel, is at an end. The Hottentots, indeed, run to the suppression of strife, when it has invaded a family, the same as we do to extinguish a fire; and allow themselves no repose till every matter in dispute is adjusted.

The last public ceremony we shall mention, is the propitiatory offering for a disease among their sheep, which lasts three days. On each of these solemnities, the old men assemble by themselves and feast on the fat sheep; while the young men, at a distance, eat the entrails, and the women and children are regaled with the broth of the part that is boiled. The feast being over, they spend the remainder of each day in singing and dancing.

The cattle belonging to the same kraal graze in common; and the meanest inhabitant, who has but a single sheep, has the privilege of turning it into the flock, where it meets with the same care as if it belonged to the richest and most powerful person of the kraal. They have no particular herdsmen or shepherds for driving their cattle to the pasture, and guarding them from wild beasts. This office is born by turns, three or four of them in company: the women milking the cows morning and evening.

Between five and six in the evening, they ge-

nerally drive their cattle home. In the area of the kraal they lodge the calves and all the small cattle; and on the outside range the great cattle, tying two and two together by the feet. These in the night are guarded by dogs, of which every kraal has one or two.

The Hottentots have a kind of fighting oxen, which they call backeleyers, used in their wars, as elephants are in some other nations. These gore, kick, and trample the enemy to death with incredible fury. Of these, each army has a drove, which they mutually turn on one another. The courage of these creatures is astonishing; and the discipline on which they are formed reflects no small honour on the Hottentot genius and dexterity.

These animals are also of great service to them in the government of the herds at pasture; for, upon a signal given, they will fetch in the stragglers. Every kraal has at least half a dozen of these oxen; and when one of them dies or grows too old for service, the most stately young ox is selected from the herd, and taught to succeed him.

The backeleyers know every inhabitant of the kraal: but if a stranger, especially an European, approaches the herd, without being accompanied by a Hottentot of the kraal to which they belong, they make at him full gallop; and if he is not within hearing of some of the herdsmen, or can climb up a tree, or act on the defensive by fire arms, his destruction is inevitable. But they no sooner hear the whistling of the keepers through their fingers, or the report of a pistol, than they return peaceably to the herds.

The arrows of the Hottentots consist of a small

tapering stick or cane, of about a foot and a half in length, pointed with a small thin piece of iron bearded and joined to the stick or cane by a barrel. Their bows are made of olive or iron-wood; and the strings, of the sinews or entrails of beasts, fastened to a strong wooden or iron hook at each extremity of the bow. The quiver is a long narrow bag, formed of the skin of an ox, elk, or elephant, and slung over the shoulder by an appended strap; but to the upper end of the quiver is fixed a hook, on which the bow is hung, when they go to war or to the chace.

They have another offensive weapon, called the hassagay, which is a kind of half pike. The shaft is a long taper stick, armed at the thickest end with a thin iron plate. It tapers to a point, and is very sharp on the edges. The rackum-stick is a sort of dart, little more than a foot long, made of some hard wood.

In the use of these weapons, the Hottentots show such quickness of eye and certainty of aim, as perhaps no other people possess. They do not halt like Europeans to take their aim, but skip from side to side, and brandish and whirl the weapon about in such a manner, that the whole might be regarded as an idle flourish; but on a sudden, it reaches the mark. Their dexterity on these occasions almost exceeds credibility.

No people are more courageous or expert hunters; and on taking and killing the most ferocious animals, they display equal art and agility. They are likewise very dexterous swimmers; and this exercise they perform in a manner different from other nations; for they beat the water with their feet, and raising themselves erect, paddle

along with their necks and arms above the surface. In this posture they cross deep rivers; and proceed with great velocity in the sea without showing the least apprehension of danger, in the manner which European swimmers call treading the waters; rising and falling with the waves, like so many corks. In fishing, their address and activity are likewise very extraordinary.

But the chief pride of a Hottentot is displayed in hunting and killing wild beasts. When all the men of a kraal are out upon the chace, and discover a wild beast of any magnitude, they endeavour to surround him, which they generally do in a short time, though the beast may endeavour to escape. If they encompass an elephant or a rhinoceros, they attack him with hassagays, the hardness and thickness of his hide securing him against the effects of a shower of arrows. Should they fail to lay him dead on the spot, and he is able to return the attack, they form as wide a ring as they can, to reach him with their hassagays. The creature being wounded, runs with great fury and bellowing against the persons from whom the weapons seemed to proceed; he is attacked in the rear by others: he wheels round to revenge himself on the last assailants, and again his enemies take the advantage. The hassagays multiply on his body: he roars, tears up the ground; and is sometimes covered with a forest of missile weapons before he falls.

When a lion, tiger, or leopard is thus enclosed, they attack him both with hassagays and arrows. With eyes darting fire and the wildest rage, he flies on the assailants. Nimble as he is, they are still more so; and avoid him with astonishing dexterity, till they are relieved by some of

their associates. He takes so quick a bound that a spectator trembles for the fate of the person he aims at; yet the Hottentot eludes his force in the twinkling of an eye; and the savage spends his fury on the ground. He turns and leaps towards another, and another, but still in vain: they avoid him, quick as thought; and still he fights only with the air.

All this time the hassagays and arrows are pouring upon him in the rear: he becomes infuriate with pain; and running and bounding from one assailant to another, and tumbling from time to time, to break the weapons that are fastened in him, he foams, yells, and roars in the most hideous manner.

Nothing can be more admirable than the activity and address with which the Hottentots escape the paws of these savage beasts, and the incredible speed and resolution with which they relieve each other. If the beast be not quickly dispatched, he is soon convinced, that it is impossible to oppose such a nimble foe, and in consequence tries to escape; but his back being by this time covered with arrows and hassagays, some of which are usually poisoned, he falls and bites the ground.

The Hottentots, however, do not often engage an elephant, a rhinoceros, or an elk after this manner: the elephants going always to water in troops in a line, form a path from their haunts to the drinking place. In this track, the Hottentots without spade or axe, make a hole from six to eight feet deep, in the middle of which they fix a strong stake, tapering up to a point, nearly of the height of the pit. This being done, they cover the hole with small boughs, leaves, mould,

and grass; so that no appearance remains of a trap.

The elephants, keeping pretty close to the track, the first of them is sure to fall in with his forefeet, when his neck or breast being pierced by the stake on which the whole body rests, the more he struggles, the farther it penetrates. The rest of the elephants, seeing the disaster of their companion, make off immediately. Meanwhile the Hottentots seeing the success of their ambuscade, issue out of their covert, get upon the neck of the beast, and either fracture his skull with heavy stones, or open the large veins with their knives. The carcase is then cut in pieces and carried to the kraal, where all the inhabitants make a feast.

The Boshies-men are a species of Hottentots who have derived their name from their dwelling in woody or mountainous places. They are inveterate enemies to a pastoral life; live on hunting and plunder, and never keep any animal alive for the space of one night. By this means they render themselves so odious to the planters at the Cape, that they are frequently pursued and exterminated like the wild beasts, whose manners they have assumed. Others are kept alive and made slaves of.

The weapons of these men are poisoned arrows, which, shot from a small bow, will fly two hundred paces, and will hit a mark with a tolerable degree of certainty at the distance of fifty, or even a hundred paces. From this distance they can convey death to the game they hunt for food, as well as to their foes; and as the venom used on such occasions is of the most virulent kind, they have only to wait a few minutes to see their victim languish and die.

The dwellings of these foes to a pastoral life are not more agreeable than their manners. Like the wild beasts, they usually take up their dwelling in caverns and clifts of the rocks; and some of them are said to be so far worse than brutes, that their soil has been found close by their habitations. A great many of them are entirely naked, but such as have been able to procure the skin of any animal, cover their bodies with it from their shoulders downwards, and they invariably wear it till it drops off their backs in rags.

Ignorant of agriculture, they wander over hills and dales in quest of wild roots, plants, and berries, which they eat raw, to sustain a life that such miserable food would soon extinguish, were they used to better fare. Sometimes their table is composed of several other dishes; such as the larvæ of insects, caterpillars, white ants, grasshoppers, snakes, and some sort of spiders; yet though the Boshies-men feed in so coarse a manner, they are frequently in want, and famished to such a degree as to waste almost to a shadow. "It was with no small astonishment," says Dr. Sparrman, "that I, for the first time, saw in Lange Kloof, a lad, belonging to this race of men, with his face, arms, legs, and body, so monstrously small and withered, that I could not have been induced to suppose but that he had been brought thus low by the fever that was epidemic in those parts, had I not seen him, at the same time, run very swiftly. It required but a few weeks to bring one of these starvelings to a thriving state, and even to make him fat; their stomachs being strong enough to digest the great quantity of food with which they are crammed, as they may rather be said to bolt than eat."

The capture of slaves from among this race of men is by no means difficult, and is effected in the following manner. Several farmers join together, and take a journey to that part of the country where the Boshies-men live. These savages are generally found in societies of from ten to a hundred; yet the farmers will venture, in a dark night, to set upon them with six or eight people, which they contrive to do by previously stationing themselves at some distance round about the kraal. They then fire a gun or two, which spreads such a consternation among the Boshies-men, that it is only the most bold among them who have the courage to break through the circle and steal off. These the assailants are glad to get rid of at so easy a rate; being better pleased with those that are timorous and struck with amazement, and who consequently suffer themselves to be taken and carried into bondage.*

The prisoners, when first taken, are treated with considerable lenity, that is, the captors intermix the fairest promises with their threats, and endeavour to shoot some of the larger kinds of game for their new slaves, such as buffaloes, sea-cows, &c. Such agreeable baits, together with a little tobacco, soon induce them to go, with a tolerable degree of cheerfulness to the colonist's place of abode. There this luxurious junketing upon meat is exchanged for moderate portions, consisting, for the most part, of butter-milk, frumenty, and hasty pudding. This diet, nevertheless, makes the Boshies-man fat in a few weeks; but he soon finds his good living embittered by the ill humour and abusive language of his master and mistress. "Young sorcerer," and "imp," are expressions which he must frequently put up

with, together with a few curses and blows; and this for neglect or idleness; which last failure, if not born with him, is at least naturalized in him. So that, both by nature and custom, detesting all manner of labour, and having always been used to a wandering life, subject to no controul, he most sensibly feels the galling yoke of oppression.

Under such circumstances, it is no wonder that the Boshies-man attempts to regain his beloved liberty by making his escape; but it is really astonishing that when one of these poor wretches runs away from his boudage, he never takes any thing that is not properly his own. "This," says Dr. Sparrman, "is an instance of moderation in the savages toward their tyrants, which is universally attested, and at the same time praised and admired by the colonists themselves; but which I cannot easily reconcile with what I have learned of the human heart. This far, however, is certain, that none of this species of Hottentots are much addicted to violence or revenge. Free from many wants and desires that torment the rest of mankind, they are but little addicted to thieving, if we except brandy, victuals, and tobacco. It is not improbable, likewise, that the advantages accruing from a theft may be overlooked by them, when their thoughts are totally taken up with regaining their liberty, the greatest of all treasures.

It is necessary to observe, that some of the wild Hottentots who are thus forced into the service of the colonists, live in small societies peaceably and quietly in desert tracts, where the Dutch farmers cannot easily come at them: these people probably originate from Boshies-men, who have run away from the colonists' service.

Dr. Sparrman observes, that the Boshies-men, in the service of some farmers, are treated in the gentlest manner; live very well with regard to provisions; are well clad, relatively to their condition in life; and are very comfortably lodged, in comparison of what others are, in their own straw cottages. The chief of their business consists in tending a herd of cattle, or flock of sheep, during the heat of the day; when they have an opportunity of getting into a gentle state of intoxication by smoking tobacco, a state which excites in them sensations of as agreeable a nature, as the frenzy produced by opium and spirituous liquors seems to afford to many others. And yet, though they may thus agreeably beguile the otherwise tedious hours of their lives, they generally run away. The colonists wonder at this as a procedure entirely devoid of reason; but in so doing they certainly forget that these poor creatures are endued with a desire which has its immediate foundation in nature, and which is common to all the human race, viz. an earnest longing after their birth-place and families, and more especially after their liberty.

The slave trade, that violent outrage to the natural rights of mankind, is exercised by the colonists in general, with a cruelty towards the nation of the Boshies-men, which merits the abhorrence of every friend of humanity. It is asserted, however, that they pique themselves upon it; and not only is the capture of the poor Africans considered by them as a party of pleasure, but they coolly and wantonly destroy those tender bands which nature has knit between husband and wife, or between parents and children. Not content, for instance, with having

torn an unfortunate female from the arms of her husband, they endeavour all they can, and that chiefly at night, to deprive her likewise of her infants; for it seems that the mothers can seldom persuade themselves to flee from their tender offspring. The amiable tenderness of the mother, which probably glows with a more lively flame in the breast of this poor heathen than in those of her Christian tyrants, is the very circumstance which is laid hold of to rivet her chains the faster. There are some mothers, indeed, who set themselves free, after having lost all hope of saving their children; but they generally lurk secretly about the neighbourhood, in hopes of finding some opportunity of recovering their beloved infants again.

Mr. Barrow observes, that the Boshies-men, in their persons, are remarkably diminutive, scarcely ever exceeding four feet nine inches in height. They are peculiarly distinguished from the colonial Hottentots by the depression of their noses, the height of their cheek bones, the prominence of their chins, and the formation of their eyes, the rounded lids of which are nearly similar to those of the Chinese. Their bellies are likewise exceedingly protuberant, and their backs hollow; though their limbs are commonly well turned, and their agility is so surprising, that they can leap the precipices of the mountains like the klip-springing antelope, and outstrip the fleetest horse, on rough ground, with the greatest facility.

Notwithstanding their wretched mode of life and the dangers to which they are constantly exposed these poor creatures sometimes indulge in gaiety and hilarity; for when the neighbouring farmers have retired to their habitations, and the moon

breaks forth in unsullied brightness upon the landscape, they apparently forget their perils and their wants, and usually devote the hours to dancing, till the orient clouds are burnished with the beams of the rising sun. They are likewise extremely joyful at the approach of the first thunder storm after the winter, for they consider it as a token of the summer's commencement, and express their delight by rending their skin coverings, throwing them in the air, and dancing for several nights successively.

Their constitutions are much stronger than those of the colonial Hottentots, and their lives are usually of longer duration. In every kind of sickness, they cut off the extremities of the fingers, beginning with the little finger on the left hand, as the least important. This ridiculous operation is performed upon a supposition that the effusion of blood will carry off the disease.

Their funeral customs are nearly similar to those of the Hottentots, and the graves of their deceased friends are generally covered with large piles of stones, which must have required a considerable degree of labour in the collection, as not a single stone is to be found naturally, upon the grassy plains that generally surround their kraals.

The Koraquas are represented by M. Le Vaillant as much taller than the colonial Hottentots, with a blacker complexion, and a smaller prominence of their cheek bones. Their language and customs are nearly similar to those of the Nimiquas, but their dress is usually composed of the skins of jackals and hyenas. The skins of the buffalo and giraffe are too heavy, for the purpose of apparel, and are therefore only used for covering the huts.

As springs are very rare on account of the extreme aridity of the soil, the Koraquas have contrived to remedy this defect by digging a number of wells, and covering them with stones and branches of trees in order to preserve them even from the birds. To these wells, the natives descend by a gradual flight of steps; and regularly draw as much every day as is sufficient for the consumption of themselves and their cattle. Instead of a bucket, they use a hollow piece of wood, from which they empty the water into skins that are placed on the ground, in a concave form, for its reception. Yet, notwithstanding these precautions, the wells are often dried up, and the horde is consequenty obliged to remove to some other place. This may account for the variety* of customs which are remarkable among the Koraquas; as, in consequence of their itinerant life, they may be naturally expected to adopt the manners of the different nations in whose neighbourhood they occasionly reside.

The Gonaquas are said to differ from other Hottentots in a nobler air, a darker complexion and more agreeable figure. Their dialect, indeed, is the same except some few terminations, and they make a clupping noise with the tongue like the Hottentots of the Cape.

The dress of the men is nearly similar to that of the colonial Hottentots, but arranged with greater taste, and their mantles are generally made of calf skins. A bit of ivory or very white bone is

* Some tribes of the Koraquas grease their bodies after the manner of the Hottentots, and others tattoo their faces, breasts and arms like the Caffres. Each, however, makes choice of a different colour according to his own caprice.

generally suspended from the neck, and produces a good effect as being admirably contrasted with the colour of their skin. Unless the weather be cold or rainy, their heads are commonly adorned with glass beads, a plume of feathers, a blown bladder, or several pieces of leather cut into different forms; but when the heavens are overcast and they are apprehensive of rain, they wear a leather cap. Sandals are commonly worn, and laced up with leather thongs; and their legs and arms are sometimes decorated with ornaments of brass wire, which they scour so repeatedly that they soon become unusually brilliant, and retain an excellent polish.

The dress of the women, though somewhat similar to that of other Hottentots, is indisputably more elegant: the difference, however, is chiefly confined to that arrangement of ornaments which engages much of their time, and displays the excellence of their taste. Their bonnets are generally made of zebra's hides, because they imagine that a white ground, intersected by black or brown stripes must tend very considerably to set off their natural charms. They likewise decorate their legs with tissues, in the manner of half boots, or if their circumstances debar them from such magnificent ornaments, they substitute bandages of reeds, or thongs cut from the hide of an ox, and beaten into a round form with a mallet. Though they paint their faces and bodies in a variety of ways, they generally use the colours of red and black, for which they express a strong partiality. The former is made of a kind of ochry earth commonly found in the country; the latter is merely soot, or charcoal, mixed with grease and applied according to the fancy of the wearer.

Hunting is the favourite employment of the Gonaquas, and their methods of procuring game are very dexterous. Their arrows are about eighteen inches long, formed of reeds, and pointed with small bones, which are dipped in a malignant poison, and thrust so artfully into the arrows that the reed may be drawn out of a penetrated body while the bone remains in the wound. However, in order to obviate the effects of the poison on their game, they cut away all the flesh that encircles the wound as soon as a victim expires. Their bows are proportionate to their arrows, and consequently do not exceed three feet in length: the string is invariably formed of intestines.

Totally ignorant of agriculture, they neither sow nor plant; and though they rear an abundance of sheep and horned cattle, they subsist, in general, on milk and the produce of the chace. One of their greatest pleasures consists in smoking; but, instead of tobacco, they use the dried leaves of a plant called dagha, which they frequently sell to the neigbouring Hottentots. Their pipes are of their own fabrication, extremely large, and formed either of a bamboo reed, baked earth, or a soft ochre, that is scooped out to answer their purpose.

When the Gonaquas are desirous of amusing themselves with dancing and singing, they all join hands, and form a circle of proportionate extent to the number of performers. They then turn round from one side to another, separating occasionally to mark the measure, and clap their hands, without interrupting the cadence, while they chant "hoo! hoo!" to the sound of their instruments. Sometimes one of the dancers goes to the middle of the circle, and forms a few steps alone, without stirring from the spot where he stands: All then quit h-

and follow one another, with an air of timidity and dejection; but in a moment, they break forth into new demonstrations of joy and shouts of merriment.

Their best musical instruments are the rabouquin, the romelpot, and the goura. The rabouquin is formed of a triangular piece of wood, upon which are three strings, made of intestines, and supported by a bridge. The strings may be tightened at pleasure, by means of pegs, like those of a violin; but they cannot be expected to produce much music in the hands of a performer, who beats them without either art, method, or regularity. The romelpot is constructed of part of the trunk of a tree, hollowed out, and covered at one end with a tanned sheep's skin: this instrument is beaten with the hand, and is the most noisy of any that are used among the savages. The goura is shaped exactly like a bow with a string of intestines fixed to one end, and held in the other by means of a cleft and flattened quill which is applied to the performer's mouth, who usually produces some melodious sounds: these instruments, however, cannot play any regular tune, nor will they sound in unison if several gouras are played together.

When a female performer plays the goura its name is changed to the joumjoum; merely because, instead of holding it like a huntsman's horn, and applying her breath to the quill, she places the instrument before her, and strikes upon the strings with a stick.

The Gonaquas are seldom seen when afflicted by sickness: a sense of delicacy induces them to retire to separate huts, and they never obtrude their personal misfortunes upon the public or the

purpose of exciting compassion. Their attention to the old and infirm is highly creditable to the goodness of their dispositions. M. Le Vaillant was requested to visit a number of men, who, on account of their age and ill state of health, were attended in separate huts by children of eight or ten years old, who cheerfully prepared their food, and performed many other little services for the venerable objects of their attention. An institution so pious and respectable called forth our author's warmest approbation, and induced him to declare, that it might reflect honour upon the most polished and enlightened nations of the earth.

The Caffres, if taken collectively, are perhaps superior in point of figure to any other African nation. The men are tall, robust, and muscular; of an open ingenuous countenance; and so well proportioned that many of them, according to Mr. Barrow, would not disgrace the pedestal of Hercules in the Farnese palace. The women are rather low of stature, and thick limbed, yet, (exclusive of their complexion, which is a glossy brown) some of them might be deemed handsome, even in an European country; and with respect to their character, our author informs us, that he found them to be modest without reserve; extremely curious without being troublesome; vivacious, but not impudent; and sportive, without the least tinge of lasciviousness. They are, indeed, exempt from many of those evils, which in civilized nations tend to vitiate the mind, and impede the growth of the body. Their diet is perfectly simple, the air they breathe is salubrious, and their exercises are well calculated to preserve their natural health and vigour. Their nerves are unshaken by inebriating liquors, and their tempers unruffled by

jealousy; their countenances are always cheerful, and the whole of their demeanor bespeaks a happy and contented mind.

A peculiarity is said to be attached to the female Caffres, which is not, perhaps, to be found in any other nation, viz. their inattention to personal ornaments. That profusion which is so common among the Hottentot women is never seen among these: they merely wear a kross and a small apron, the latter of which is sometimes bordered with a few glass beads; bracelets are entirely disregarded by them, nor do they even wear any sort of head dress, notwithstanding the changes of the seasons.

The men, however, bestow much time on the decoration of their persons, which they frequently tattoo and rub with grease, on pretence of preserving their vigour and agility. Their arms and legs are usually encircled with bracelets, which are formed by cutting through the hollow part of an elephant's tusk, and polished according to the fancy of the wearer. Their necks are likewise adorned with a string of little bones, which they whiten and polish in a curious manner; or, in place of such necklace, they sometimes suspend the bone of a leg of mutton from their necks, which Vaillant has humourously compared, in its effect, to that of a patch on the beauteous faces of the ladies in Europe.

The Caffres must certainly be acknowledged a more civilized people than those who reside further toward the south, as their industry is more perceptible, and their acquaintance with some of the necessary arts is greatly superior.

The initiatory rite of the Hebrews, which these people generally practise, seems to announce that they are either the descendants of

some ancient nation, from whom they are now degenerated, or otherwise that they have copied it from a people who are now forgotten; for they readily acknowledge that they do not retain this ceremony as any part of their religion: consequently it has been merely transferred, with other customs, from father to son, through successive generations. Their idea of the nature and power of the Deity is very exalted, and they believe in a future state, where the virtuous shall be rewarded, and the wicked severely punished; but as they have no idea of the creation, they suppose that the world existed from eternity, and that it will always retain its present state and appearance. They have no priests nor form of worship; neither are there any schools in their kraals, but the education of the Caffre youth depends solely upon the attention of their parents.

The government is monarchical; but the king's power is very limited, his revenue being nothing more than the production of his own fields, and his palace equally as small and plain as the hovel of his meanest subject. When Mr. Barrow visited these people, their monarch was a young man, about five feet ten inches high; of an elegant form and graceful deportment: his complexion was a deep bronze, his eyes brown and animated, his teeth white as ivory, and his open countenance strongly marked with the habit of thinking. Vigorous in his mental, and amiable in his personal qualities, he was at once the friend and ruler of a happy people, who universally pronounced his name with transport, and regarded his abode as the seat of felicity. His dress was similar to that of the chiefs in the colony;

consisting of a cloke faced with the skin of a leopard, large ivory bracelets, a necklace of beads, and a fanciful copper chaplet, adorned on the left side with a brass chain: these ornaments, however, are only worn occasionally.

As the hordes of the Caffres are generally situated at a great distance from each other, a certain number of chiefs are appointed by the king; that upon any emergency they may repair to the royal residence, and transmit the orders of their sovereign to their own people and their nearest neigbours.

Polygamy is allowed to all, but principally confined to the chiefs, who, for the most part, purchase their wives from the Tambookies. The inferior classes are seldom able to buy more than one; but as the females of this country consider themselves as the absolute and transferable property of their parents, any suitor who is able to advance the sum demanded, may rest assured of success. When the bargain is concluded, the families of the lover and the elected bride devote two or three weeks to mirth and festivity.

In cases of infidelity, which seldom occur, the punishment is a fine, with the dismissal of the wife at her husband's option; but on ocular demonstration of his dishonour, he may lawfully sacrifice both the parties to his resentment. A murderer is invariably put to death, unless the fact were accidental; and even in that case, he must pay a fine to the relatives of the deceased as a compensation for their loss. Thieves are compelled to restore the stolen property, but they are not sentenced to any kind of punishment.

The plain weapons of these people denote

strate their superiority, in point of true courage and generosity, over the Hottentots; for whereas the latter will eagerly avail themselves of every advantage, and deal out the stroke of destruction from his hiding place, the Caffre seeks his enemy with intrepid resolution, and fairly throws his assagay in the open field; while his only defence is a leathern buckler, about three feet long, which commonly shelters him from the arrows of his African foes; but if engaged with an European, he finds that such a shield is incapable of resisting a ball.

As their skill in music is not superior to that of the Hottentots, they seldom attempt to sing, and when they do, the performance is very wretched; though the enunciation of their language is fluent, soft, and harmonious.

Their favourite employments are of a pastoral kind, and their leisure hours are usually devoted to the chace. Of fishing they are totally ignorant, so that the whole extent of their coast, though washed by the sea and intersected by several considerable rivers, does not exhibit a single boat, or floating vessel of any construction: probably some superstition may prohibit the use of fish, or otherwise the Caffres may be unwilling, from natural timidity, to entrust themselves in a frail bark upon the ocean. Of astronomy they only know, that the moon will have gone through all its appearances in about thirty days, and that twelve moons will bring a revolution of the seasons. Their chronology, which is kept by the moon, and registered by notches in a piece of timber, seldom extends beyond one generation; when the old series is

cancelled, and the death of a favourite chief, or some signal victory, serves for a new era.

On the decease of a father, the succession is equally shared between the mother and her sons; with whom the girls are allowed to remain till they obtain, by marriage, establishments of their own. If the throne be vacated by the death of their prince, the sovereignty is immediately conferred upon the son or nephew of the defunct; but in case there are no such relations to accept the reins of government, a sovereign is elected from among the chiefs of the different hordes; but this is seldom effected without violent dissensions and some effusion of blood.

Their mode of disposing of the dead is extremely singular, and very different from the practice of the surrounding nations. Their chiefs are usually buried under the places that are appointed for the nocturnal repose of the cattle; and their children are deposited in excavated ant-hills; but all other persons are exposed, on their decease, to the wolves, which are held sacred by the Caffres, and are permitted to ravage the country without molestation. The bodies of their kings are generally covered with a heap of stones, collected and arranged in form of a dome.

The Kabobiquas are nearly of the same stature with the Caffres, and their complexion is equally black: their hair, also, is remarkably short and curly, and their countenances are very ingenuous. Their dress consists of a short apron, a kross of tanned leather, and a mantle of skins that have not been stripped of the hair. Glass beads are generally worn by the women for bracelets, necklaces, and girdles. Their faces

are seldom tattooed like those of their husbands, nor do they ornament their hair with those wreaths of copper buttons which are worn by the other sex.

The weapons of the warriors are poisoned arrows, and a lance with a long iron point, though entirely different from the hassagay of the Hottentots. Their defensive armour consists of two thick bucklers made of skins, which are generally strong enough to repel the weapons of their enemies. The one is large enough to cover the whole body; the other is considerably smaller, and is used by the combatant as occasion requires. The shields of this tribe are distinguished by particular colours from those of the neighbouring nations; and the smaller ones are decorated with several rows of beads which are disposed in various compartments, according to the taste or fancy of the owner.

As hunters, they are keen and resolute, patient of fatigue, and nearly as agile as the antelopes they pursue; as friends, they are zealous, kind, and benevolent; and as subjects, they are faithful and subordinate. Though destitute of worship, priests, or religious ceremonies, they have some faint idea of a Supreme Being, who resides beyond the stars, and governs the inhabitants of the universe. Probably the long journeys which they are frequently obliged to take, on account of the aridity of their country, may inspire them with notions that are utterly unknown to more settled nations.

Whereas in other tribes, the chief may be called a principal among his equals, the chief of the Kabobiquas is a sovereign in the midst of his loyal subjects. His orders are never disputed, but on the slightest intimation, the whole horde fly to

obey his commands. The case is precisely the same with each particular family, where the father exercises, without contradiction, that dominion over his children, which he himself is ever ready to acknowlege in the person of his sovereign.

The Nimiquas are said to be taller than most of the other Hottentot tribes: their limbs are extremely slender, their complexion lighter than that of the Gonaquas, and their features tolerably agreeable. Their dresses exactly resemble the Hottentotolokes, and are fancifully ornamented with plates of copper and glass beads, manufactured by the blacks who dwell on the coast of the Indian sea. Their hair is usually daubed with grease, mingled with the powder of various odoriferous woods; and their arms and faces are tattooed in a variety of figures, though this custom is not so prevalent among them as among the people who reside farther toward the North.

It must be confessed that they are not a warlike people; yet they handle their hassagays, and poisoned arrows, with great dexterity, and are possessed of some of those fine oxen which are equally formidable in battle, and useful to the herdsmen in time of peace.

Their musical instruments resemble those of other Hottentots, but their dancing is very different, and seems to partake much of that strange frigidity which forms a distinguishing feature in the character of the Nimiquas.—Their marriages are simple agreements between two persons who acknowledge a mutual affection, and pass their days together with equal pleasure and fidelity. Though utterly ignorant of the nature of religion and the immortality of the soul, they possess a sufficient degree of natural light, to act toward

each other with an unblemished integrity that might justly suffuse the cheeks of many Europeans with the glow of conscious inferiority.

The Houzouanas are a brave and wandering people, who have been often, though very improperly, confounded with the Boshies-men. When M. Vaillant was at the Cape, he was told, that they formerly inhabited the country of Camdebo, and the Snowy Mountains; and that they lived on peaceable and friendly terms with the European planters, till a set of lawless banditti; sent from Holland, subjected them to bondage, repaid their most laborious services with harsh treatment, and, when the Houzouanas fled to the mountains for refuge, they pursued and massacred them like wild beasts: that on this, they removed to the country which they now possess; but enraged at their unmerited injuries, they swore, in their own name, and in that of their posterity, to be revenged on the tyrannical Europeans. "And thus (adds our author), if tradition says true, was a peaceful and industrious nation rendered war-like, vindictive and ferocious."

The hatred of the Houzouanas to the Dutch planters is indeed perpetuated, and their courage and predatory habits render them the dread of all the surrounding tribes; yet a Hottentot who had lived many years among them, assured our author, that they are by no means murderers by profession; that they take up arms only to make just reprisals; that they subsist entirely by hunting, and that though they sometimes commit a robbery to supply their wants, they never kill, except in self defence or in retaliation. On the whole they seem to resemble the Arabs, being like them, brave and addicted to rapine, but so

unalterably faithful to their engagements, that they will resolutely shed the last drop of their blood in defence of the traveller who puts his confidence in them for protection.

M. Vaillant observes, that if it be at all practicable to travel from south to north through Africa, it can only be under the conduct of the Houzouanas; and he thinks that about fifty men of their brave, temperate, and indefatigable nation, would be sufficient to protect an enterprising European through that long and perilous journey. Yet he describes these people, so superior to the other natives of Southern Africa, as but of low stature; a person three feet four inches high, being among them, accounted very tall; but in their well proportioned little bodies are united surprising strength and agility, together with a certain air of haughtiness and assurance, which over-awes their enemies.

Of all the savage races, M. Vaillant saw none that appeared endowed with a mind so active, and a constitution so hardy. He also celebrates them as affectionate husbands and parents. With respect to their persons, their heads are rounder toward the chin than those of the Hottentots, and they are not so black, but have rather the lead coloured complexion of the Malays. Their hair is short and woolly, and the flatness of their noses make their faces have a bad profile; although their eyes are so large and lively, and their features so expressive, that their countenances on the whole, are tolerably agreeable.

The climate being hot, they go almost entirely naked all the year, except that they have a piece of jackal skin fastened round their loins; and they often sleep on the bare ground.

Sometimes they stop in fertile places, and erect a kraal, or temporary village; in which case they have no private property, but enjoy all things in common. When two of their hordes meet, the reception is friendly on both sides, and they invariably behave as brethren though they have never seen each other before.

They are so extremely nimble, that they climb the highest mountains and most dangerous rocks with equal courage and facility; and it appears, that they conducted M. Le Vaillant with his Hottentot servants and cattle, over precipices, which, without their encouragement and assistance, would have been deemed utterly impossible.

Nocturnal fires are a kind of telegraphs which these people have brought to great perfection; and by varying the number and form of these fires they announce to their distant friends a victory or defeat, an arrival or departure, a successful expedition, or the want of assistance. Among their physical peculiarities, our author describes an enormous natural rump of the women, which, upon every motion of the body, exhibits a remarkable quivering undulation. This protuberance is generally covered with a thin, pliable skin, which yields to the agitation of the flesh. When the women have children too young to follow them, they place them on this rump: and M. Vaillant informs us, that he has seen a female Houzouana run with a child of three years old, who stood erect at her back, like a foot-boy behind a carriage. Yet, notwithstanding this monstrous deformity, the hands and feet of the Houzouana women are remarkably delicate, and all their limbs well proportioned. Like their hus-

bands, whom they accompany in most of their excursions, they wear sandals, and the jackall-skin already described. At their side is an ivory, or tortoise-shell box, containing the grease and powder which they liberally bestow on their faces; and they are usually furnished with the tail of some quadruped fixed to the end of a stick, which, when violently heated, they use instead of a handkerchief.

CHAP. VII.

OF THE AFRICAN ISLANDS.

Situation, Climate, Soil, &c.

THE principal islands of Africa are Madagascar, the island of Bourbon, Mauritius, and the islands of Comorro and Zocotara, all which lie to the eastward of the continent in the Indian Ocean. On the south west lie the islands of St. Helena, Ascension, Annobon, and Prince's island; and on the north west lie the Cape de Verd islands, the Madeiras, and the Azores.

Madagascar is one of the largest islands in the world, hitherto known; being about eight hundred miles in length, and in some parts above two hundred in breadth. It is every where watered by rivers and rivulets which rise from a long chain of mountains that runs through its whole extent from east to west. These mountains are said to contain a variety of minerals and fossils. They are also covered with precipices, the summits of which are crowned with monstrous trees that seem coeval with the world, and interspersed with grand cascades, the approach to which is generally inaccessible. To these views so sublimely picturesque, rural scenes succeed; little hills, gently rising grounds, and extensive plains, the vegetation of which is never repressed by the intemperance or the vicissitudes of the seasons. The climate is uncommonly fine, and

the soil so extremely fertile, that lands sown in the most careless manner produce a hundred fold.

The island of Bourbon, lying three hundred miles east of Madagascar, is about sixty miles long and forty-five broad. It is in some places inaccessible, and has no port, but it has many good roads for shipping; and, though for the most part mountainous, there are many beautiful and fertile plains. The climate is hot, but not to such a degree as might be expected from its situation, the breezes from the mountains being constant and refreshing. The hurricanes, of which they have one or two every year, purify the air, so as to render it highly salubrious; but when these fail of making their annual visit, diseases occur, and cut off many of the inhabitants. The tops of the mountains are, in winter, covered with snow; which, melting at the approach of summer, waters the country with an abundance of rivulets; so that the soil, though not very deep, is extremely fruitful.

This island was discovered by the Portuguese in 1545, as appears by a date inscribed by them upon a pillar when they first landed; but when the French settled in Madagascar, this island was totally desolate. Three Frenchmen being banished thither, and left for three years, made such a report of it at their return as surprised their countrymen. They had subsisted chiefly upon pork; and though they were almost naked, they never had the least pain or sickness whatever. This induced one Anthony Taureau to go over in 1654, accompanied by seven whites and six negroes, who carried with them the cattle from which the island has been stocked ever since,

The first thing they did was to erect the arms of France, and to give the island the name of Bourbon; they then erected some huts, and laid out gardens, in which they cultivated different sorts of roots and tobacco; but just as the last became ripe, the whole plantation was destroyed by a hurricane. The French, however, went to work again, and, having now some acquaintance with the climate, succeeded better; but receiving no succour from Madagascar, and being tired of living by themselves, they embraced the offer of an English captain, and in 1658, embarked for Madras.

When the last great blow was given to the French at Madagascar by the natives, who surprised and cut them off in one night; there escaped as many men, as with their wives, who were natives, filled two canoes; and these being driven, by the wind, on the isle of Bourbon, were the next set of people who inhabited it. This colony, having no opportunity to remove, applied themselves seriously to the cultivation of the island; and soon afterwards an additional stock of inhabitants arrived. A pirate who had been committing depredations in the Indies, was wrecked upon the rocks of this island at his return, and his crew cheerfully joined the former inhabitants; and as they had a great many female Indians whom they had made prisoners, they lived with them, and in process of time had a numerous posterity. A greater augmentation was also made from the East India ships, which frequently touched at this island when too late to double the Cape; for many of the sailors deserted on account of the women, and staying behind, became planters.

As the place grew more populous, the people became more civilized and desirous of living in a more commodious manner; which induced them to build small vessels to make a trip to Madagascar, and to purchase slaves whom they employed in their plantations, to cultivate aloes, tobacco, and other things with which they drove a small trade, when ships anchored in their roads for the sake of refreshments.

In this posture of affairs, the French East India company put in their claim; and assuming their property of the island, sent thither five or six families and a governor. At first the inhabitants expected to reap some benefits from their new masters; but finding very little, and thinking the governor took too much upon him, they revolted at the instigation of a priest, seized their governor, and threw him into a dungeon, where he soon fell a victim to hunger and unconquerable grief. For this, some of the ring-leaders were punished, a kind of fort was erected, some guns placed on it, and the French flag kept flying; but in other respects so little care was taken, that till within these fifty years, the island was in no state of defence.

The island is divided into four quarters. The first is that of St. Paul, which is the largest and best peopled, and the houses are conveniently built on both sides of a fresh water lake. The plantations are on the top of a mountain, to which is an ascent by a rough and troublesome passage: and on the summit there is a spacious plain, great part of which is planted with rice, corn, sugar, tobacco, &c. The quarter of St. Dennis, where the governor resides, lies seven leagues east from that of St. Paul. It is not so

well peopled as the former, but the country is more pleasant and the situation better. At two leagues distance, along the sea coast, lies St. Mary's, which is but thinly peopled. The last and most fertile quarter is that of St. Susannah, which is about four leagues from St. Dennis.

Mauritius, or the Isle of France, is situated about four hundred miles east of Madagascar, and was discovered in the beginning of the sixteenth century, by the Portuguese, who, knowing that Pliny and other ancient writers had mentioned the island of Cerne, in these seas, took it for granted that this must be it; and accordingly styled it Cerne, or *Sirne*, in their maps, but did not think proper to settle it. However, they put some goats, hogs, and other cattle on shore, that in case any of their ships either going to India or returning to Portugal, should be obliged to touch there, they might meet with refreshments.

The Dutch in their second voyage to the East Indies under admiral Vanneck, came with five ships on the 15th September, 1568; anchored in a commodious port, which they named Warwick haven; and gave a good account of the place in their journals. An English East India captain touched there in the spring of 1612, and taking it for a new discovery, he bestowed upon it the name of England's Forest, though others of the crew called it Pearl island, and in the account of their voyage, celebrated it as a place very convenient for ships to touch at.

In 1638, the Dutch seated themselves here; and at the very time they were employed in making their first settlement, the French sent a vessel to take possession of it, who found the

Dutch before-hand with them, but they did not attempt to drive them from their posts. They continued for some time in quiet possession of the places they fortified in this island, to which they gave the name of Mauritius. But having engaged the French colonists at Madagascar to steal fifty of the natives and sell them for slaves for the improvement of the Dutch settlement here, this proved the ruin of both colonies: for the negroes surprised and massacred the French in Madagascar; and the slaves in Mauritius fled into the centre of the island, whence they so incessantly molested those who had been their masters, that they deemed it expedient to quit a country where they could no longer remain in safety.

The East India company, from a very imperfect notion of its value, ordered the island to be resettled, and erected three forts at the principal havens. The chief use, however, that the company made of it was to send thither state prisoners, who being, for the most part, men of vitiated morals, quickly corrupted the rest of the inhabitants, and rendered them such a race of desperate smugglers, that orders were given, in 1710, to abandon Mauritius a second time.

The inconveniences arising from the want of a port at the island of Bourbon, induced the French to take possession of Mauritius, in 1712, as it has two very good harbours; that on the north-west is called Port-Louis; that on the south-east side of the island Port Bourbon. The trade wind from the south-east in these latitudes blows all the year, excepting a few days at the summer solstice, when it is interrupted by hard gales and hurricanes from the north. The facility

with which this wind enables vessels to enter the port of Bourbon caused the French, at their first settlement, to esteem it the best port in the island; but experience having shown that the same wind frequently rendered the passage out of the harbour extremely difficult, it is now, in a great measure, abandoned; and the principal seat of government is fixed at Port-Louis, the entrance of which is formed by two shoals that advance about two miles into the sea.

When a ship arrives opposite to this channel, the south-east wind precludes her from entering the port under sail, and she must therefore either warp in with cables, or be towed in by boats. The necessity of this operation, joined to the extreme narrowness of the channel, which will not admit of two ships abreast entering at the same time, is one of the best defences the harbour has against a naval attack: other precautions, however, have been taken; for two forts and two batteries mounted with heavy cannon, command the approach to the harbour, should ships attempt to force an entry. This port is capable of containing a hundred ships, and is well provided with every requisite for repairing and building of vessels. It has proved of the greatest advantage to France in the wars carried on against Great Britain; and has also been of great utility to the French East India company's commerce, by affording their ships all necessary refreshments after a long voyage. The port of Bourbon is well fortified, and many landing places between the north-east extremity and Port-Louis are defended by batteries; but the country behind them is a continued thicket, and the rest of the coast is totally inaccessible.

In the north-east quarter there is a plain, extending about ten miles from east to west, and in some places, five miles inland from the north coast. All the rest of the island abounds with high and steep mountains, the intervals between which are so extremely narrow, that instead of valleys, they rather resemble the beds of torrents; and these are choked up with huge fragments of rocks.

In a course of years, it appeared that the settlement at this island cost so much, and was judged worth so little, that it was under deliberation to abandon it to its old negro inhabitants. In 1735. however, the famous M. de la Bourdonnais was sent thither with the title of "governor general of the French islands;" and although he found it in a very bad state, he immediately saw the vast importance of the place, and began to execute his design of settling it to advantage. His first step was to bring over black boys from Madagascar, whom, by careful training, he rendered such excellent soldiers, that he soon compelled the wild negroes either to submit or to quit the island. He taught the planters to cultivate their lands to advantage; brought fresh water to the sea-side by an aqueduct; and made a very fine dock where he not only built sloops and larger vessels, but even a ship of five hundred tons. In five years he converted this country into a little paradise, which had been a mere wilderness from time immemorial; and this in spite of the inhabitants, and of the company, who being originally prejudiced, behaved ill to him on his return. But he made cardinal Fleury sensible of the true state of things; and compelled the company to acknowledge, though they did not reward, his services,

He afterwards returned into the Indies, and perfected the work he had begun, and thus rendered this island one of the most important spots upon the globe.

The air of Mauritius is hot and moist, but not unwholesome. The south-east wind generally blows with least strength about sun-rise; and, for four or five days, at intervals, in the course of a month, the wind ceases in the north part of the island for an hour or two; a small breeze then rises from the north-west, during which a ship stationed at the entrance of the channel might enter the harbour and attack the forts.

Hinzuan or Joanna, the principal of the Comorro islands, is situated between the north end of Madagascar and the continent of Africa; and is said to possess many natural advantages. The appearance of the island from the bay is thus described by Sir William Jones. "We were at anchor in a bay, and before us was a vast amphitheatre, of which you may form a general notion by picturing in your mind a multitude of hills, infinitely varied in size and figure, and then supposing them to be thrown together, with a kind of artless symmetry, in all imaginable positions. The back ground was a series of mountains, one of which is pointed, near half a mile perpendicularly high from the level of the sea, and little more than three miles from the shore; all of them richly clothed with wood, chiefly fruit-trees, of an exquisite verdure. I had seen many mountains of a stupendous height in Wales and Switzerland; but never saw one before, round whose bosom the clouds were almost continually rolling, while its green summit rose flourishing above

them, and received from them an additional brightness.

"Next to this distant range of hills was another tier, part of which appeared charmingly verdant, and part rather barren; but the contrast of colours transformed even this nakedness into beauty. Nearer still were innumerable mountains, or rather cliffs, which brought down their verdure and fertility quite to the beach; so that every shade of green, the sweetest of colours, was displayed at one view, by land and by water. But nothing conduced more to the variety of this charming prospect than the many rows of palm-trees, especially the tall and graceful arecas, on the shores, in the valleys, and on the ridges of hills, where one might almost suppose them to have been planted regularly by design. A more beautiful appearance can scarcely be conceived than such a number of elegant palms in such a situation, with luxuriant tops, like verdant plumes, placed at just intervals, and showing between them part of the remoter landscape, while they left the rest to be supplied by the beholder's imagination. Neither the territory of Nice, with its olives, date-trees and cypresses, nor the isles of Hieres, with their delightful orange groves, appeared so charming to me as the view from the road of Hinzuan."

The island of St. Helena, belonging to the English East India company, is situated about twelve hundred miles west of the continent of Africa, and eighteen hundred east of South America. Its greatest length is about eight miles, and its circumference nearly twenty. It has some high mountains, particularly one called Diana's Peak, which is covered with wood to the very

summit. Some of the hills bear evident marks of a volcanic origin; and some have huge rocks of lava, and a kind of half vitrified flags. The country, according to Mr. Forster, has a fine appearance, being principally laid out in gardens and pasturage, and covered with a rich profusion of herbage, fruits, and flowers.

This island was first discovered by the Portuguese in 1502, on St. Helen's day, whence it derived its name; but as the discoverers either abandoned or never took possession of it, the Dutch became its masters, and retained it in their hands till the year 1600; when they were expelled by the English. In 1673, the Dutch took it by surprise; but it was soon recovered by the brave captain Munden, who also captured three Dutch East Indiamen then lying in the harbour. The Dutch had fortified the only landing place on the island, and erected batteries of great guns, to prevent a descent: but the English entering a small creek, where only two men abreast could creep up, climbed to the top of the rock in the night, and appeared the next morning behind the batteries; at which the Dutch were so terrified, that they immediately surrendered at discretion.

St. Matthew Annobon is a small island on the coast of Loango, belonging to the Portuguese, and said to be about five or six French leagues in compass. Here are two high mountains, the tops of which being continually covered with clouds, occasion frequent rains. On the south east of the island are two rocks; one of which is upon a level with the surface of the sea; the other higher and larger, but both dangerous in the night to shipping; though between them the channel is deep and clear. These rocks are inhabited by vast

numbers of birds which are so remarkably tame, that the sailors frequently catch them with their hands. On the same side of the island is a convenient watering place at the foot of a rivulet, which tumbles down to a valley covered with orange and citron trees, and affording a most refreshing shade; but the road on the north-west side is very dangerous, though most frequented by ships which have no intention of touching upon the continent. The climate is wholesome, and the air serene for the greatest part of the year; and every part of the island is watered by pleasant brooks and fresh-water springs, but at the new and full moons, these springs are apt to acquire a brackish taste.

The islands of Cape de Verd lie between the thirteenth and nineteenth degrees of latitude; and the principal are nine in number, viz. St. Antonio, St. Lucia, St. Nicholas, the Isle of Sal, Bona Vista, Mayo, St. Jago, Fuego, and Brava.

St. Antonio is separated from St. Vincent's, by a clear navigable channel, about fifteen miles broad: On the north side it has a good road for shipping, with a collection of fresh water, rising from springs, which, however, scarcely merits the name of a pond. The island stretches from north-east to south-west, and is filled with mountains; one of which is of so extraordinary a height that its top is perpetually covered with snow; and notwithstanding the clearness of the sky, is generally hid in clouds. The soil is extremely fertile, and produces an abundant variety of fruits.

St. Lucia is a high and mountainous island, about nine leagues long. On the east south east side is a harbour, with a bottom and shore of white

sand; but its best road is opposite to St. Vincent's to the south west, where there are at least twenty fathoms of water.

St. Jago is the largest, most populous and fertile of the Cape de Verd islands, and the residence of the Portuguese viceroy. It lies about thirteen miles east of the island of Mayo, and abounds with high barren mountains; but the air in the rainy seasons is very unwholesome to strangers. The principal products are sugar, cotton, wine and some excellent fruits.—Fuego, as being chiefly noted for its volcano will be described in the next section; and some of the other islands, not noticed, afford nothing worthy of our reader's attention.

The Canaries are situated over against the empire of Morocco, and were anciently called the Fortunate Islands, on account of their temperate climate and delicious fruits. Though known to the ancients, however, they were long forgotten, till John de Betencourt discovered them in 1402. The Spaniards got possession of all these islands, except Madeira, which belongs to the Portuguese; and they still retain them.

Teneriffe, one of the Canary islands, is very famous for its lofty mountain called the Peak, which rises like a sugar-loaf in the middle of the island, and may be seen at sea in clear weather at a hundred and twenty miles distance. Some authors make the height of this mountain fifteen miles, and others three or four times that number, computing undoubtedly the winding ascent; but Varenius says it is four miles five furlongs perpendicular, and Raimondus reckons it three miles only. Which of these accounts is nearest the truth we cannot determine, but perhaps it is that of

Varenius. We may safely venture to say that the Peak is one of the highest mountains in the world; but the best account of it is that given by several English merchants and others who had the curiosity to climb to the top of it, as we find in the history of the Royal-Society of London, published by Dr. Sprat, then bishop of Rochester; whereof the following is an extract

They set out from Oratavia, a sea-port on the west side of the island, and passed over several bare mountains and sandy places, till they came to the foot of the Peak, where lie a vast number of huge stones, that seem to have fallen down from above. After they had ascended about a mile on horseback, they were obliged to alight and climb the hill on foot; and, having traversed a steep black rock about a mile higher, they found the top of it as flat as a pavement. Here the air was very cold after sun-set, and they were forced to keep great fires all night. Next morning they proceeded to that part of the mountain called the Sugar-Loaf, which being steep, and the soil a deep white sand, it was very difficult travelling, though they were provided with shoes that had soles a finger broader than the upper-leather, to facilitate the passage. When they came near the summit they found a strong wind, and a continual breathing of a hot sulphureous vapour issued from the hill, which scorched their faces, and made them sore. On the top there was a large bason or pit, shaped like an inverted cone, which was of considerable depth, and about a musket-shot over. The inside of this cavity, or caldron, (as it is called) is covered with small loose stones mixed with sand and sulphur, from whence issued a hot suffocating steam; and the footing being so

bad, they did not descend into the pit above four or five yards, though some have ventured to the bottom. The brim of this pit, on which they stood, was not above a yard broad; and from hence they could clearly see the Grand Canary, Palma, Gomera, and even Ferro, which is twenty leagues distant. As soon as the sun appears, the shadow of the Peak seems to cover not only this and the Great Canary island, but even the sea to the very horizon, where it looks as if, being limited, it turned up into the air.

The same gentlemen relate, that there was a great deal of snow and ice about two thirds of the way up, but at the top there was none at all; which doubtless is owing to the hot steam proceeding from the caldron and the upper parts of the mountain. They mention a remarkable cave, ten yards deep and fifteen broad, in shape like an oven or cupola, with a hole at the top, near eight yards over, through which their servants let them down by a rope till they came to a bank of snow. At the bottom of the cave there is a round well of water, exactly underneath the opening above, the surface whereof is about a yard lower than the snow, and its depth about six fathoms. This is not supposed to be a spring, but only snow blown in and dissolved, or water that drops from the rocks, and is there collected. About the sides and roof of this grotto there were isicles hanging down to the snow.—They met with no trees or shrubs in their passage but pines, and among the white sands, a bushy plant like broom.

A physician, who lived upon the island of Teneriffe twenty years, gives it as his opinion, that the whole island, being impregnated with brimstone, formerly took fire, by the violence

of which great part of it was blown up, there appearing about the island several mountains of huge calcined stones, that must have had their origin from such subterraneous commotions. He farther supposes, that the greatest quantity of sulphur lying about the centre of the island, the shock was there the most violent, and occasioned the rising of the Peak to its present prodigious height; and this appears from the vast number of calcined rocks that lie at the bottom of it for three or four miles round. From the Peak to the south west as far almost as the shore, are still to be seen the tracks of the rivers of brimstone and melted ore which ran that way, and have so ruined the soil where they flowed, that broom is now its only production.—The doctor adds, that in the south-west part of the island there are high mountains of a bluish earth, and stones with a rust on them like that of copper and vitriol, and that there are several springs of vitriolic water.

In the year 1704, there happened a most dreadful earthquake in the island of Teneriffe, which began the 24th of December, and increased till the 31st, when the earth opened, and two volcanoes were formed, which cast up so many burning stones as made two considerable mountains; and the combustible matter thrown up by these new volcanoes kindled above fifty fires in the neighbouring places. On the 5th of January the air was darkened with ashes and smoke, the terror increased, and towards the evening the country was all in a flame for above a league in extent. This was the effect of another volcano, which had broke out towards Oratavia, with at least thirty mouths within the circumference of a quarter of a league. In a word, whole towns were swal-

lowed up or overturned, many thousands of people lost their lives, and the torrents of sulphur and metallic matter thrown out by these volcanoes converted a great part of a fruitful country into a barren desert.

In addition to the above particulars we shall transcribe an account of the crater of this extinguished volcano, and of some experiments made on its brink by M. Mongey on the 24th of August, 1785, which perhaps may not prove unacceptable to our readers.

"The crater of the Peak of Teneriffe," says this gentleman, "is a true sulphur pit, similar to those of Italy. It is about fifty fathoms long, and forty broad, rising abruptly from east to west. At the edges of the crater, particularly on the under side, are many spiracles, or natural chimnies, from which there exhale aqueous vapours and sulphureous acids, which are so hot as to make the thermometer rise from nine to thirty degrees of Reaumur. The inside of the crater is covered with yellow, red, and white argillaceous earth, and blocks of lava partly decomposed. Under these blocks are found eight-sided rhomboidal crystals of sulphur, which are, probably, the finest that have ever been found. The water that exhales from the spiracles is perfectly pure, and not in the least acid, as appeared from several experiments.

"The great elevation of the Peak above the level of the sea induced me to make several chemical experiments, in order to compare the phenomena with those that occur in our laboratories. I shall here confine myself merely to the results.

"The volatilization and cooling of liquors were here very considerable; for half a minute was

sufficient for the dissipation of a pretty strong dose of ether. The action of acids on metals, earths, and alkalis, was slow; and the bubbles which escaped during the effervescence were much larger than ordinary. The production of vitriols was attended with very singular phenomena: that of iron assumed, all at once, a beautiful violet colour, and that of copper was suddenly precipitated of a very bright blue colour. I examined the moisture of the air by means of the hygrometer, of pure alkali and of vitriolic acid, and I thence concluded as well as from the direction of the aqueous vapours, that the air was very dry: for at the end of three hours, the vitriolic acid had suffered hardly any change either in colour or weight; the fixed alkali remained dry, except near the edge of the vessel that contained it, where it was a little moist; and Saussure's hygrometer pointed to sixty-four degrees as nearly as the impetuous wind, which then blew, would enable us to judge.

"Liquors appeared to have lost nothing of their smell or strength at this height; a circumstance which contradicts all the tales that have been hitherto related on this head: volatile alkali, ether, and spirit of wine retained all their strength; the smoking spirit of Boyle was the only one that seemed to have lost any sensible portion of its energy. Its evaporation, however, was not the less quick; for in thirty seconds, a quantity which I had poured into a cup was entirely volatilized, and nothing remained but the sulphur, which tinged the rim and the bottom. When I poured the vitriolic acid on this liquor, there happened a violent detonation, and the vapours that arose had a very sensible degree of heat. I tried to form volatile alkali, by decomposing sal-ammoniac with

the fixed alkali; but the production was slow and hardly sensible, while at the level of the sea, this process made with the same substances succeeded very readily and in abundance.

"As I was curious to investigate the nature of the vapours that exhale from the crater, and to ascertain whether they contained inflammable air, fixed air, and marine acid, I made the following experiments.—I exposed on the edge of one of the spiracles a nitrous solution of silver in a cup; it remained upwards of an hour in the midst of the vapours which were continually exhaling, but without any sensible alteration; which sufficiently proved that no vapours of marine acid exhaled from the crater. I then poured into it some drops of marine acid, where a precipitation of lunea cornea immediately ensued, but instead of being white, as it generally is, it was of a dark violet colour, which soon became grey, and assumed the form of small scaly crystals. I think myself justifiable in attributing this alteration of colour to the vapours of inflammable air, according to some experiments that I have made on the precipitation of lunea cornea in such air. Lime-water, exposed for three hours on the margin of the crater, and near a spiracle, was not covered with any calcareous pellicle, nor even hardly with any filmy appearance; which seems to prove, not only that no vapours of fixed air exhale from the crater, but that the atmospheric air which rests upon it, contains very little of that air, and that the inflammable vapours and sulphureous acids alone are sensible and considerable.—The electricity of the atmosphere was pretty considerable; for Saussure's electrometer, when held in the hand at the distance of about

five feet, indicated three degrees; while on the ground it pointed only to one and a half."

Madeira, the largest of the Madeira Islands, is about fifty-five miles long, and ten miles broad, and was first discovered in 1419, by Joas Gonzales Zarco. It consists entirely of one large mountain, which rises every where from the sea toward the centre of the island, converging to the summit, in the midst of which is an excavation called the *Val*, always covered with a fresh and delicate herbage. From the calcined appearance and the soil, it seems probable that the island has been formerly a volcano, and that the Val was its crater. The supply of water is very scanty; but the climate is excellent, and the weather, in general, mild and temperate: in summer, the heat is very moderate on the higher parts of the island, and in winter the snow remains for several days.

The Azores are nine islands belonging to the crown of Portugal, viz. St. Maria, St. Miguel, Tercera, St. George, Graciosa, Fayal, Pico, Flores, and Corvo. They were first discovered in 1439, by John Vanderberg, a merchant of Bruges, who was driven upon them by stress of weather. On his arrival at Lisbon he boasted of his discovery, in consequence of which the Portuguese set sail and took possession of them in the name of their sovereign. The Azores have all a clear sky and salubrious air; they are also extremely fertile, and are said to be entirely free from venomous animals; but they are very subject to earthquakes, and seem to have owed their origin to some such dreadful convulsion.

ASCENSION Island, which we purposely omitted to describe in the preceding section, is a barren and uninhabited place, only remarkable as having been the seat of a volcano. The following account is given of it by Mr. Forster. "This island was first discovered in 1501, by Joas de Nova Galego, a Portuguese navigator; but it received its present name from Alfonso d'Alburqurque, in 1503. We sent several parties on shore who passed the night on the watch for turtles which came to lay their eggs on the sand. The dreariness of the place surpassed all the horrors of Easter Island, and Terra del Fuego, even without the assistance of snow. It was, in fact, a ruinous heap of rocks which seemed to be totally changed by the fire of a volcano. Nearly in the centre of the island rises a broad mountain, of great height, which, from the circumstance of its being partly covered with verdure, has obtained the name of the Green Mountain.

"We landed early in the morning among some rocks, the surf being always immensely high on the great beach; which consists of minute shell-sand, chiefly of a snowy white, very dry, and intolerable to the eyes when the sun shines. We ascended among heaps of black cavernous stone, which exactly resembles the most common lavas of Vesuvius, and of which the broken parts, looked as if they had been accumulated by art. The lava currents, cooling very suddenly, may easily be imagined to produce such an effect. Having ascended about fifteen yards perpendicularly, we found ourselves on a level plain of six or eight

in circuit; in the different corners of we observed a large hill, of a conical shape ddish colour, standing perfectly insulated. f the plain between these conical hills was d with smaller hillocks, consisting of the vild and ragged lava as that near the sea, nging like glass, when two pieces are ed together. The ground between the of lava was covered with a black earth, on we walked very firmly; but when these did not appear, the whole was a red earth, remely loose, and in such dry minute par- hat the wind raised clouds of dust upon it. he conic hills consisted of a very different lava, which was red, soft, and crumbling rth. One of these hills stands directly in f the bay, and has a wooden cross on its t, from whence the bay is said to derive ie. Its sides are remarkably steep, but a ear three quarters of a mile long, winds t to the summit.

fter examining this remarkable country for me, we concluded, that the plain on which od was once the seat of a volcano, by the ulation of whose cinders and pumice stones, ical hills had been gradually formed: and e currents of lava which we now saw divi- o many heaps, had been gradually buried cinders and ashes; and the waters coming from the interior mountain in the rainy had smothered every thing in their way, ed up by degrees the cavity of the water. n the morning of the 30th, we landed a time, and, crossing a plain, arrived at a ous lava-current, intersected by many ls from six to eight yards deep, which bore

strong marks of having been worn by vast torrents of water, but were at present perfectly dry, the sun being in the northern hemisphere. In these gullies we found a small quantity of soil, consisting of a black volcanic earth, mixed with some whitish particles, and very gritty to the touch.

"Having, with great fatigue, climbed over this extensive and tremendous current of lava, we approached the foot of the Green Mountain, which even from our vessel in the bay, we had plainly distinguished to be of a different nature from all the rest of the country. Those parts of the lava which surrounded it were covered with a prodigious quantity of purslane, and a kind of new fern, where several flocks of wild goats were feeding. The great mountain is divided in its extremities, by various clefts, into several bodies; but in the centre they all run together, and form one broad mass of considerable height. The whole appears to consist of a gritty lime-stone, which has never been attacked by the volcano, but probably existed prior to its eruption. The sides of the mountain are clothed with a kind of grass, peculiar to the island, which Linnæus has named *aristida Adscensionis*; and the master of the New York sloop acquainted us that there is a spring of water on one part of the mountain, which falls down a great precipice, and is afterwards absorbed in the sand."

Our author is of opinion that with proper exertions, Ascension-Island might shortly be rendered fit for the habitation of men. "The introduction of furze," says he, "and of a few other plants which thrive best in a parched soil, would soon have the same effect as at St. Helena. The moisture attracted from the atmosphere by the high moun-

miles in circuit; in the different corners of which we observed a large hill, of a conical shape and reddish colour, standing perfectly insulated. Part of the plain between these conical hills was covered with smaller hillocks, consisting of the same wild and ragged lava as that near the sea, and ringing like glass, when two pieces are knocked together. The ground between the heaps of lava was covered with a black earth, on which we walked very firmly; but when these heaps did not appear, the whole was a red earth, so extremely loose, and in such dry minute particles that the wind raised clouds of dust upon it.

"The conic hills consisted of a very different sort of lava, which was red, soft, and crumbling into earth. One of these hills stands directly in front of the bay, and has a wooden cross on its summit, from whence the bay is said to derive its name. Its sides are remarkably steep, but a path near three quarters of a mile long, winds round it to the summit.

"After examining this remarkable country for some time, we concluded, that the plain on which we stood was once the seat of a volcano, by the accumulation of whose cinders and pumice stones, the conical hills had been gradually formed: and that the currents of lava which we now saw divided into many heaps, had been gradually buried in fresh cinders and ashes; and the waters coming down from the interior mountain in the rainy season, had smothered every thing in their way, and filled up by degrees the cavity of the water.

"On the morning of the 30th, we landed a second time, and, crossing a plain, arrived at a prodigious lava-current, intersected by many channels from six to eight yards deep, which bore

strong marks of having been worn by vast torrents of water, but were at present perfectly dry, the sun being in the northern hemisphere. In these gullies we found a small quantity of soil, consisting of a black volcanic earth, mixed with some whitish particles, and very gritty to the touch.

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tains in the centre of the island, would then no longer be evaporated by the violent action of the sun, but collect into rivulets, and gradually supply the whole country. A sod of grasses would every where cover the surface of the ground, and annually increase the stratum of mould, till it could be planted with more useful vegetables." Mr. Forster and his companions returned gradually to Cross Bay in the heat of noon; having a space of more than five miles to traverse, where the sun blistered their faces and necks, and heated the soil to such a violent degree, that their feet were likewise extremely sore. About three o'clock they arrived at the water's side, and, after bathing in a small cove among the rocks went on board their vessel. Next morning they made another small excursion toward the Green Mountain, but they were all so much fatigued that they could not reach it.

Fuego is said to be fifteen miles long, and is much higher than any other of the Cape de Verd islands; appearing, from the sea, like one single mountain, though, on the sides, there are some deep valleys. There is a volcano at the top which burns continually, and may be seen a great way off at sea. It vomits a great deal of fire and smoke, and throws out huge pieces of rocks to a surprising height; sometimes, also, torrents of melted lava run down the sides.

In the south-east part of the island of Bourbon there is a volcano, which has long thrown out vast quantities of bitumen, sulphur, and other combustible materials; so that the country about it is entirely useless, and is called by the inhabitants *pays brule* or burnt land.

In the vicinity of Amboule, a large town of Madagascar, there is a fountain of hot water, within twenty feet of a small river, whose sand is almost burning. The water of the fountain is said to boil an egg hard in two hours; and the inhabitants affirm it to be a sovereign remedy against the gout.

In the interior part of the island of Hinzuan, is a sacred lake half a mile in circumference. The adjacent hills covered with lofty trees and the unfrequented solitude of the place seem more calculated to inspire religious awe in those who visit this sequestered spot, than any sanctity in a flock of wild ducks inhabiting it, which are deified and worshipped by the original natives, who occasionally offer sacrifices to them, and consult them as their oracles upon all important occasions. Being extremely averse to conduct strangers to the lake, they always stipulate that all fire arms shall be left at the distance of five miles. The worship paid to the birds ensures their safety and tranquillity, and renders them so perfectly tame, that they fearlessly approach any one who goes to see them.

FOSSILS, VEGETABLES, &c.

SEVERAL of the African islands contain a variety of minerals and fossils; but as these have been already noticed in the preceding part of our work, it would be unnecessary to particularize them in this place.

The fragrant drug called ambergrise, which is

frequently found on the coast of Madagascar, was formerly supposed to be a fossil bitumen, or naphtha, exuding out of the bowels of the earth in a fluid form, and distilling into the sea, where it hardened and floated on the surface; and indeed a multitude of authors have had their different systems about it; so that there is scarcely any subject of natural history whose nature and origin has been so differently guessed at. The most satisfactory account of its origin, however, is that given by Dr. Swediaur, in the seventy-third volume of the Philosophical Transactions.

We are told by all persons who have written on the subject, that sometimes claws and beaks of birds, feathers, parts of vegetables, shells, and bones of fish, are found in the middle of ambergrise, or variously mixed with it. Of a very large quantity of pieces which the Doctor examined, he found none that contained any such thing; though he admits that such substances may sometimes be found in it: but in all pieces of any considerable size, whether found in the sea or in a whale, he constantly found a quantity of black spots, which, upon the most careful examination, appeared to be the beaks of the *Sepia Octopodia*, or cuttle fish; and these beaks, he thinks, might be the substances which have been hitherto always mistaken for claws or beaks of birds, or for shells. The presence of these beaks proves evidently, that all ambergrise, containing them, must have been originally of a liquid nature, as otherwise those beaks could not so constantly be intermixed throughout its whole substance.

That ambergrise is found either upon the sea or sea-coast; or in the bowels of whales, is a

matter of fact universally credited; but it has never been determined whether the ambergrise found upon the sea and sea-coast is the same as that found in the whale, or whether they are different from each other? Whether that found on the sea, or sea-coast, has some properties or constituent parts which that found in the whale has not? and, lastly, whether that found in the whale is superior or inferior in its value and qualities to the former? It is likewise an important point to ascertain whether this drug is found in all kinds of whales, or only in a particular species? Whether it is constantly to be met with in those animals? and, if so, in what part of their body it is to be found? All these questions have been satisfactorily discussed by Dr. Swediaur; and according to the best information he could obtain from several intelligent persons employed in procuring and selling ambergrise, it appears, that this substance is sometimes found in the belly of the whale, but in that particular species only which is called the spermaceti whale, and which, from its description and delineation appears to be the Physeter Macrocephalus of Linnæus.

The New England fishermen have long known that ambergrise is to be found in the spermaceti whale; and they are so convinced of this fact, that whenever they hear of a place where ambergrise is found, they always conclude that the seas are there frequented by this species of whale.

Whenever they hook a spermaceti whale they observe, that it not only vomits up whatever it has in its stomach, but also generally discharges its fæces at the same time; and when this latter

circumstance takes place, they are generally disappointed of finding ambergrise in its belly; but when they discover a spermaceti whale which seems torpid and sickly, they are pretty sure to find ambergrise, as the animal in this state seldom voids its fæces upon being hooked. They likewise generally meet with this drug in the dead whales, which are sometimes found floating on the sea.

It is said that the whale, in which ambergrise is found, often has a morbid protuberance in the lower part of its belly, whence the drug may be extracted; and it is also asserted, that all those whales, in whose bowels ambergrise is found, seem not only torpid and sick, but are also invariably leaner than others; so that, if we may judge from the union of these two circumstances, it would seem that a larger collection of ambergrise in the belly of a whale is a source of disease, and, probably, sometimes the cause of its death.

As soon as the fishermen hook a whale of this description, torpid, sickly, and emaciated, they immediately either cut open the above mentioned protuberance, if there be any, or rip up its bowels from the orifice of the anus, and find the ambergrise in different lumps of from three to twelve inches in diameter, and from one pound to twenty or thirty pounds in weight. It is generally found at the distance of six or seven feet from the anus, and never higher up in the intestinal canal; which is, in all probability, the intestinum cæcum, hitherto mistaken for a peculiar bag made by nature for the secretion and collection of this curious substance. That the part they cut open to come at the ambergrise,

is no other than the intestinal canal is certain, because they always begin their incision at the anus, and find the cavity every where filled with fæces, which, from their colour and smell, it is impossible to mistake.

The ambergrise found in the intestinal canal of a whale, is not so hard as that which is found on the sea or sea coast, for when first taken out, it has nearly the same colour and the same unpleasant smell as the more liquid dung of the whale has; but on exposing it to the air, it not only turns greyish, and its surface becomes covered with a greyish dust like old chocolate, but it also loses its disagreeable smell, and gradually acquires the peculiar odour for which it is generally admired. The persons Dr. Swediaur conversed with confessed that unless they knew from experience, that ambergrise thus discovered will, in time, acquire the above-mentioned qualities, they should never be able to distinguish ambergrise from hard indurated fæces. This is so true, that whenever a whale voids its fæces upon being hooked, they look carefully to see if they cannot discover among the more liquid excrements, some pieces floating on the sea of a more compact substance than the rest; these they take up and wash, knowing them to be ambergrise.

In considering whether there be any material difference between ambergrise found on the sea or sea-coast, and that found in the body of a whale, Dr. Swediaur refutes the opinion that all ambergrise found in whales is of an inferior quality, and therefore much less in price. Ambergrise, he observes, is only valued for its purity, compactness, colour, and smell. There are pieces of ambergrise found on different coasts,

which are of a very inferior quality, whereas there are often found in whales pieces of it of the first value; and indeed, several pieces found in the same whale, according to the above-mentioned qualities, are more or less valuable. The only reason why ambergrise found floating on the sea is generally superior to that taken out of a whale is, because it is commonly older, and has been longer exposed to the air.

This singular substance is said to be more frequently found in male than female spermaceti-whales. The pieces found in females are, for the most part, small, and those found in males seem constantly to be larger and of a better quality; and therefore the high price in proportion to the size is not merely imaginary for the rarity sake, but in some respect is well founded, because such large pieces appear to be of a greater age, and to possess the desirable qualities in a higher degree of perfection than smaller pieces.

It is known that the sepia octopodia, or cuttle fish, is the constant and natural food of the spermaceti-whale. Of this the fishermen are so well persuaded, that whenever they discover any recent relics of it swimming on the sea, they conclude that a whale of this kind either is or has been in that part. Another circumstance which corroborates the fact is, that the whale on being hooked, generally vomits up some remains of the sepia. The beak of the sepia, so frequently found in ambergrise, is a black horny substance; and therefore passes undigested through the stomach into the intestinal canal, where it is mixed with the fæces; after which it is evacuated with them, or if these last be preternaturally retained, forms concretions

with them, which produce an abscess of the abdomen, or become fatal to the animal; whence in both cases, on the bursting of its belly, that hardened substance called ambergrise, is found swimming on the sea, or thrown upon the coast.

From the preceding account, and his having constantly found beaks of the sepia in all pieces of ambergrise of any considerable size. Dr. Swediaur concludes with great probability, that all ambergrise is generated in the bowels of the spermaceti whale, and there mixed with the beaks of the sepia octopodia, which is the principal food of that whale. He therefore defines ambergrise to be the preternaturally hardened dung of the spermaceti whale, mixed with some indigestible relics of its food.

The use of ambergrise in Europe, is now nearly confined to perfumery, though it has been formerly recommended in medicine by several eminent physicians. Dr. Swediaur observes, that if we wish to see any medical effects from this substance, we must certainly not expect them from two or three grains, but give rather as many scruples of it for a dose: though even then, he thinks, there would be no reason to expect much effect from it; as he had himself taken of unadulterated ambergrise in powder thirty grains at once, without observing the least sensible effect from it. A sailor, however, who had the curiosity to try the effect of ambergrise upon himself, took half an ounce of it melted upon the fire, and found it a good aperient; which proves that it is not quite an inert substance.

In Asia and some parts of Africa, ambergrise is commonly used as a medicine and a perfume, but considerable use is also made of it in cookery, by add-

ing it to several dishes as a spice. Great quantities of it are, also, constantly bought by the pilgrims who travel to Mecca; probably to offer it there, and use it in fumigations in the same manner as frankincense is used in Popish countries. European perfumers add it to scented candles, wash-balls, gloves, and hair-powder; and its essence is mixed with pomatums for the face and hands, either alone or mixed with musk, though it is to some persons extremely offensive.

Ambergrise may be known to be genuine from its fragrant scent, when a hot needle or pin is thrust into it, and its melting like fat of an uniform consistence; whereas the counterfeit will not yield such a smell, nor prove of such a fat texture. It is very remarkable, however, that this drug which is the most sweet of all perfumes, should be capable of being resembled in smell by a preparation of one of the most odious of all stinks. Homberg found, that a vessel in which he had made a long digestion of the human fæces, acquired a very strong and perfect smell of ambergrise; insomuch that one might have supposed a great quantity of essence of ambergrise had been made in it. The perfume, indeed, was so strong and offensive, that he was obliged to remove the vessel out of his laboratory.

We find various instances, in respectable authors, of vast masses of this substance being found on different occasions. One of the largest that has been seen in Europe, was bought by the Dutch East India Company from the king of Tydor, and kept in their warehouse for some years. It was almost round, measured two feet in diameter, and weighed a hundred and eighty-two pounds; and it is asserted that the grand Duke of Tuscany

offered fifty thousand crowns for it. Another piece was taken up at the Cape of Good Hope, which weighed three hundred pounds; and in the Philosophical Transactions there is an account of another, which weighed no less than fifteen thousand pounds.

With respect to the vegetable productions of these islands, one of the most remarkable is ebony, which though not peculiar to Madagascar, is found there in great abundance; and is a very fine wood used in mosaic and inlaid works, toys, &c. being very hard and heavy, and susceptible of a most beautiful polish.

There are various kinds of ebony, black, red, and green, all of them the product of Madagascar; though Mauritius, the isle of Bourbon, and some of the American islands furnish part of the ebonies that are used in Europe. Authors and travellers have given very different accounts of the tree that yields the black ebony, but the most authentic is that of M. Flacourt, who resided many years in Madagascar as governor of the island. He assures us that it grows very high and thick, its bark being black, and its leaves resembling those of our myrtle, of a deep, dusky green colour. Tavernier assures us, that the islanders always bury the trees when cut down, in order to make them the blacker, and to prevent their splitting when wrought.

Black ebony is much preferred to that of other colours. The best is a jet black, free of veins and rind, very massive, astringent, and of an acrid pungent taste. Its rind yields an agreeable perfume when laid on burning coals; and when green it readily takes fire, from the abundance of its fat. The Indians make statues of their gods,

and sceptres for their princes of this wood; but it is much less used in Europe than anciently; for, since the discovery of so many ways of giving other hard woods a black colour, our cabinet-makers, inlayers, &c. make pear tree and other woods pass for ebony, by staining them with a few washes of a hot decoction of galls, and afterwards adding some ink, and polishing them with a stiff brush and a little hot wax.

The tree that yields green ebony is very bushy, and its leaves are particularly smooth, and of a fine green colour. Under the bark is a white blea about two inches thick, all beneath which, to the very heart, is a deep green approaching towards a black, though sometimes streaked with yellow veins. The use of this wood is not confined to cabinet work, but is likewise good in dyeing, as yielding a fine green tincture. The red ebony, or grenadilla, is a species of which little is known besides the name and colour.

There is a large tree growing in Madagascar in great abundance, from whose trunk distils a resinous gum called *tacamahaca*, of which there are two sorts, the one oozing from the tree spontaneously, the other by making incisions. It it not unlike a poplar tree, only thicker and taller; its leaves are small and green, its fruit red, about the size of a walnut, exceedingly resinous, and containing a stone like our peaches. The gum is said to digest and resolve tumors; and being applied in form of a plaister to the temples and the nape of the neck, it assuages pains of the head, represses defluxions of rheum, and abates inflammations of the eyes. It is also reckoned good against the tooth-ache, and in athritic pains it

has sometimes been used externally with success.

In the Cape de Verd islands, there grows a remarkable fruit called the custard apple, which is as large as a pomegranate, and much of the same colour. Its outside shell, or rind, is set round with small regular knobs, and the inside is full of a soft white pulp, resembling a custard both in colour and taste; and in the middle there are a few small black stones or kernels. The tree that bears this fruit has long slender branches, at the extremities of which the apples grow; but even a large tree seldom produces above twenty or thirty.

The fountain trees are very extraordinary vegetables growing in one of the Canary islands, and likewise said to exist in some other places. Of these remarkable trees we have the following account in Glasse's history of the Canary islands. "There are only three fountains of water in the whole island of Hiero, where the fountain tree grows. The great cattle are watered at those fountains, and at a place where water distils from the leaves of a tree. Many writers have made mention of this famous tree, some in such a manner as to make it appear miraculous; others again positively deny its existence; among whom is Feyjoo, a modern Spanish critic. But he and those who agree with him in this matter, are as much mistaken as those who would make it appear miraculous.

"The author of the 'History of the Discovery and Conquest of the Canaries,' has given a particular account of this remarkable vegetable, which I shall here insert at large:—The district in which this tree stands, is called *Tigulahe*; near to which, and in the steep rocky ascent that surrounds the whole island, there is a narrow gutter, commen-

cing at the sea, and continuing to the summit of the cliff, where it is joined with a valley that is terminated by the steep front of a rock. On the top of this rock grows a tree, called, in the language of the ancient inhabitants, *garse*, or 'sacred tree,' which for many years has been preserved sound, fresh, and entire. Its leaves constantly distil such a quantity of water as is sufficient to furnish drink to every living creature in Hiero; nature having provided this remedy for the drought of the island. Nobody knows of what species this tree is, only that it is called *till*, and stands by itself at the distance of a league and a half from the sea. The circumference is about twelve spans, the diameter four, and its height from the ground to the top of the highest branch forty spans. The branches are thick and extended; the lowest commence about an ell from the ground; and the circumference of the whole of them is about a hundred and twenty feet. The fruit resembles an acorn, and tastes somewhat like the kernel of a pine-apple, but is softer and more aromatic. The leaves appear like those of the laurel, but are larger, wider and more curved: they come forth in a perpetual succession, so that the tree always remains green.

"On the north side of this tree are two large tanks, or cisterns, of rough stone; or rather one cistern divided, each half being twenty feet square, and sixteen spans in breadth. One of these contains water for the drinking of the inhabitants; and the other that which they use for their cattle, and domestic purposes.

"Every morning, near this part of the island, a cloud or mist, rises from the sea, which the south and east winds force against the above-

mentioned steep cliff; so that the cloud having no vent but by the gutter, gradually ascends it, and from thence advances slowly to the extremity of the valley, where it is checked by the front of the rock which terminates the valley. It then rests upon the thick leaves and wide spreading branches, of the tree, from whence it distils in drops during the remainder of the day until it is at length exhausted; in the same manner that we see water drip from the leaves of trees after a heavy shower of rain. This distillation is not peculiar to the *garse* or *till*, for some bresos which grow near it also drop water; but their leaves being few and narrow, the quantity is so trifling, that though the natives catch some of it, yet they make little account of any but what distils from the garse; which, together with the water of some fountains, and what is saved in the winter season, is sufficient to serve them and their flocks. The tree yields most water in those years when the easterly winds have prevailed for a continuance; for by these winds only the clouds, or mists, are drawn hither from the sea.

"A person lives on the spot near which this curious tree grows, who is appointed to take care of it and its water, and is allowed a house to live in, together with a certain salary. He every day distributes to each family in the district, seven pots of water, besides what he gives to the principal people of the island."

"Whether the tree which yields water at the present time, be the same as that mentioned in the above description I cannot determine; but it is probable there has been a succession of them: for Pliny describing the Fortunate Islands, says, "In the mountains of Ambrion are trees resembling the

plant ferula, from which water may be procured by pressure. What comes from the black kind is bitter, but that which the white yields is sweet and potable."

"Trees yielding water, however, are not peculiar to the island of Hiero; for travellers inform us of one of the same kind on the island of St. Thomas, in the gulph of Guinea; and in "Cockburn's Voyages," we find the following account of a dropping tree, near the mountains of Fera Paz, in America:—

"On the morning of the fourth day, we came out on a large plain, in the middle of which stood a tree of unusual size, spreading its branches over a vast compass of ground. Curiosity led us up to it. We had perceived, at some distance, the ground about it to be wet, at which we were rather surprised, as well knowing there had no rain fallen for near six months past, according to the certain course of the season in that latitude; and that it was impossible to be occasioned by a fall of dew, we were convinced by the sun's having power to exhale all moisture of that nature a few minutes after its rising. At length to our great amazement, we saw water dropping, or as it were distilling, pretty fast from the end of every leaf of this tree, which might not improperly be termed *miraculous*; at least it was so with respect to us, who had been labouring four days through extreme heat without receiving the least moisture, and were now almost expiring for want of it. We could not help looking on this as water sent from heaven to comfort us under great extremity, and, having caught what we could of it in our hands, we liked it so well, that we could hardly prevail with ourselves to give over drinking.

"A matter of this nature could not but incite us to make the strictest observations concerning it; and, accordingly, we staid under the tree about three hours, and found that we could not fathom its body in five times. We observed the soil where it grew to be very strong; and, upon the nicest enquiry we could afterwards make, both of the natives of the country and the Spanish inhabitants, we could not learn that there was any tree of a similar nature throughout New Spain, nor perhaps all America over. I do not, however, relate this as a prodigy in nature; because, though I am not philosopher enough to ascribe any natural cause for it, the learned may perhaps be able to give substantial reasons, for what appeared to us a great and marvellous secret."

Archil, or archilla, is a curious kind of moss, which grows upon rocks in the Canary and Cape de Verd Islands, and yields a rich purple tincture, fugitive indeed, but extremely beautiful. This weed is imported to Great Britain as it is gathered. Those who prepare it for the use of the dyer, grind it betwixt stones, so as to thoroughly bruise it, but not to reduce it to powder; and then moisten it occasionally with a strong spirit of urine, or urine itself mixed with quicklime; in a few days it acquires a purplish red, and, at length, a blue colour.

The dyers seldom employ this drug by itself on account of its dearness, and the perishing nature of its beauty. The chief use they make of it is, for giving a bloom to other colours, as pinks, &c. This is effected by passing the dyed cloth or silk through hot water lightly impregnated with archil. Mr. Hellot informs us, that, by the addition of a little solution of tin, this drug gives a

durable dye; that its colour is at the same time changed toward a scarlet; and that it is the more permanent in proportion as it recedes the more from its natural colour.

Prepared archil readily gives out its colour to water, to volatile spirits, and to spirit of wine; and it is the substance principally used for colouring the spirits of thermometers. As exposure to the air destroys its colour upon cloth, the exclusion of the air produces a similar effect in these hermetically sealed tubes, the spirits of large thermometers becoming entirely colourless in the course of a few years. M. Nollet observes, in the "French Memoirs for 1742," that the colourless spirit, upon breaking the tube, soon resumes its colour, and this for a number of times successively; that a watery tincture of archil included in the tubes of thermometers lost its colour in three days; and that in an open deep vessel, it became colourless at the bottom, while the upper part remained unchanged.

A solution of archil in water, applied on cold marble, stains it of a beautiful violet, or purplish blue colour, far more durable than the tint which it communicates to other bodies. M. du Fay asserts, that he has seen pieces of marble stained with it, which, in two years, had suffered no visible alteration. It sinks deep into the marble, sometimes above an inch; and, at the same time, spreads upon the surface, unless the edges be bounded by wax or other like substances. Linnæus informs us that archil moss may be seen on the western coasts of England; and it has for a considerable time past, been prepared at Leith, from a species found in the Highlands of Scotland.

Bamboos of an enormous height and thickness have been noticed, by voyagers, among the vegetable productions of Madagascar. The main root of the bamboo is long, thick, and jointed; spreads out horizontally; and sends forth many cylindrical woody fibres, of a whitish colour, and very considerable length. From the joints of the main root spring several round jointed stalks to a prodigious height, and at about ten or twelve feet from the ground send out at their joints several stalks joined together at their base, and running up in the same manner as those they shoot out from. If any of these be planted with a piece of the first stalk adhering to them, they will perpetuate their species. They are armed at the joints with one or two rigid spines, and furnished with oblong oval leaves, eight or nine inches long, seated on short footstalks.

The flowers are produced in large panicles from the joints of the stalks, and placed three in a parcel close to their receptacles: they resemble those of the common reed, and are succeeded by seeds of the same form, surrounded with down. The young shoots are covered with a dark green bark: these, when very tender, are put in a composition of vinegar, salt, garlic, and the pods of capsicum, and thus afford a pickle which is said to promote the appetite, and assist digestion. The stalks, in their young state, are almost solid, and contain a sweet milky juice; but as they advance in age, they become hollow, except at the joints, where they are stopped by a woody membrane, upon which the milky liquor lodges, and concretes into a substance called *tabaxir* or "sugar of mombu;" which was so highly esteemed by the ancients, in some particular disorders, that it was

frequently sold for its weight in silver. The old stalks grow to five or six inches in diameter, and are so hard and durable, that they are used in buildings, and for making all sorts of household furniture. These, when bored through the membranes at their joints, are converted into water pipes; and they also serve to make the sticks with which palanquins are generally carried in the Oriental countries. The smaller sticks are commonly used for walking sticks; but some of the South Sea islanders make flutes of them, about a foot long, which they blow by applying them to their nostrils.

The Chinese are said to have contrived habits of bamboo, by which a person unacquainted with the art of swimming, may easily keep himself above water. The following account of them is taken from a "Letter to the Author of the Seaman's Preservative."——"In the year 1730, I was passenger in a ship from Batavia to China, burden about four hundred tons, called the *Pridae*, Francisco Xavir commander, freighted by English, Chinese, and Portuguese. Near the coast of China we met with a storm, which carried away all our masts, bowsprit, and rudder; and in our hold we had six feet of water, expecting every moment that the ship would founder. We consequently were consulting our preservation: the English and Portuguese stood in their shirts only, ready to be thrown off; but the Chinese merchants came upon deck, not in a cork jacket, but I will call it a *bamboo habit* which had lain ready in their chests against such dangers; and it was thus constructed:—four bamboos, two behind and two before, were placed horizontally, and projected about twenty-eight inches. These

were crossed on each side by two others, and the whole properly secured, leaving a space for the body; so that the wearer had only to put it over his head, and tie it securely, which was done in two minutes: and we were fully satisfied that the persons thus equipped could not possibly sink."

The fruit rabinsara, which abounds in the woods of Madagascar, is very valuable; and, according to the account of M. de Pagés, it unites in itself the qualities of cloves, cinnamon, and nutmeg, and when gathered a little before it is ripe, is capable of supplying the place of those spices. The sugar canes of this island are much larger and finer than any in the West Indies, being as thick as a man's wrist, and so full of juice that a single foot of them will weigh two pounds, and one of them will support a traveller for two or three days. Here are also abundance of tamarinds, and such prodigious quantities of limes and oranges, that very large casks may be filled with their juices at a trifling expence.

ANIMALS.

AMONG the animals of these countries we must not omit to mention the oxen of Madagascar, which are remarkably large and fat, and have invariably a protuberance of fat between the shoulders, weighing about twenty pounds. Their flesh is highly esteemed by Europeans trading to India, and ships are frequently sent to Madagascar on purpose to kill and salt them in the island.

The sheep of this island differ but little from the goats, being equally hairy; only their heads are somewhat larger, their necks resemble that of a calf, and their tails are so extremely large as to weigh nine or ten pounds.

The bats of Madagascar are of an extraordinary size, and prove very troublesome to strangers. This species, called the vampire or Ternate bat, has large canine teeth, a sharp black nose, large naked ears, a pointed tongue, terminated by sharp aculeated papillæ, strong compressed talons, and no tail. The head is of a dark ferruginous colour; on the neck, shoulders, and belly of a lighter red; on the back and the membranes of the wings dusky.

These odious creatures are not peculiar to Madagascar, but inhabit all the islands from thence to the remotest in the Indian Ocean. They fly in flocks, and sometimes obscure the air with their prodigious numbers; they begin their flight from one island to another immediately after sun-set, and return in clouds from the first dawn of light till sun-rise. They commonly feed on fruits; and are so fond of the juice of the palm-tree, that they will intoxicate themselves with it till they fall senseless on the ground. From the size of their teeth, however, they appear to be carnivorous; and Mr. Edwards positively affirms, that they will dip into the sea for fish. They grow excessively fat at certain seasons of the year; when the Indians eat them, and declare the flesh to be very good: the French settlers, also, on some of the islands, boil them in their *bouillon* to give it a relish. Many of these bats are of an enormous size: Beckman measured one whose extent, from tip to tip of the wings, was five feet four inches; and

Dampier met with another which extended farther than he could reach with out-stretched arms. The size of their bodies varies from that of a dove to that of a pullet; their cry is loud and dreadful; their smell intolerably rank; and their resistance, when taken, very powerful.

The ancients appear to have had some knowledge of these animals; for Herodotus mentions certain winged beasts, like bats, that molested the Arabs, who collected cassia, to such a degree, that they were obliged to cover their faces, all but their eyes, with skins.

Linnæus gives this species the title of *vampire*, conjecturing it to be the kind which draws blood from people in their sleep. M. de Buffon denies it; ascribing that faculty only to a species found in South America. But there is sufficient reason to imagine that this thirst after blood is not confined to the bats of one continent, nor to one species: for Bontius and Nieuhoff inform us, that the bats of Java seldom fail attacking persons who lie with their feet uncovered, wherever they can get access; and Gumilla, after mentioning a greater and less species found on the banks of the Orinoque, declares them to be equally greedy after human blood.

Persons attacked by these animals have sometimes been very near passing from a sound sleep into eternity; for the bat is so dexterous a bleeder, as to insinuate its aculeated tongue into a vein without being perceived, and then suck the blood till it is satiated; all the while fanning with its wings, and agitating the air in so pleasing a manner as to fling the sufferer into a still sounder sleep. It is, therefore, very unsafe to rest in the open

air, or to leave open any entrance to these dangerous animals.

Vast quantities of locusts rise here from the low lands, in thick clouds, which frequently extend to an incredible length and breadth. The natives eat these insects, and even prefer them to their finest fish: their method of cooking them is to strip off their legs and wings, and fry them in oil. Crocodiles, chameleons, &c. may also be reckoned among the most numerous animals of Madagascar.

Canary birds are universally admired for their singing, and derive their name from the islands whence they originally came; and although they are at present so well known in England as to preclude the necessity of a particular description, we flatter ourselves that the following remarks may not prove unacceptable to our readers.

Canary birds are distinguished by different names at different ages and times: thus those that are new flown and cannot feed themselves, are called *pushers;* those brought up by the hand, *nestlings;* those of the first year, under the care of the old ones, *branchers;* those above two years old, *criffs;* and those of three years, *runts.* In their notes they vary considerably; some having a sweet song, others a low note, and others a long song, comprising a great variety of notes; but in general their song resembles that of the titlark or nightingale.

Of late years a species has been brought from Germany, and therefore called *German-birds,* which are deemed superior to the former, though it is highly probable that both came originally from the same islands. The cocks never grow fat, and by some cannot be distinguished from

common green birds; though the Canary birds are much lustier, have a longer tail, and differ much in heaving the passages of the throat when they sing.

These birds being much esteemed for their song, are sometimes sold at high prices, according to the excellency of their notes. To ascertain whether a Canary bird is in good health, it is necessary to take him out of the store cage, and put him in a clean one by himself: if he stand up boldly without shrinking in his feathers, looks with a brisk eye, and does not clap his head under his wing, he may be considered in perfect health; but if he bolt his tail, like a nightingale, after he has dunged, he either is or soon will be sick; and if his dung be watery or of a slimy white without any blackness, it is a certain sign of approaching death. When in good health, his dung lies round and hard, white on the outside, dark within, and dries quickly; though a seed bird seldom dungs so hard unless he is very young.

Canary birds are subject to many diseases, particularly imposthumes, which affect the head, cause them to fall suddenly from the perch, and kill them in a short time, unless speedily removed. In this case, the most approved remedy is an ointment made of fresh butter and capon's grease, melted together. With this the top of the bird's head is to be anointed for two or three days, and it will dissolve the imposthume; but if the medicine has been too long delayed, then, after three or four times anointing, see whether the place of his head be soft, and if so, open it gently and let out the matter, which with another application of the ointment, will perfect a

cure. At the same time the bird should have figs mixed with his other food, and in his water a slice or two of liquorice, with some white sugar-candy.

Canary birds may be bred with us; and, if treated with proper care, they will become as vigorous and healthful as if bred in their native country. The cages in which these birds are kept should be made either of walnut tree or oak, with bars of wire; because these, being strong, do not require to be used in large pieces. The common shape of cages, which is cylindrical, is very improper for these birds, because it allows them little room to walk, and thus renders them in a manner melancholy. The most proper of all shapes is the high and long, but narrow.

If these birds eat too much, they grow too fat, lose their shape, and their singing is spoiled. In this case their victuals must be given them in a smaller quantity, by which means they will gradually recover their beauty, and will sing as at first. When they are about to build their nests, some hay must be put into their cages, dried thoroughly in the sun, and with this must be mixed some moss dried in the same manner, and some stag's hair. Great care must be taken of breeding the young birds in the article of food. As soon as they are eight or ten days old, and are able to pick up food of themselves, they should be taken out of the breeding cage, and each put separately into another cage, and hung up in some place where they may never have an opportunity of hearing the voice of any other bird. After they have been kept thus about eight days, they should be excited to sing by a bird pipe, but this must not be blown too shrill;

For the first fifteen days, the cages should be covered with a black cloth, and for the fifteen following, with a green one. Five lessons in a day from the pipe are sufficient for these young creatures; and they must not be disturbed with several sounds at the same time lest they should puzzle them. Two lessons should be given them early in the morning, one about the middle of the day, and two more at night.

The genius and temper of the several birds of this kind are very different. The males are almost always melancholy, and will not sing unless excited by hearing others: they will often kill the females; and when there are several females together with the males, they will frequently kill each other from jealousy. It is therefore proper to manage their breeding thus: Let two female birds be put into one cage, and when they have lived together some time, they will have contracted a sort of fondness for each other, which will not easily be dissolved. Then if a male bird be put into the cage with these two, every thing will go well; for their friendship will keep them from quarrelling between themselves, and will secure them against his mischievous disposition; for if he attack one of them, the other will immediately take her part, and, after a few battles, the male will find himself over-matched, and will then divide his affections between them.

Some males watch the time of the female's laying, and devour the eggs; and others will take the young ones in their beak, as soon as hatched, and crush them to death against the sides of the cage. When a male has been once guilty of this, he should be shut up in a small cage in the middle of the large one, in which the female is breeding her

young; and thus he will comfort her with singing all day, while she sits upon her eggs, or takes care of her little progeny: and when the time of taking away the young ones is come, the male may be let out, and he will ever afterward live in amity with his consort. If the male happen to fall sick during the time of the female's sitting, or bringing up her young, he must be removed, and only brought to the side of her cage at certain times, that she may see him, till he is perfectly cured.

Some of the uninhabited parts of the African Islands are said to contain wolves, though these animals are not found here in such numbers as on the continents of Asia and Africa.—The wolf has a long head, pointed nose, sharp erect ears, long legs, well clothed with hair, and a bushy tail: the head and neck are ash-coloured, and the body generally of a pale brown mingled with yellow; but it is sometimes found white and sometimes entirely black, according to the country it inhabits.

This ferocious animal is larger and fiercer than a dog. His eyes sparkle, and there is a great degree of wild fury in his looks; his neck is short, but admits of a very quick motion to either side; his teeth are large and sharp, and his bite is terrible as his strength is great. Cruel, but cowardly and suspicious, he flies from man, and seldom ventures out of the woods, except pressed by hunger; but when this becomes extreme, he braves danger, and will attack men and cattle of all kinds with astonishing fury. Unlike the dog, he is an enemy to all society, and keeps no company even with those of his own species. When several wolves appear together, it is not

a society of peace but of war; it is attended with tumult and dreadful howlings, and indicates an attack upon some large animal. This expedition is no sooner finished than they separate, and each returns in silence to his solitary den. Indeed there is but little intercourse between the males and females, for they feel the mutual attractions of love but once a year, and never remain long together. The time of gestation is about fourteen weeks; and young whelps are commonly found from the end of April to the beginning of July. When the females are about to bring forth, they search for a concealed place in the inmost recesses of a forest; and, after fixing on a spot, they make it smooth for a considerable space, by tearing up all the brambles and brush-wood. They then collect great quantities of moss, and prepare a commodious bed for their young, which are generally five or six in number, but never less than three. They come into the world blind like puppies: the mother suckles them for a few weeks, and then learns them to eat flesh, which she prepares by tearing it into small pieces. Some time after, she brings them field mice, leverets, partridges, &c. which they are taught to worry and devour. They never quit the den till the end of six weeks or two months; but they then follow their mother, who leads them to drink in the hollow trunk of a tree, or at some neighbouring spring.

Though, like other females, the she-wolf is more timid than the male, yet when her young are attacked, she defends them with intrepidity, and, losing all sense of danger, becomes perfectly furious. She never leaves them till they are so

strong as to need no protection, and have acquired talents fit for rapine, which generally happens in about ten or twelve months.

Wolves acquire their full growth at the end of two or three years, and live to a very advanced age. When old they turn greyish, and their teeth are much worn. When full or fatigued, they sleep, but more frequently in the day than the night, and their repose is always a kind of light slumber. They drink very often; and, in time of drought, when there is no water in the hollow trunks of old trees, they repair several times a day to the brooks or rivulets.

The wolf possesses great strength, especially in the muscles of his neck and jaws. He will carry a sheep in his mouth, and at the same time outrun the shepherd; so that he can only be stopped or deprived of his prey by dogs. He never fights but from necessity, and not from motives of courage. When wounded with a ball he utters dismal cries, but when being dispatched with bludgeons he complains not. When taken in a snare he is so overcome with terror, that he may either be killed or taken alive with perfect facility; for he suffers himself to be chained, muzzled, and led along, without exhibiting the least symptom of resentment.

The senses of the wolf are very strong, but particularly his sense of smelling, which frequently extends further than his eye. The odour of carrion is perceived by him at the distance of more than a league; and he likewise scents living animals very far, and hunts them a long time by following their track. When he issues from his den, he never loses the wind, but stops on the borders of the forest, smells on all sides, and

receives the emanations of living or dead animals, brought to him from a distance on the passing gales.

Madness, in certain years, is apt to seize these animals, and the consequences are often very melancholy; for mad wolves will bite hogs and dogs, and the last again will almost infallibly bite some of the human species. The symptoms are the same with those attendant on the madness of a dog. Fury sparkles in their eyes; a glutinous saliva distils from their mouths; they carry their tails low, and bite indifferently men and beasts: this disease, however, cannot be attributed to the rage of the dog days, as it always happens in the depth of winter.

There is nothing valuable in the wolf but his skin, which makes a warm, durable fur. His flesh is so bad, that it is rejected with abhorrence by all other quadrupeds, and the smell of his breath is exceedingly offensive; as, to appease hunger, he swallows indiscriminately corrupted flesh, bones, hair, skins, &c. In short, this animal is consummately disagreeable; his aspect is base and savage, his voice dreadful, his odour insupportable, his disposition perverse, and his manners ferocious.

Of the animals found on the coasts of Ascension, Bourbon, and many of the neighbouring islands, we know of none more deserving the attention of the curious than the turtle or tortoise. But is observed there are two kinds of these animals, viz. the land and the sea tortoise; and this latter again is of four kinds, that is, the trunk turtle, the loggerhead, the hawksbill, and the green turtle; but it is only one sort, called the

hawksbill, which furnishes that beautiful shell*, so much admired in Europe. Its shell is thick, and consists of two parts, the one covering the back, the other the belly, and the two are joined together at the sides by strong ligaments, which yet allow of a little motion. In the fore part is an aperture for the head and fore legs, and behind for the hind legs and tail. We are told that the under shell alone is used, which is separated from the upper by making a little fire underneath, and as soon as it is warm it is easily taken off in laminæ, or leaves, with the point of a knife, without killing the animal, which being turned to sea again acquires a new shell. These leaves are thirteen in number, eight of them flat, and five a little bent; and four of the flat ones are sometimes a foot long, and six or seven inches broad. The best tortoise-shell is thick, clear, transparent, and sprinkled with brown and white; but, when used in marquetry, &c. the workmen give it what colour they please by laying coloured leaves underneath it. It may be fashioned in what manner the workman pleases, by softening it in warm water, and then putting it into a mold; for then, by the assistance of a strong iron press, it will take any impression, and may afterwards be adorned and embellished at pleasure.

Of the four kinds of turtle, only one of them is proper for food; this is the green turtle, which is generally esteemed, by the greatest part of

* Mr. Catesby observes, that the hard strong covering which encloses all sorts of tortoises is very improperly called a shell, being of a perfect bony contexture, but covered on the outside with scales, or rather plates of a horny substance, which the workmen call tortoise-shell.

those who are acquainted with its taste, to be the most delicious of all eatables; and, at the same time, nothing can be more wholesome. The females go on shore to lay their eggs, which they deposit in a large hole in the sand, just above the high water mark, covering them up and leaving them to be hatched by the heat of the sun. A respectable writer informs us, that he has seen, upon opening one of them, at least two hundred eggs, exactly round, taken out of it, about forty of which were enclosed in whitish tough skins, with a substance like jelly round the yolk, and were ready to be laid all at one time; and Mr. Rogers observes, that he saw, on some islands in the South-Sea, a turtle that had at least eight hundred eggs in its belly, a hundred and fifty of which were skinned, and ready for laying. In about twenty-five days after laying, the eggs are hatched by the heat of the sun; and then the little turtles, being as big as young quails, run directly to the sea, without any guide to lead them or show them the way. When any of these small ones are caught before they get into the sea, they are generally fried whole, and are said to be delicious eating.

Those who watch on shore for the turtles, turn them on their backs, which is not performed without some difficulty, for they are very heavy, and struggle hard. After this, if they are not far enough on shore, they haul them above high-water mark, and leave them till it suits their convenience to take them away; for, when once they are on their backs, they are not able to stir from the place. The writer of commodore Anson's voyage, says, that, in the heat of day, they often saw great numbers of them fast asleep, floating

on the surface of the water; when they usually sent out their boat, with a man in the bow, who was a dexterous diver; and as the boat came within a few yards of the turtle, the diver plunged into the water, taking care to rise close upon it; when, seizing the shell, near the tail, and pressing down the hinder parts, the turtle was thereby awakened, and began to strike with its feet; which motion supported both it and the diver, till the boat came up, and took them in.—A turtle of an ordinary size, and of the best sort, will yield, at least two hundred pounds of flesh; and the eggs, which are of the size of a hen's egg, but as round as a ball, will keep for a considerable time.

Turtles being amphibious, feed on grass and weeds, as well in the water as on the land; but they usually make their residence and find their aliment at the bottom of the sea. After they have fed sufficiently, they take their progress into the outlets of rivers for fresh water or air, and then return to their former station. In the intermission of their feeding they frequently float with their heads above the surface of the water, unless they are alarmed by any appearance of danger, in which case they suddenly plunge to the bottom; for the tortoise having the benefit of lungs, she can distend herself by an influx of air, and be brought to an equilibrium with the water, like a frog; and, like other amphibious creatures, she is enabled to swim by the impulse and retraction of her paws, though for the generality she contents herself with creeping.

Shells in general make a very curious part of natural history, on account of their great variety, the uncouth make of some, and the beautiful colours and pretty ornaments of others; but, as

Dr. Derham observes, it would be endless to descend to particulars, and therefore he only mentions that of the tortoise. But, besides the beauty of this covering, it is an instance of the excellent provision the wise Creator has made for the good of the animal world, being a stout guard to its body, and affording a safe retreat for its head, legs, and tail, which it draws within the shell upon any danger. And it is worth remarking, that the shell supplies the place of all bones in the creature, except those of the extreme parts, the head and neck, and the four legs and tail: so that at first it is somewhat surprising to see a complete skeleton consisting of so small a number of bones, and yet those abundantly sufficient for the use of the animal.

There remains another remarkable thing to be mentioned concerning these creatures, which is, that for two or three months in the year they leave their common haunts, where they chiefly feed, and resort to other places to lay their eggs; and it is thought they eat nothing during that season, so that both males and females grow very lean. This however is certain, that the land-tortoise, who is formed much in the same manner as those of the sea, is able to subsist several months without food; for those which are kept in gardens out of curiosity in England are observed to bury themselves in the ground at the approach of winter, and there remain in a kind of sleepy state till the return of spring invites them to leave their subterraneous retirement; for which, according to Dr. Derham, they are admirably adapted by the structure of their heart and lungs. To the long abstinence of these and other animals our author adds one or two instances of extraor-

dinary abstinence among mankind; which are in some measure connected with our present subject, and are too remarkable to be passed over in silence. Martha Taylor, born in Derbyshire, having received a violent blow on her back, is said to have fallen into such a state, that she took little sustenance but some drops with a feather for thirteen months, and slept very little too all the time. S. Chilton, of Tinsbury, near Bath, often slept for several weeks together; which case being very extraordinary, we hope an extract of it from the Philosophical Transactions will not be unacceptable to the reader. This Chilton was a labouring man, about twenty-five years of age, not fat but fleshy, and on the 13th of May, 1694, without any visible cause, fell into a profound sleep, out of which he could by no means be roused by those about him, but after a month's time he rose of himself, put on his clothes, and went about his business of husbandry as usual. From this time till about the 9th of April 1696, he remained free from any extraordinary drowsiness, but then fell into his sleeping fit again. After some days his friends were prevailed on to try what remedies might effect; and accordingly an apothecary bled, blistered, cupped, and scarified him, and used all the external irritating medicines he could think of, but all to no purpose. Victuals stood by him (as before) which he ate now and then, but no-body ever saw him eat though sometimes they found him with his mouth full of meat. In this manner he lay till the 7th of August, which was seventeen weeks from the time when he began to sleep; and then he awaked, put on his clothes, and walked about the room, not knowing he had slept so long, till, going into the fields, he found

people busy in getting in their harvest, and he remembered that; when he fell asleep, they were sowing their oats and barley.

From this time he remained well till the 17th of August, 1697, when he complained of a shivering and a coldness in his back, vomited once or twice, and the same day fell fast asleep again. Dr. Oliver (from whom this account is taken) went to see him, and felt his pulse, which was then very regular; he was in a breathing perspiration, and had an agreeable warmth all over his body. The doctor then put his mouth to his ear, and called him as loud as he could several times by his name, pulled him by the shoulders, pinched his nose, stopped his mouth and nose together, but to no purpose, the man not giving the least sign of being sensible. Upon this he held a phial with spirit of sal armoniac under one of his nostrils, and injected about half an ounce of it up the same nostril, but it only made his nose run, and his eye-lids tremble a little. Finding no success this way, the doctor crammed that nostril with powder of white hellebore, and waited some time to see what effect it would produce; but the man did not discover the least uneasiness. The doctor then left him, fully satisfied that he was really asleep, and no sullen counterfeit, as some people supposed.

About ten days after, an apothecary took fourteen ounces of blood from the man's arm, tied it again, and left him as he found him, without his making the least motion all the while. The latter end of September Dr. Oliver saw him again, and a gentleman ran a large pin into his arm to the very bone, but he gave no signs of being sensible what was done to him. In this manner he lay till the 19th of November, when his mother, hearing him

make a noise, ran immediately up to him, and found him eating. She asked him how he did? Very well, he said, thank God: And again she asked him, which he liked best, bread and butter, or bread and cheese? He answered, bread and cheese: whereupon the woman overjoyed, ran down to acquaint his brother with it, and, both coming up again presently, they found him as fast asleep as ever. Thus he continued till the end of January or beginning of February, at which time he awaked perfectly well, remembring nothing that had happened all the while. It was observed, that he was very little altered in his flesh, only he complained the cold pinched him more than usual, and so went about his business as at other times.

Numerous other instances of extraordinary abstinence, particularly from morbid causes, are to be found in the different periodical Memoirs, Transactions, &c. We may add, that in most instances of extraordinary abstinence, related by naturalists, there have been apparent marks of a texture of blood and humour, much like that of the tortoise, and some other animals, though it is not improbable that the air itself may furnish something for nutrition. It is certain there are substances of all kinds, animal, vegetable, &c. floating in the atmosphere, which must be continually taken in by respiration. And that an animal body may be nourished thereby, is evident from the instance of vipers, which, if taken when first brought forth, and kept from every thing but air, will yet grow very considerably in a few days. The eggs of lizards, also, are observed to increase in bulk after they are produced, though there be nothing to furnish the increment but air alone; in like manner as the

eggs or spawn of fish grow and are nourished by the water.

The dolphin and flying-fish, are common on the coasts of these islands, and indeed in many parts of the Atlantic ocean. The flying fish, according to Sir Hans Sloane, is of the herring-kind; but other authors describe it as somewhat longer than a herring, and somewhat thicker and rounder in body. It has a fin on each side close to the gills, about four inches long, being broadest as well as a little rounded at the extremity. When these fishes are chased by a dolphin, or other fish of prey, they evade the pursuit by flying out of the water; and this flight they continue so long as their fins keep wet enough, which is perhaps for thirty or forty yards *, and usually in a straight line. They move their fins as nimbly as bees do their wings, so as scarce to be perceived; and, as they are of a very bright shining colour, they look exactly like so many pieces of polished silver darting through the air. It is supposed, however, that their sight is not very good when they are out of the water, because two or three of them fell upon the ship our author was on board of, in which case they were utterly disabled from rising again.

Mr. Grose observes, that he doubts whether what is called their flight is not more properly an extended leap, like that of the flying squirrels on shore, to whom the expansion of a membranous fold, that makes part of the skin of their hind legs, serves for a kind of wings; and that their necessity

* Mr. Moore, who saw abundance of these fish in his voyage to Africa, gives the same account as to their flying no longer than their fins are wet; but he believes some of them flew half a mile on a stretch.

of replunging into the water, is not so much owing to their fins drying, in so short a space as twenty-five or thirty yards, as to the force of their spring being spent. There are many fish, besides these, that take very considerable leaps out of the water, though not of such a length as they do, from their side fins not being so well adapted for the continuance of a motion, compounded of flying and leaping. So far is certain, he adds, that they have no guidance from their sight, but are urged headlong onward by a mechanical impulse, insomuch that they do not unfrequently fall into ships, and especially in the chains, which, being lower than any part of the gunnel, stop, and receive them. They are very well tasted, and are often seen in great shoals flying from the pursuit of the bonitos, dolphins, and albacores, whose choice prey they seem to be, very few of those fishes being caught, without some of them being found in their stomachs. Nor does this fish find enemies only in its own element; for several sea-birds watch, hovering for its emersion, and dart down on it with such rapidity, as to make it their prey, before it replunges; so that it suffers a fatal persecution in both elements.

The dolphin, according to Sir Hans Sloane, is a very straight-bodied fish, and not that crooked animal he is usually represented by painters. His head indeed is exactly the same as it is drawn in pictures and on signs; but, being thickest at the gills, his body gradually tapers quite down to the tail, from the extremity of which to the end of the nose is commonly about four feet. He is a fish of prey, as we have just now hinted, and swims very swiftly, insomuch that we are told he keeps pace with the flying-fish, and often catches them just as

they drop into the water, after they have taken a long flight to escape his jaws. In order to catch the dolphin, it is customary to fasten the feather ends of two goose quills to a hook, one on each side; and this, being tied to a line, not much thicker than whip-cord, is drawn after the ship's stern when the wind does not blow too fresh, making a small tippling on the surface of the sea, like a flying-fish, just rising out of the water, which deceives the dolphin, who seizes the hook and feathers, and is taken.

The colours of the dolphin are extremely beautiful, his head being of the most lively azure blue, as is likewise his body from the back fin to the middle of each side, with some intermixture of green, and strewed with bright spots of gold, scarlet, &c. From hence quite down to his belly his skin is the colour of the fairest beaten gold, but far surpassing it in beauty. About three minutes after he is taken out of the water, his glorious colours grow faint and fading, and then presently return and vanish again as quick as thought itself. In short, says our author, in five or six minutes time this gay surprising object fills a traveller's mind with more lofty notions of the great Creator's wisdom and magnificence bestowed upon the inferior part of the animal world, than ever it was capable of entertaining before. A mackarel just taken out of the sea is the most beautiful of English fishes; but its colours are infinitely short of those of the dolphin.

There is a stellar-fish of a very strange and singular form, of which Mr. Winthorp has given some account in the Philosophical Transactions, and which highly merits the attention of the curious. This fish spreads itself from a pentagonal

root into five branches, each of which is divided into two; and these ten branches are subdivided into twenty, these again into forty, and so the subdivision continues till the little ramifications amount to 81,920; beyond which our author could not certainly trace the expansion, though possibly each of these small threads might, if examined whilst the fish was living, have been found to be farther subdivided. Its body resembles an echinus or egg-fish, the main branches a star *, and the divisions of the branches, the plant misletoe.—When first taken out of the water, it gathers itself round like a wicker basket; and having fastened upon the bait on the hook, surrounding it with its arms, it will not quit it's hold, though drawn into the vessel, till lying a while upon deck it begins to feel the want of its natural element, and then it voluntarily extends itself into a flat round form. The only use of all this curious structure seems to be to make a sort of purse-net for the animal to catch other fish, or whatever else is fit for its food; and as a store-basket to keep some of it for a future supply; or as a receptacle to defend the young ones of the same kind from fish of prey, if not also to feed on them; which appears not improbable, as sometimes pieces of mackarel are found within the concavity, and sometimes a small fish of its own species. Every one of the smallest parts of the fish, when alive, possesses motion, and a tenacious strength; but, after it is dead and expanded, it can scarcely be handled without breaking, though by carefully laying it to dry, it becomes somewhat hardened. Mr. Winthorp thinks it may

* This fish is the stella arborescens of Rondeletius, first described by him, and since by other naturalists.

be called a basket-fish, or a purse-net fish, till a fitter English name be found to distinguish its species.

There is another kind of star-fish which stretches out five long arms or claws, making five angles, and ending in so many points, resembling a star as it is usually painted. This fish moves in all directions indifferently, sometimes creeping, and sometimes swimming. It has several little trunks of a fleshy substance, through which it sucks its food out of the mud; and, towards the centre of its body, it has a mouth armed with teeth. As these creatures do not enjoy the benefit of sight, for discerning their prey in common with other animals, nature has therefore provided them with more instruments for feeling, sucking, and devouring their food; for when they have not an opportunity of exercising their teeth, they can work with their trunks in the mud and among the weeds, and by that means procure a tolerable repast. It is not yet discovered how the office of digestion is performed in the star-fish, or how it voids its excrements, unless it be under a sort of roundish stone, which is found on its back, and seems fastened to it with ligaments.

The echinus, or sea urchin, though not peculiar to the Atlantic Ocean, deserves to be mentioned. There are several species of this shell-fish, but those are most properly called so which are covered with prickles resembling those of the land-urchin, or hedge-hog. The mouth of this fish is placed on its under part, touching the ground; and is armed with five teeth, which meet at their extremities in a point, that they may all work together. The stomach and bowels fill the inside of

the shell, which has several little holes in it to give free liberty to the action of those ligaments that are to move the prickles, which serve the animal for a covering and defensive armour. The outward extremity of the prickle is sharp pointed, but the other end next the shell is hollowed like a socket, and receives a little tubercle to which it is jointed. Several of these tubercles are seen on most of those shells that have no prickles on them; but what is most remarkable in some sea-urchins is a sort of bristles, which they thrust out or draw in at pleasure. They are like so many small tubes or reeds, and with these they suck and separate those juices which are their proper nourishment.

But, of all the shell-fish which either these or any other seas afford, perhaps none are more to be admired than the nautilus or sailor, which Vallisneri has prettily described, and after him the ingenious author of *Spectacle de la Nature*. The turbinated shell of this fish, which is beautified with strong and lively colours, may properly be called a natural boat, since the little animal that inhabits it makes use of it in that capacity. In calm weather he mounts up in it to the surface of the water, unfurls a membrane to the wind, which serves him instead of a sail, and extends two arms, with which, like oars, he rows his little bark along. When he has a mind to dive, he strikes sail, collects himself within his shell, and, filling the remaining cavity with water, sinks to the bottom: for the fish, by contracting himself, leaves a vacant space in his boat, into which the water finds admittance through a little aperture, and by its additional gravity causes it to subside. On the other hand, when the fish has an inclination to ascend to the top, it is

probable he dilates himself, and so forces the water out of his boat, by which evacuation it becomes specifically lighter than the water, and consequently rises to the surface. Thus the animal steers his course without chart or compass, self-taught in the art of navigation, and is at once both vessel and pilot. From whatever quarter the wind blows, it is all one to our little sailor, who is under no apprehension of danger, nor ever destitute of rudder or oars, pump or cordage, having within himself all the necessary utensils of navigation.

The soldier-crab, or hermit, is a very remarkable kind of shell-fish, described by Rondeletius and other naturalists as living in a house not its own, and owing its security to the labour of another, though nature has provided it with a shell, and given it claws to defend and subsist itself. It is the custom, it seems, of this fish to take possession of the first shell he finds empty, and sometimes several of them meet naked, and contend for the same habitation, in which case, he that has the strongest pincers carries the day. Here the conqueror takes up his lodging for some time, till, being grown too big for his house, he quits it, and seeks out for another of a convenient size, where he stays till he is tired of it, or is grown too bulky, and then he removes again. This is the account that naturalists give of this fish; but the French author lately mentioned does not think it deserves the character of a lazy animal that lives by the labour of others, as it is usually represented; for nature (says he) knows no such principle as idleness, nor ever acts without reason or wise design. The truth is, the body of this fish, called by the French the poor man or the hermit, is flabby, and covered with a thin shell insufficient for its security; which obliges

it to take shelter in some of those empty shells, which are of no use but to such a tenant. This precaution of the hermit, is not unlike that of the little crab, which, being sensible of the weakness of his own shell, begs house-room of the muscle, who, having some to spare, receives his guest; and they live very neighbourly together.—It is said the oil distilled from this fish is an excellent remedy for the rheumatism.

The cuttle-fish, the calamary, and pourcontrel or polypus, seem to be different species of the same fish, and are found in the seas of Europe as well as in the Atlantic. The cuttle fish is covered on the back with a white bony or testaceous substance, an inch thick in the middle, but thinner on the sides; on the upper part hard, smooth, and glabrous; on the lower softish, somewhat rough and friable. It has two large black eyes encircled with red, and, besides several claws, it has two long trunks or horns, which serve it in swimming, and to let down like a line for its prey, the hook at the end of each laying hold of the small fish on which it feeds.—The calamary is provided with much the same instruments; and the pourcontrel or polypus has, besides its eight claws, an excrescence that rises from its back in the form of a pipe, which he inclines to the right or left to steer him as he swims along.—But what is most observable in these fishes is, that they are all provided with a bag under their throat, full of a liquor as black as ink, which either through fear or natural instinct they discharge when pursued by other fishes, and so by troubling the water have an opportunity of making their escape.—The bone, the black liquor, and the eggs of the cuttle-fish are of use in medicine. The bone dries and

absterges, cures spots and freckles, is good for the eyes, removes swellings in the gums, and gives relief in the asthma; the black humour is said to loosen the belly; and the eggs absterge the kidneys and ureters.

Having mentioned a polypus (which word signifies many feet) it leads us to take notice of a very curious discovery made some years ago by M. Tremblay at the Hague; concerning which M. Reaumur read a memorial before the Royal Academy of Sciences at Paris, in November, 1742. The substance of it was, that an aquatic insect called a polypus was found to have this peculiarity in it, that, when cut into several parts, each of those parts produces, of itself, in the space of twenty-four hours, what it wants to complete the whole; so that the part belonging to the head will produce a tail, and on the contrary. Nay, some of those insects have been cut transversly into forty parts, which each produced what was wanting in it to make a perfect insect; so that from one polypus proceeded forty. If they be cut down the middle from head to tail each half will produce another.—On this occasion M. Reaumur made several learned and judicious observations, particularly that, as it is an axiom that nature is not singular in her productions, there must be other insects endued with the like wonderful property: and he reports, that by experiments he actually discovered the same in certain earth-worms, but that nature operates in them much more slowly.

The fishes we have been describing are such as are perpetually travelling from place to place. but there are several others of a quite contrary nature, which remain all their lives attached to one and the same situation; as the auris marina,

or sea-ear, and the limpets of every species. It is wonderful indeed how these and many other shell-fish subsist without seeking out for provision, unless we suppose their prey comes to them of its own accord: and perhaps this is the case with some of them, particularly the sea-ear, where the little holes along the brims of the shell seem designed as so many traps to catch the small worms that are found at the bottom of the sea in great abundance.

Amongst this kind of animals the sea-mushroom is one of the most remarkable, which never quits the place where it has once fixed its abode. These little creatures are found sticking on the sides of rocks, where they look like mushrooms when they are shut and collected within themselves, and like the anemone when they open and display all their trunks. There is no forcing them to open against their will, but upon pressing them they sometimes eject young ones of different sizes, which seems to prove that they are viviparous, and both male and female. You may loosen the sea-mushroom from its hold, carry it away, and keep it in water, where it will fasten itself again to the first convenient place it finds. When it has a mind to open, it raises itself, and thrusts out two white pellicles like bladders, round which appear a vast variety of points or trunks, of different sizes and colours, which has made some naturalists call it the sea anemone. This opening, not unlike the blowing of a flower, has inclined others to look upon it as a real plant, or else as partaking both of the animal and vegetable nature: but, as it is certain the little points or studs just mentioned are not leaves, but a sort of snouts or trunks designed for the sucking in of

nourishment, like the fine reeds or prickles of the sea-urchin, or star-fish, we cannot deny it a place in the animal kingdom, especially after such a circumstance as that of three or four young ones issuing from the parent upon squeezing it, which is confirmed by sufficient testimony.

This short account of some of the inhabitants of the ocean may serve as a specimen of that inexpressible wisdom which appears in the works of the creation, and of the various methods that God has provided for the support of different animals. And we cannot but admire the kindness of Providence, in that profusion of riches which the sea pours in upon us, every time it rises and floods our coasts, viz. those vast quantities of lobsters, oysters, and all sorts of shell-fish it brings up along with it; from whence, after having fattened them either with its own substance, or such nutritive particles of earth and air as are contained in it, retires by a gentle decrease, giving man access to these dainties, and inviting him to come and gather its favours, which it has so liberally scattered upon the shore, or left upon the rocks.

We have also just reason to be charmed with the lustre and beauty that appears in the coverings of the testaceous animals, though apparently they are nothing but a discharge of an excrementitious matter from the body that produces them. How delightful is that mixture of red, blue, and green colours that stain the silver ground of the shell of the naker or mother of pearl! but most amazing of all is that wise design and contrivance which appears not only in the shell of this fish, but even in that of the common oyster or muscle!

The greatest part of these animals are viviparous, and bring forth their young with the shell about them, which covering nature has provided them with for their security and defence, and has also made them to abound with a slime or viscous juice which they emit to the extremities of their shells, where it hardens into a substance of the same nature, and by that means enlarges their habitations proportionably to the growth of their bodies. Hence come those curve lines that we discern in the various shells of divers fishes, one without another, which perhaps show the number of their years, or at least the different stages of their growth.

Naturalists have been generally mistaken as to the manner of the formation of shells. The animal and its shell have been always supposed to proceed from the same egg; but M. Reaumur has shown the supposition to be false, having found by certain experiments, that the shells of garden snails are formed of a matter which perspires from their bodies, and hardens and condenses in the air. All animals are known to perspire, and are encompassed with a sort of cloud or atmosphere, which exhales from them, and probably assumes nearly their external figure. Snails have nothing peculiar in this respect, unless that the atmosphere of their perspiration hardens about them, and forms a visible covering, whereof the body is the mould or model, whereas that of other animals is evaporated and lost in air. This difference arises from the difference of the matter perspired; that of testaceous animals, particularly the snail, being viscous and stony.—On this principle, though the shell serves the animal as an universal bone, yet it does not grow like a

bone, nor like any of the other parts, by vegetation, that is, by a juice circulating within itself; but by an external addition of parts laid one over another.—To consider the thing a little more particularly; it is to be remembered, that the snail's head is always at the aperture of the shell, and its tail in the tip or point of the shell; and that its body is naturally turned into a spiral form, the different circumvolutions whereof are in different planes. Suppose then the snail just hatched; as the matter it perspires petrifies round it, there must be formed a little cover proportioned to the size of its body; and, as the body is yet too small to make a circumvolution of a spiral, at least a whole one, this cover will only be the centre, or at most the beginning of a little spiral curve. Now as the animal grows, if it ceased to perspire, it is evident all that is added to its body would remain naked; but, as the perspiration continues, the cover increases in proportion to its growth. Thus an entire circumvolution of a spiral is formed, and so a second and a third; and still every new spire is bigger than the last, in regard the animal grows in thickness, at the same time it grows in length. When it ceases to grow, it does not cease to perspire; and accordingly the shell increases in thickness, though not in length.

There is a surprising deal of workmanship shown in the formation of that hinge which joins the upper and lower shells of a muscle, and in the curious movements of those little muscular fibres and ligaments with which it is fastened. When the animal has a mind to shut itself close up within its vaulted habitation, it discharges a certain liquor into those muscles, which causes them to dilate and swell, and consequently

shortens their length, so that both the shells are thereby brought closer together. On the other hand, when it is disposed to open its doors, at the return of a new tide, or the fall of some agreeable shower, it withdraws that liquor from them, whereby they are relaxed and lengthened. But these, our author acknowledges, are only probable conjectures, it being impossible for us to determine any thing certain of what is concealed from our observation at the bottom of the sea. However what we do see is sufficient to excite wonder and astonishment at the constant regularity of nature in providing for the meanest creatures, and our gratitude to the great Author of nature for those innumerable benefits he so liberally bestows upon us.

We shall dismiss this part of our subject with observing, that the rivers in the island of Mauritius contain eels of an enormous size, some of which are six feet long, and six inches in circumference, and so extremely voracious, that it is dangerous to bathe in the water where they lie; as they will seize a man without fear, and have strength sufficient to keep him under water till he is drowned.

BUILDINGS.

ALMOST all the towns and villages in the southern part of Madagascar are placed on eminences, and surrounded with two rows of strong palisades, somewhat in the manner of such of our fences as are composed of hurdles and turf. Within is a parapet of solid earth, about four feet in height; and large pointed bamboos, placed five feet from

each other, and sunk in a pit, forming a kind of loop holes, which contribute towards the defence of these villages; some of which are besides fortified with a ditch ten feet broad, and six deep. The dwelling of the chief is called a *doriac*; and at the extremities of the towns, a guard of from twelve to twenty men is usually kept.

The houses of private people consist of a convenient cottage, surrounded by several small ones: the master of the house dwells in the largest, and his women and slaves lodge in the others. These habitations are built of wood, covered with straw or leaves of the palm tree. The houses of the great men of the country are very spacious; each house is composed of two walls and four apartments: round about the principal house, some smaller tenements are erected for the accommodation of the women and children, but the slaves are not permitted to pass the night within them. Most of the houses inhabited by the Rohandrians are built with taste and admirable symmetry.

In the small island of Annabon there is one town, opposite to the road, that contains above a hundred houses, the whole surrounded by a parapet. Most of the dwellings, however, are simple cane huts, for in the whole island there is not a single house built of stone, and only two of wood, which belong to the Portuguese.

The town of Joanna; on the island of the same name, is the royal residence, and contains about two hundred houses, which are enclosed either with high stone walls, or palings made with a kind of reed; and the streets are little narrow alleys, extremely intricate and forming a perfect labyrinth. The better kind of houses which are built of stone within a court yard, have a portico to shield them

from the sun, and one long lofty room where they receive guests, the other apartments being sacred to the women. The sides of their rooms are covered with a number of small mirrors, bits of China ware, and other ornaments that they procure from ships which come here to refresh: the most superb of them are furnished with cane sofas, covered with chintz and sattin mattresses.

Canary, the capital of the island Canaria, is about three miles in compass, and contains twelve thousand inhabitants. The houses are only one story high and flat at the top, but they are well built. Here also are four convents, a castle, and a cathedral, the latter of which is a very handsome structure.

Angra, the capital of Ferara, is a well built and populous city, under the jurisdiction of the archbishop of Lisbon. It has five parishes, a cathedral, four monasteries, and as many nunneries; besides an inquisition and bishop's court, which extends its jurisdiction over all the Azores. It is surrounded by a good wall and ditch, and defended by a strong castle, rendered famous by the imprisonment of king Alphonso VI. in 1668. Though most of the public and private buildings have a good appearance externally, they are but indifferently furnished within; but the Portuguese excuse themselves for this poverty, by saying, that too much furniture would prove inconvenient in so warm a climate.

At Angra are kept the royal magazines for anchors, cables, sails, and other stores for the royal navy, or occasionally for merchantmen in distress: All maritime affairs are under the inspection of an officer called *Desembergrador*, who has subordinate

officers and pilots, for conducting vessels into the harbour, or to proper watering places.

The harbour of this city is the only tolerable one in the island of Ferara, being equally secured against storms and the efforts of an enemy. It is in the form of a crescent; the extremities of which are defended by two high rocks, that run so far into the sea as to render the entrance narrow, and capable of being easily covered by the batteries on each side. From this harbour the town is said to have derived its name, the word *Angra* signifying a creek, bay, or station for shipping; and this is the most convenient one of all the Azores. The opening of the port is from the east to the south-west, and, according to Frezier, it is not above four cable's length in breadth, and not two of good bottom. Here ships may ride in perfect safety during the summer; but as soon as winter begins, the storms are so furious, that all vessels are obliged to put to sea with the utmost expedition. These storms, however, are happily preceded by some infallible signs, with which experience has made the inhabitants perfectly well acquainted. On these occasions, the Pico, a high mountain in another of the Azores, is overcast with thick clouds, and grows exceedingly dark, but what is regarded as the most certain sign, is the fluttering and chirping of flocks of birds round the city for some days before the storm commences. The English, French, and Dutch, have each a consul residing at Angra, though the commerce of any of these nations with the Azores is very inconsiderable, being only for wood, corn, and other necessaries.

Santa Cruz is the principal commercial town on the island of Teneriffe, and contains about seven thousand inhabitants. It has several churches and

convents, a hospital, and some of the best constructed buildings of any in the Canary islands. In the middle of this town is a mole built at a vast expence for the convenience of landing; between the town and the mole is a fort called St. Philip's, and near it is a steep rocky valley, beginning at the sea-shore, and running far inland, which would render the attack of an enemy very difficult. Here are also some other forts for its defence, joined together by a thick stone wall, and mounted with cannon.

About four leagues to the south of Santa Cruz, close to the sea, there is a cave, with a chapel called the "Chapel of our Lady of Candalaria, in which is an image of the Virgin Mary, that is held in as much reverence here as that of Diana was at Ephesus. This chapel is endowed with so many ornaments that it is the richest place in all the Canary islands. At a certain season of the year, almost all the inhabitants go thither on pilgrimage, and many incredible stories are related, and universally believed concerning the holy image.

St. Chrystobal de la Lagura is the metropolis of Teneriffe, and contains two parish churches and five convents; but it has no trade, being inhabited principally by the gentry of the island; the inhabitants are pretty numerous, yet the streets are so solitary and desolate, that grass grows in those which are most frequented.

Ponta del Guda, the capital of St. Miguel, is situated on the south side of the island, in a plain fertile country: it is pretty regularly built; the streets are straight and of a good breadth; and the churches and other public edifices are elegant and well built. There is a large convent of Franciscan Friars, and one of the order of St. Augustin; four convents for professed nuns, and three recollimentos for young women and widows who are not professed.

Villa Franca, on the south side of the island, contains two handsome convents, one of Franciscan friars, and another of nuns. At a small distance from this town is a small island called Ishao, which contains a fine bason with only one entrance into it, sufficiently capacious to hold fifty sail of vessels secure from all weather: at present it wants cleaning out, as the winter rains have washed down great quantities of earth into it, and thereby diminished its depth; but vessels frequently harbour between this island and the main.

We shall conclude this account of buildings in the African islands by observing, that Funchal, the capital of Madeira, is a large, handsome, and populous town, seated in a fertile valley on the southern coast of the island; and containing two castles, and several fine churches.

CUSTOMS, MANNERS, RELIGION AND GOVERNMENT OF THE INHABITANTS OF THE AFRICAN ISLANDS.

THE natives of Madagascar, called Madecasses, are in person above the middle size of Europeans. The colour of the skin varies considerably in different tribes: among some it is of a deep black, among others tawney; some of the natives are of a copper colour, but the complexion of by far the greatest number is olive. All those who are black have woolly hair, like the negroes on the coast of Africa; but those who resemble Indians and Mulattoes have hair equally straight with that of Europeans, and their features are very regular and agreeable. In their disposition they are lively and

obliging; but wholly destitute of genius; vain, whimsical, and interested. Prompt in the use and application of their bodily faculties; but without the powers of ratiocination, or any thing like principle and system.

They wear an apron at their girdle, and something of the same kind on their shoulders, with a bonnet in form of an umbrella. The hair is combed into small tresses, and the beard is suffered to grow only on the chin.

The women have expressive faces, and are generally of the middle size, or rather under it; and though few can be called ugly, scarcely any can be ranked among the handsome, or pretty part of the sex. They tie a long apron round their waist, with a kind of under waistcoat, which barely covers the breasts. They are fond of silver ornaments about the neck and arms. Their hair is divided into a multitude of little tresses, variously disposed, according to the particular fancy or taste of the individual.

The men are little addicted to agriculture, and are more inclined to look after their cattle, which roam in the woods. On the women is chiefly devolved the care of cultivating the fields, of raising rice, corn, and fruits, particularly the cassava, or Madagascar bread-tree.

Their common food consists of rice, bananas, and dried fish; they consume very little fresh meat, or fresh fish. Their usual beverage is rice water, or the juice of the sugar-cane, fermented with mustard and pimento.

Though the natives of this island have no regular form of religious worship, yet they adore one Supreme Being, as the patron of justice and goodness, who will judge men after death, and reward or punish them for their demerits or good actions.

The initiatory rite of the Jews is generally performed upon males between the seventh and eighth day of their age; but sometimes at a later period; and the day of circumcision is solemnized in all families with much joy and festivity.

They believe also in a devil, or evil being; and upon this article of their creed, is founded the craft of the pansaret, or magician, who, being supposed to defeat or controul the machinations of the inviable enemy, practises a thousand tricks on the credulity of the multitude. Few Indians, indeed, of good sense, give credit to the virtue of his enchantments; but the more ignorant and superstitious, who always compose the great mass of the people in every country, suffer themselves to be sadly duped by his fraud and imposition.

Amulets of a species of wood, suspended round the neck, or preserved in a little bag, are supposed to secure the possessor against wounds, or the disasters of war. A shrimp, or toad, applied with words of magical power to the head of a patient, is expected to restore him to his wonted health. Exposing the sick in a hut of a certain elevation, with an eastern aspect, from which is let fly an assemblage of party-coloured threads, is deemed a sovereign remedy in the most desperate cases. A cure is sometimes expected from painting the posts of the patient's house with different colours. Perfumes mix in abundance in all the arts and enchantments of the magician; and though the greatest part of this, no doubt, is imposture, the effects of effluvia are not unknown to the physician or the philosopher.

Madagascar presents a traveller with many other absurd observances, of which it may be difficult to trace the origin; but which, for the most

part, seem to be the barbarous vestiges of religious notions, indistinctly transmitted to the people from their Asiatic neighbours.

One horrid instance of savage superstition it would be unpardonable to pass over in silence. When an infant has the misfortune to come into the world on a day esteemed unlucky, or of bad omen by the pansaret, he is exposed, or suffered to die of want, or to be devoured by wild beasts.

They are accustomed to hunt the whale all along the coast; and having been fortunate enough to strike him with the harpoon, they wait till his strength is nearly exhausted, when they haul him towards the shore. The women watching their success, having by this time assembled on the beach, raise songs of praise in honour of him who had the merit of giving the first wound. The singers having withdrawn, the whale is dragged as near as possible to land, and surrounded by all the principal men of the village, when the public orator advances, and having pronounced a long oration on the pre-eminence and excellent qualities of the fish, it is cut up, and affords an immediate repast to the assembly.

All matters of dispute receive a formal discussion in the palaver, or council of the tribe. Here too all public business is solemnly and deliberately discussed; and much time is taken in weighing the arguments of different speakers. With all this affectation of gravity, however, the inhabitants of Madagascar have a weak intellect, and are far from being qualified, by a sound understanding, to avail themselves of maxims drawn from experience, in considering the contingencies of futurity.

Besides, as the country is divided into many small and independent states, the interest of any individual community becomes very much involv-

ed, insomuch that it is difficult to deter th
line of conduct is most eligible. But th
misfortune, as politicians and men of b
originates in the versatility of their own m
which can never be fixed on one precise object.

Property in this island consists in cattle, grain, and slaves. Every person who has had the misfortune to be made a prisoner of war, is reduced to slavery, and from that moment is regarded by his own kindred as an object of contempt.

Their arms consist of a shield and a kind of lance, which they have the art of throwing with peculiar address. They are also tolerably well provided with muskets, which they have purchased of the French, and in the use of which they are not unskilful. A few of the petty princes have procured swivel guns from the same quarter; and it is said, that one of them is in a condition to bring cannon into the field.

On the eve of war, the women, children, and cattle, retreat to the woods, and remain in concealment till the issue of the campaign. The village is then occupied only by the men, who, previously to an act of hostility, sacrifice an ox. An Indian, distinguished for his eloquence, then rises and makes a long harangue on the arrogance and injustice of the enemy; his countrymen meanwhile dipping their lances in the blood of the victim. The carcase is then cut in pieces with the skin, and distributed among the bystanders, who instantly devour each man his portion with the most horrid voracity; a ceremony sufficiently descriptive of those ferocious sentiments with which they proceed to vindicate their rights, or avenge their wrongs. Their operations in the field are of a very desultory nature, con-

ing chiefly in teasing and harassing the enemy, or in attempting to surprise him when disadvantageously posted, or in the night.

If they have reason to imagine that an enemy is off his guard, or little prepared for the defence of his fort, they form a blockade round it, and endeavour, by a coup de main, to make the chief a prisoner of war. Should they have the good fortune to succeed, they plunder his village, drive off his cattle, and enslave his vassals; but seldom or never come to any thing like a regular engagement.

These people are susceptible of very violent enmities; and some times execute on their devoted subjects the most deliberate cruelties. M. de Pagés saw a chief dressed in a necklace, formed of the teeth of a rival, whom he had slain in battle. A man of the first quality, having captured a daughter and a cousin of an obnoxious neighbour, ordered them into his presence, and in cold blood, with a single stroke of his lance, killed the former, and dismissed her companion to carry home the dismal news to the parent.

It seems that the sensibility natural to man in a savage state, when exasperated or provoked, acts as an incentive to the cruelty of his revenge. The savage of America will welcome a stranger to his hut, and refresh him with the best he can command, while the scalp of an enemy hangs dangling round his neck. The New Zealander sates his appetite with the quivering limbs of a guest, who, from folly or ingratitude, rouses him into a paroxysm of rage. The native of Madagascar, while he lives and associates with a stranger as a brother, will, with great composure, pull out the teeth of a man whom he slew in his

anger: these are the spoils which at once sooth his rage and adorn his person. Such is man, under the uncontrouled influence of passion, and devoid of the benign influences of religion.

The customary use of presents is the same here as in India. It is the business of the inferior to make the first advance, as well as the first present; but he is sure of a return. This custom of giving and receiving presents, forms the bond of union between strangers and the oriental nations; and where the protection of a chief is not only necessary to security, but subsistence, we ought not too hastily to condemn a practice different from our own. Here presents are publicly given; with us the same effect is often produced by the less honourable means of private gratuities and solicitations.

The natives of Madagascar indulge in all the offices of hospitality; a virtue which is rather the result of a natural impulse of the heart, than the practice of any fixed and defined precept, such as founds the exercise of it in the nations of Asia. When some travellers tell us, however, that in Madagascar the offices of hospitality are carried to such a pitch of extravagance, as to make it customary for parents to prostitute their children to the embraces of strangers, they speak either from ignorance, or from a desire of exciting wonder in their readers. From a closer inspection of their manners, it will be found, that the little regard shown to chastity among that people, may be resolved into a covetous principle, of parents, and a long acquaintance with the propensities of dissolute men.

Besides the article of presents, the chief, by means of his daughters, who act as spies on the

sentiments and conduct of the paramour, obtains such intelligence as is some times conducive to his safety and independence. Thus the young ladies of Madagascar, habituated to intrigue, prompted by the political and mercenary views of their parents, and captivated by the charm of some new personal ornament, are easily won by the vows of their admirers.

In the language of this island, which is by no means harsh or disagreeable, M. de Pagés observed some of the same inflections of voice which occur in that of the Philippine isles. It seems to be a compound of different dialects, and contains many words borrowed from the Arabic and Portuguese.

The province of Anossi, in Madagascar, is inhabited by three different sorts of whites, and four classes of negroes. The whites are distinguished by the names of Rohandrians, Anacandrians, and Ondzatsi; and the former of these claim a pre-eminence over all the others; for when they proceed to the election of a sovereign, he is always chosen from the Rohandrian race, and the men of his tribe hold the rank of princes, and are honoured as such by all the rest of his subjects. The Anacandrians are accounted the bastards of the princes, as having descended from Rohandrian men and inferior white or black women. These are likewise called by the name of *Ontempassnaca*, or "People from the sandy parts of Mecca," from whence, they say, came the Rohandrians. The Ondzatsi, or lowest class of whites, are descended from the illegitimate sons of the Anacandrians. These are all fishermen, and are allowed to kill no land animal except a chicken.

The four classes of negroes are named Vead-

sin, Lohavohits, Ontsoa, and Andeves.—The Voadziri, the richest and most powerful class, are masters of several villages, and descended from the original lords of the country. They enjoy the privilege of killing beasts, when at a distance from the whites, and no Rohandrian or Anacandrian in the village. The Lohavohits are descendants from the Voadziri, and also lords; but with this difference, that the one commands a whole district, and the jurisdiction of the others extends only to their own family and village. They are also permitted to kill those beasts they intend to eat, when at a distance from the whites. The Ontsoa are next to the Lohavohits, and are their near relations; and the Andeves are the lowest of all, being originally slaves by father and mother.

The Voadziri, Lohavohits, and Onstoa, enjoy the privilege of submitting themselves, on the death of their sovereign, to any chief they please; but by the present which the new lord makes on this occasion, he becomes the heir to all their possessions. Hence the lower classes, both of whites and blacks, are generally under the greatest anguish of mind when death approaches, knowing that their lords will not fail to deprive their children of every thing they possess. The Andeves have no choice in the election of a ruler; but in times of famine their chiefs are obliged to supply them with necessaries, of, in failure thereof, the people may throw off their allegiance.

Of the government of the island now under consideration we have the following account, in the second volume of Count Benyowsky's Memoirs.—"The Madagascar people have always

acknowledged the line of Ramini as that to which the right of *Ampansacabe*, or sovereign, belongs. They have considered this line as extinct since the death of Dian Ramiri Larizon, which happened many years ago, and whose body was buried upon a mountain, out of which flows the river Manangourou; but having acknowledged the heir of this line on the female side, they re-established the title in 1776. The right of the Ampansacabe consists in nominating the Rohandrians to assist in the cabars at which all those who are cited are bound to appear, and the judgement of the sovereign in his cabar is decisive. Another prerogative is that each Rohandrian is obliged to leave him, by will, a certain proportion of his property, which the successors usually purchase by a small tribute. Thirdly, the Ampansacabe is entitled to exact from each Rohandrian one tenth of the produce of his land, together with a certain number of slaves and horned cattle.

At the time of our author's visit to Madagascar, it appeared that there were thirty-eight Rohandrians actually reigning, and two hundred and eighty-seven Voadziri. "These orders," continues he, "preserve a regular gradation, of which it would be extremely difficult to give a detailed account. They live in the manner of the ancient patriarchs. Every father of a family is priest and judge in his own house, though he depends on the Lohavohit, who superintends his conduct: this last is also answerable to his Voadziri, and the Voadziri to the Rohandrian."

The number of inhabitants in the isle of Bourbon was computed, in 1763, at nineteen thousand seven hundred and seventy-six, viz. four thousand six hundred and twenty-seven white persons, and

fifteen thousand one hundred and forty-nine blacks. It is difficult to distinguish the free men and slaves by their complexions; for even the free are of different colours; and a French writer assures us, that he saw in a church one family, consisting of six generations, of all complexions. The eldest was a female, a hundred and eight years of age, of a brown black, like the Indians of Madagascar; her daughter a mulatto; her grand-daughter a mestizo; her great grand-daughter of a dusky yellow; her daughter, again, of an olive-colour; and the daughter of this last as fair as any English girl of the same age.

The people are, for the most part, of a gentle, quiet disposition; very industrious, and submissive to authority, provided it is exercised with a tolerable degree of equity and decency; but when they conceive themselves used unjustly, they are very apt to break out in open rebellion; and the slaves have so little reason to complain of their masters, that they are always on the same side.

The original natives of Joanna, or Hinzuan, occupy the hilly parts of their country, and are frequently at war with the Arabian interlopers, who, being greatly superior in point of numbers, have established themselves on the sea-coast by conquest. Though Joanna is not the largest of the Comora islands, it claims sovereignty over, and exacts tribute from, all the others. Here also are a regular form of government, and a public exercise of the Mahometan religion, both being introduced by the Arabians.

The colour of the two races of inhabitants is very different: the Arabs have not so deep a tinge as the others, being of a copper complexion, with

regular features, and a tolerably animated countenance. They consider a black streak under the eye as particularly ornamental; and this they make every day, with a painting brush. The custom of chewing betel-nut prevails greatly here, as in most parts of the African continent. No one is without a purse or bag of betel; and it is looked upon as an indispensable piece of civility to offer it to a friend on meeting him or taking leave.

Their religion licenses a plurality of wives and concubines; and of these they are so jealous, that they totally seclude them from the sight of all other men: female strangers, however, are admitted into the harem; and some English women, whose curiosity has led them thither, make favourable reports of their beauty, and the richness of their apparel, which is displayed in a profusion of ornaments of gold, silver, and beads, in form of necklaces, bracelets, and ear-rings.

The men seem not to look with an eye of indifference on our fair countrywomen, notwithstanding they are of so different a complexion. One of the first rank among them being deeply enamoured of an English young lady, wished to make a purchase of her at the price of five thousand dollars; but on being informed that the lady would fetch at least twenty times that sum in India, he lamented that her value was so much above what he could afford to give.

Most of these people speak a little English: they profess a particular regard for our nation; repeat that "Joanna man and Englishman all brothers;" and never fail to ask "How king George do?" They are very temperate and abstemious, wine being forbidden them by the law of Maho-

met. They attend their * mosques three or four times every day; and in prayer they prostrate themselves on the ground, frequently kissing it, and expressing very fervent devotion. The superstitious adoration paid by some of the original inhabitants to a flock of ducks, which we have already mentioned in a preceding part of this chapter, is held in the utmost detestation by the Arabian part of the islanders; but it seems impossible to abolish the practice of it without occasioning a prodigious effusion of blood. In general they appear to be a courteous and well-disposed people, and very honest in their dealings; there are amongst them, however, as in all other nations, some viciously inclined; and theft is much practised by the lower class, notwithstanding the punishment of it is very exemplary, being amputation of both hands of the delinquent. It must also be observed that these people, like the inhabitants of most tropical countries, are very indolent, and neglect to improve the richness of that soil with which nature has blessed them. The climate is so extremely favourable to vegetation, that it requires little agricultural labour; but even that little is denied; so that, beyond oranges, bananas, cocoa-nuts, pine-apples, yams, and purslain, all of which grow spontaneously, few vegetables are to be met with.

The inhabitants of the island of Annobon are all subject to the Portuguese governor, who is the chief person in the island; but the negroes have their own chief, subordinate to him. They are all meanly clothed: the men wear nothing but a linen girdle round the loins, with a small flap before;

* Europeans are allowed to enter the mosques at Joanna, on condition of taking off their shoes.

and the women have only a piece of linen wrapt under their stomach, and falling down, in the form of a petticoat or wide apron, to their knees; they carry their children on their backs, and suckle them over one shoulder. They are all rigid catholics, having been either persuaded or compelled by the Portuguese to embrace the Romish faith; and, like all other converts to popery, they are bigotted in proportion to the novelty of the belief, and their ignorance of the true tenets.

Teneriffe contains about ninety-six thousand persons, supposed to be equal to the number of people inhabiting all the rest of the Canary islands. The peasants, in general, are wretchedly clothed; but when they do appear better, they are habited in the Spanish fashion. The higher classes dress very gaily, and are seldom seen without long swords. It is remarked, however, that very few of them walk with dignity and ease; a circumstance which may be attributed to the long cloaks they usually wear. The women universally wear veils: those worn by the lower ranks are of black stuff; those of the higher, of black silk; and such among the latter as possess any tolerable share of beauty, are far from being over careful in concealing their faces by these fashionable appendages. The young ladies wear their fine black hair plaited, and fastened with a comb, or a ribband, on the top of the head.

The common people, like those of the newly-discovered islands in the Pacific Ocean, have in them a strong propensity to thieving: they are also very lazy, and the most importunate beggars in the world. "I observed likewise," says Mr. White, "that the itch was so common among them, and had attained such a degree of virulence,

that one would almost be led to believe it
epidemic there. The females of every class
said to be of an amorous constitution, and m
addicted to intrigue; and some of the lo
orders are so abandoned and shameless, tha
would be doing injustice to the prostitutes
with in the streets of London, to say they are
them.

In Madeira, the natives are of a tawny col
and well shaped; though many of them have v
large feet, owing to the efforts they make
climbing the craggy parts of their mountai
country. They have oblong faces, promi
cheek bones, and a dark brunette complexi
but the just proportion of the body, the fine f
of their hands, and their animated black e
seem to compensate, in some measure, for t
defects. Their black hair naturally falls in ring
and begins to crisp in some individuals; w
may probably have resulted from their in
marriages with negroes.

With respect to their dress, the labouring n
in summer, wear linen trowsers, a coarse s
a large hat, and boots; to which some add a ja
made of cloth, and a long cloak. The
men wear a petticoat, and a short jacket, clo
fitted to their shapes, which is not inelegant:
have also a short wide cloak; and those that
unmarried tie their hair on the crown of the h
on which they wear no other covering.

The country people are very sober and fru
their diet consisting of bread and onions, or c
roots, and a little animal food: their commo
verage is water, or an infusion of the skin of
grape (after it has passed through the wine-pr
which, when fermented, acquires some degr

tartness, but cannot be kept long. The wine for which their island is so famous, seldom regales them.

Their principal occupation consists in planting and raising vines; but as that branch of agriculture requires little attendance for a considerable part of the year, they naturally incline to indolence. The vineyards are held only on an annual tenure, and the farmer reaps but four tenths of the produce; as four other tenths must be paid in kind to the owner of the land, one tenth to the king, and one to the clergy. Such small profits, joined to the thought of toiling merely for the advantage of others, discourage improvements; yet notwithstanding their oppressions, these people preserve a high degree of cheerfulness and contentment, and in the evening they frequently assemble from different cottages to amuse themselves with dancing.

Their supply of water is very scanty, and as this article is indispensably necessary to the vineyards, it is not without great expence that a new vineyard can be planted; for the maintenance of which the owners must purchase water at an exorbitant rate from those who are constantly supplied with it. Wherever a level piece of ground can be contrived in the higher hills, the natives make plantations of eddoes enclosed by a dike, to cause a stagnation, as that plant succeeds best in swampy ground: the leaves serve as food for hogs, and the country people eat the roots. Chesnuts and sweet potatoes are cultivated in the woods where the vine will not thrive; and wheat, and barley are likewise sown in spots where the vines are decaying through age, or where they are newly planted. The crops, however, do not produce above three

months provisions; so that the inhabitants are obliged to have recourse to other food, besides importing considerable quantities of corn from North America, in exchange for wine. The want of manure and the inactivity of the people are, in some measure, the causes of this disadvantage; but though husbandry were carried to perfection here, it would be impossible to raise corn sufficient for their consumption.

The farmers in this island make their threshing floors of a circular form, in a corner of a field which is cleared and beaten solid for the purpose. The sheaves are laid round about it; and a square board stuck full of sharp flints below, is dragged over them by a pair of oxen, the driver getting on it to increase its weight: this machine cuts the straw as if it had been chopped, and frees the grain from the husk, from which it is afterward separated. Here are no wheel-carriages of any description; but in the towns they use a sort of drays, or sledges, formed of two pieces of plank joined by transverse pieces, which make an acute angle in front: these are drawn by oxen, and are used to transport casks of wine, and other heavy goods, to and from the warehouses.

The governor is at the head of all the civil and military departments of Madeira, as well as of the Salvages, and the Desert Isles, which contain only the temporary huts of some poor fishermen. The law department is under the corregidor, who is commonly sent from Lisbon, and holds his place during the king's pleasure. All causes come to him from inferior courts by appeal. Each judicature has a senate; and a judge whom they choose presides over them: at Funchal he is called *Juiz de Fora*; and in the absence or after the

death of the corregidor he acts as his deputy. Foreign merchants elect their own judge, called the *Providor*, who is at the same time collector of the king's customs and revenues, which amount in all to about twelve thousand pounds sterling. This revenue arises, first, from the tenth of all the produce of the island belonging to the king, by virtue of his office, as grand master of the Order of Christ; secondly, from ten per cent. duties laid on all imports except provisions; and lastly, from the eleven per cent. charged on all exports. The greatest part of these monies, however, is expended in the salaries of civil and military officers, the pay of troops, and the maintenance of public buildings.

Madeira has but one company of regular soldiers of a hundred men: the rest of the military force is a militia consisting of three thousand men divided into companies, each commanded by a captain, who has one lieutenant under him, and one ensign. No pay is given to either the private men, or the officers of this militia; and yet their places are much sought after, on account of the rank which they communicate; these troops are embodied once a year, and exercised once a month.

The number of secular priests is about twelve hundred, many of whom are employed as private tutors. Since the expulsion of the Jesuits, no regular public school is to be found here; but a priest instructs and educates ten students at the king's expence. These wear a red cloak over the black gowns usually worn by students. All who intend to go into orders, are obliged to qualify themselves by studying in the university of Coimbra lately re-established. There are also a dean and chapter at Madeira, with a bishop at

their head, whose income is considerably greater than the governor's. Here are likewise sixty or seventy Franciscan friars in four monasteries, one of which is at Funchal; and about three hundred nuns live in four convents, of the orders of Merci, Clara, Incarnacao, and Bon Jesus. Those of the last mentioned institution are at liberty to leave their monastery, and form a matrimonial connexion whenever they think proper.

The inhabitants of Bissao* wear only a skin fixed to the girdle, before and behind. The dress of the married women consists of a cotton petticoat, but virgins have scarcely any covering or ornaments, except some bracelets on their arms and legs. If they are of high quality, their bodies are painted with various hideous forms of snakes, &c. which, as their colour is jet black, gives their skins somewhat the appearance of flowered satin. Even the princess royal, the eldest daughter of the emperor, is only distinguished from other women

* The Island of Bissao, (which was accidentally omitted in our description of the other African Islands) is situated a few leagues to the south east of the Gambia, and separated from the African continent only by the channel of the river Geves. It is about forty miles in circumference, having an agreeable prospect to the sea, from which it rises by a gentle ascent on every side to an eminence in the centre of the island. There are, however, several hills inferior in height to that in the middle, and separated by beautiful valleys, divided by little rivulets, which augment the general richness and elegance of the scene. The soil is so extremely rich that wheat and maise spring up to the size of Indian corn; the cattle also are of an extraordinary size, and seem to keep pace with the extravagant growth of the above mentioned grain. In this island the French have a factory, and here is also a fort belonging to the Portuguese.

by the elegance of these paintings, and the richness of her bracelets. One very extraordinary ornament is a large iron ring, with a flat round surface on the outside, instead of a stone, upon which the ring changes with a bit of iron, in such a manner as to converse with the greatest facility, by means of the different sounds produced; but this kind of language is used only among the higher classes.

All the Bissaons are idolaters, nor does it appear that their intercourse with other nations has introduced the smallest change in their manners, but their ideas of religion are exceedingly confused. Their chief idol is a little image called CRIWA, of which the worshippers give very absurd accounts; but besides this, every man invents a god for himself: even trees are held sacred, and, if not adored as gods, are worshipped as the immediate residence of some divinity.

The government is despotic, the will of the emperor being a law to his people. Of this we have an instance in Bissao, not to be matched in any other country whatever. Any subject may make a present of the house and estate of his neighbour to the emperor; and as such presents are generally accepted, the proprietor dares not resist, but immediately sets about building another house; though even this he cannot do without the prince's leave; and if this should not be readily granted, he must live with his family in the open air, till permission to build a new house can be obtained.

Of the inhabitants of Ferara, it is only necessary to observe, that they are, for the most part, lively and well made; and pretend to a great deal of religion and gallantry at the same time. They pique themselves upon points of honour, and

are extremely revengeful. It is their custom to rove about in the night time, in quest of intrigues, and seldom fail of finding women for their purpose.

ARTS, MANUFACTURES, &c.

"WITH respect to arts and trades," says Count Benyowsky, "the Madagascar nation are contented with such as are necessary to make their moveables, tools, utensils, and arms for defence; to construct their dwellings, and the boats which are necessary for their navigation; and, lastly, to fabricate cloths and stuffs for their clothing: so that they are desirous only of possessing the necessary supplies of immediate utility and convenience.

The principal and most respected business in Madagascar is the manufacture of iron and steel. The artists in this way call themselves *ompanefs oike*; and are extremely expert in fusing the ore, and forging utensils, such as *hatchets*, hammers, anvils, knives, spades, razors, pincers, tweezers, &c. The second class consists of the *ompanefs mola vana*, or goldsmiths; who cast gold in ingots, and make up bracelets, ear-rings, buckles, drops, rings, &c. The third are called *ompavillanga*, and are potters. The fourth are the *ompamevatta*, or turners in wood, who make boxes, plates, wooden and horn spoons, bee-hives, and coffins. The fifth, called *ompan vacatou*, or carpenters, are very expert in their business, and use the rule, plane, compasses, &c. The sixth are the *ompamiri*, or rope-makers, who make their ropes of

different kinds of bark of trees, and likewise of hemp. The business of the *ompan lamba*, or weavers, is performed exclusively by women, and it would be reckoned disgraceful in a man to exercise it. The *ombiasses* are the literary men, and physicians who give advice only.

The manufactures carried on at Teneriffe are very few, and the product of them little more than sufficient for the consumption of the inhabitants. They consist of taffetas, gauze, coarse linens, blankets, a little silk, and curious garters. The principal dependance of the traders is on their wine, oil, corn, and every kind of stock for shipping.

Madeira derives its principal support from its wines, of which there are three different sorts. The best is called Madeira Malmsey, a pipe of which cannot be purchased on the spot for less than forty or forty-two pounds sterling. It is exceedingly rich and sweet, and is only made in a small quantity. The next is dry wine, such as is exported to London at thirty or thirty-one pounds sterling the pipe. Inferior sorts for the East and West Indies, and North America, sell at twenty-eight, twenty-five, and twenty pounds sterling. About thirty thousand pipes, upon an average, are made annually, containing a hundred and ten gallons each. About thirteen thousand pipes of the better sorts are exported; and all the rest is made into brandy for the Brasils, converted into vinegar, or consumed at home.

END OF VOL. VII.

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