

Philosophic essays on the manners of various foreign animals; with observations on the laws and customs of several eastern nations / Written in French by M. Foucher d'Obsonville, ; and translated into English by Thomas Holcroft.

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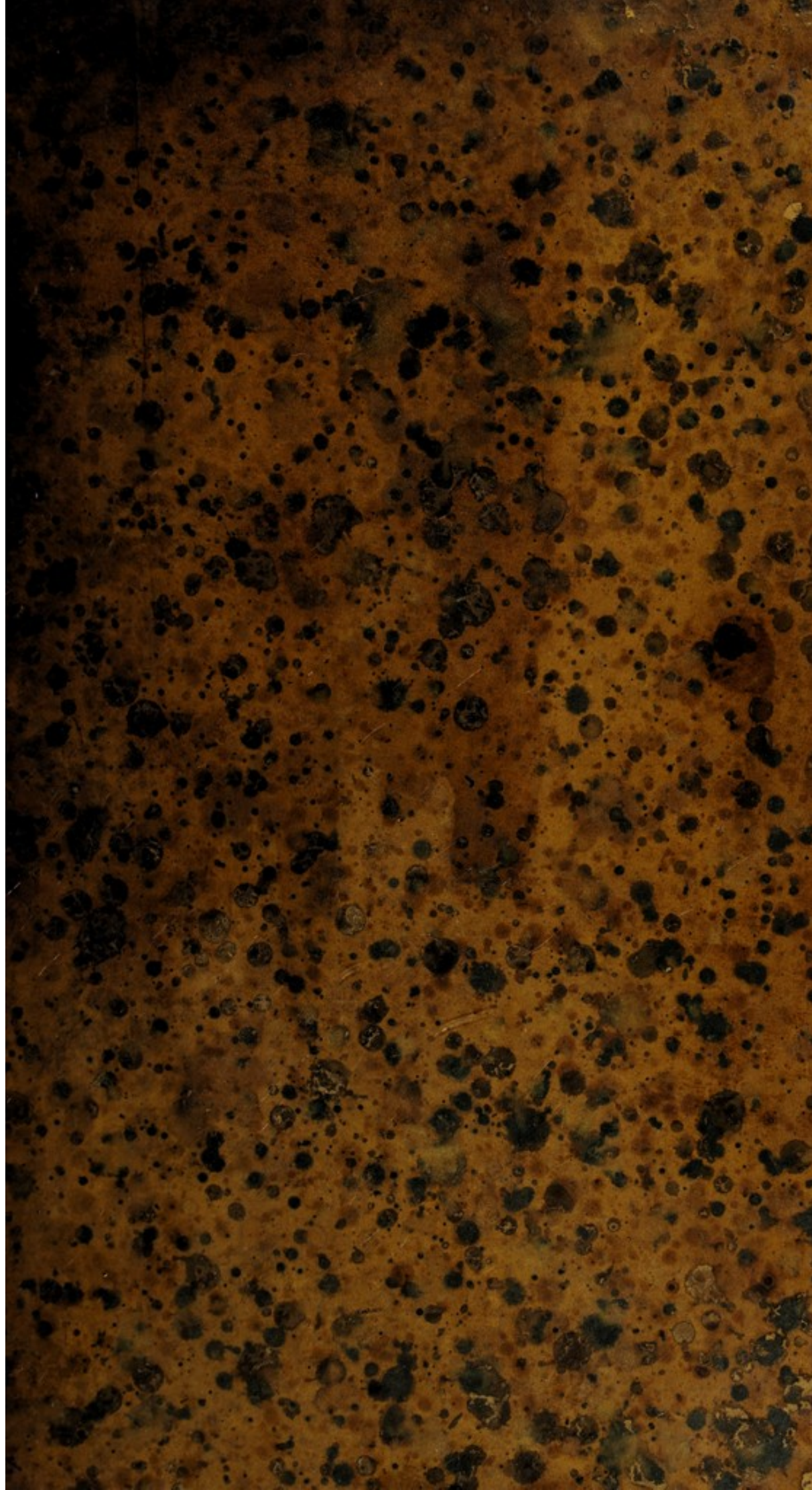
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Sir Fenison Gordon, Bart.


FOUCHER D'ORSONVILLE

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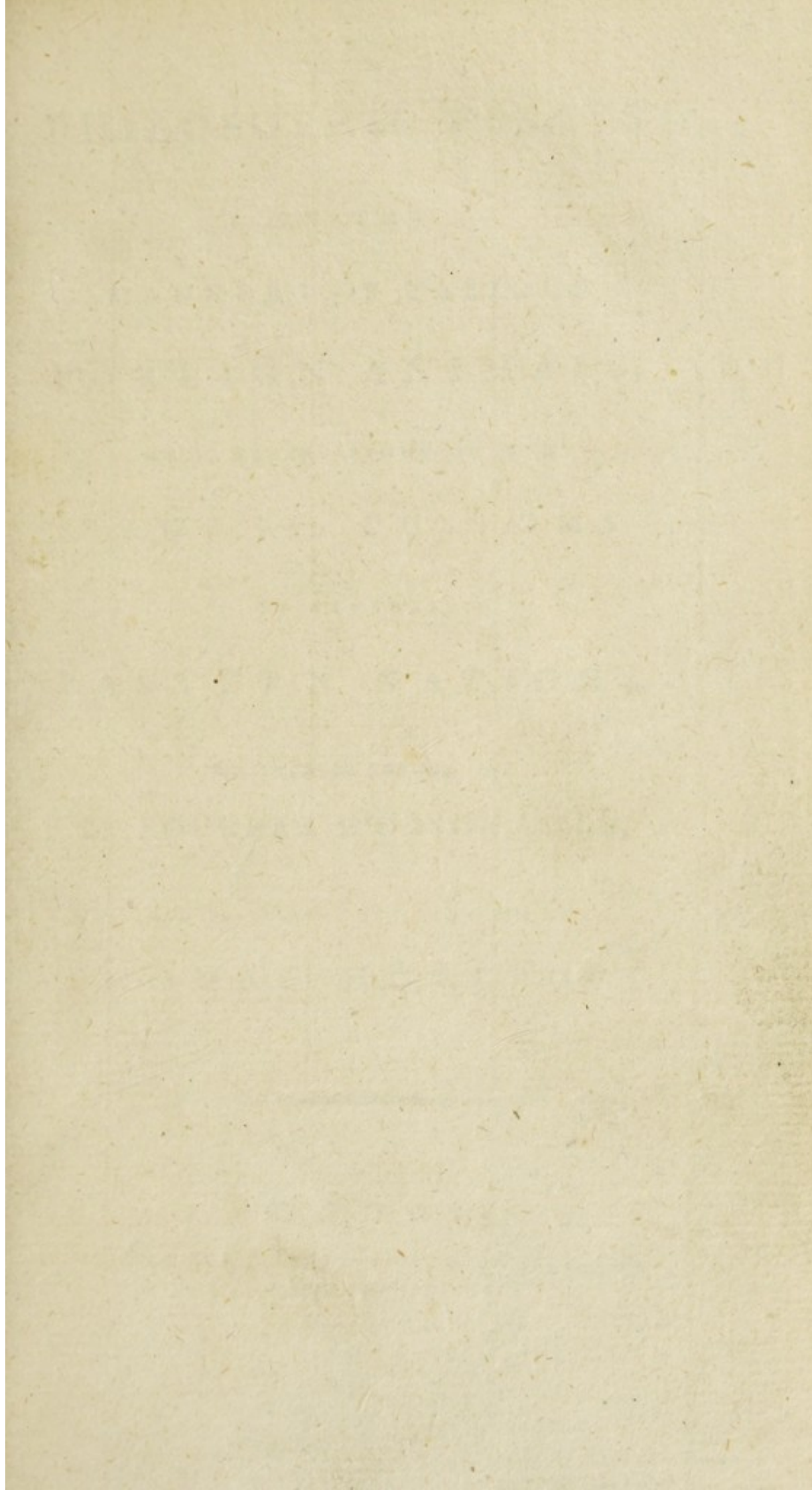
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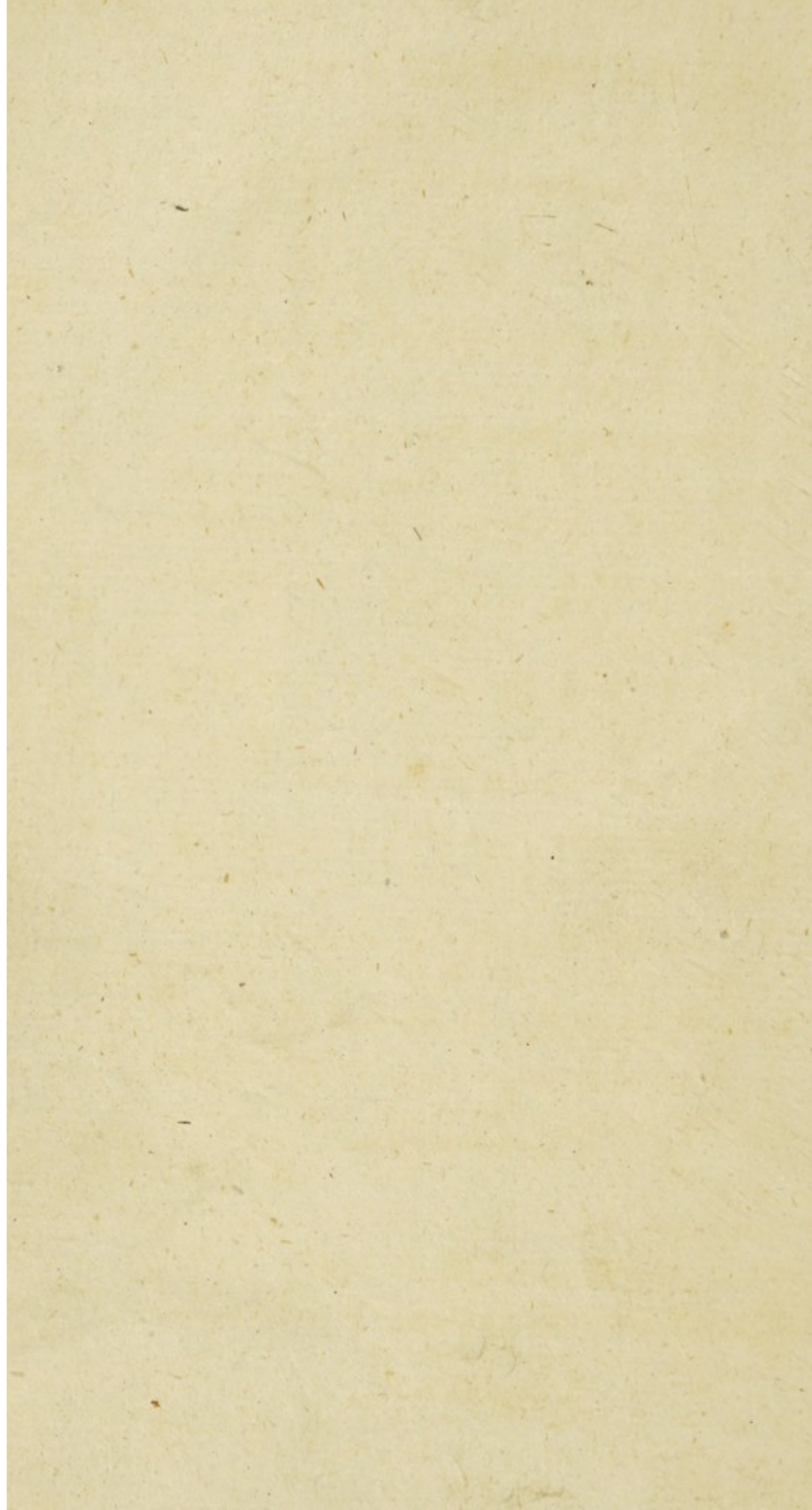
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PHILOSOPHIC ESSAYS

ON THE

MANNERS OF VARIOUS

FOREIGN ANIMALS;

WITH OBSERVATIONS ON THE

LAW S AND C U S T O M S

OF SEVERAL

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

WRITTEN IN FRENCH BY

M. FOUCHER D'OBSONVILLE,

AND TRANSLATED INTO ENGLISH BY

T H O M A S H O L C R O F T.

L O N D O N:

PRINTED FOR JOHN JOHNSON, N^o 72. ST. PAUL'S
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M.DCC.LXXXIV.

PHILOSOPHIC ESSAYS

ON THE
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FOREIGN AND

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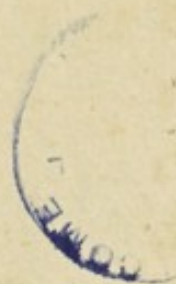
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TRANSLATION has always been deemed a difficult and laborious task; and whoever undertakes to make an author speak a foreign tongue with truth, precision, and elegance, will find the opinion well founded.

The following version enjoys one advantage which few translations can boast; it was written at Paris, and read carefully by the author of the original work, M. Foucher d'Obsonville, in conjunction with a learned friend, a Scotch gentleman, who was equally conversant in both the French and English languages; by whom, not only every *appearance* of a counter sense was corrected, but occasional short additions, explanations, and retrenchments were made.

Those who may take the trouble to compare the present work with the original, will find some *few* passages in the notes, and the last short article in the text, concerning the reasoning powers of animals, omitted. For these omissions the translator only is accountable; but he presumes, the reasons for the liberty he has thus taken, will be obvious to every person of candour and intelligence.

The introduction and postscript relate chiefly to M. d'Obsonville's particular situation, present motives, and future intentions: they have little connexion with the other part of the work, and would intrude upon the *English* reader's time, without affording sufficient amusement or instruction.

The introduction informs him, that it was the author's determination to
speak

ſpeak only on ſuch facts as he himſelf had examined with attention; which rule he ſeldom breaks, and never without honeſtly telling the reader *when* he relates from hearſay, and *what* degree of credit ſuch hearſay deſerves: and this information is as neceſſary for the Engliſh reader, as the French.

The poſtſcript announces his deſign of hereafter publiſhing a much more comprehensive work, on the religion, manners, and high antiquity of the Indians; for which, during a long reſidence among them, he was ardently employed in collecting materials. From the Oriental writings and proofs in his poſſeſſion, he ſays, he is led to conſider all languages, books, and authors, as exceedingly modern, that do not appertain to times at leaſt twelve or fifteen hundred years before the age in which our chronology places the ſiege of Troy.

The

The work here presented to the public is allowed to contain much useful intelligence, many new and curious facts, with various interesting anecdotes, and to correct several mistakes in natural history. Of this, however, each reader must judge and decide for himself. Those who think in the affirmative, will doubtless wish to see the intended future work, and the proofs of that vast antiquity which has so repeatedly been attributed to the Eastern nations.

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PHILOSOPHIC ESSAYS

ON THE

MANNERS OF VARIOUS

FOREIGN ANIMALS.

REMARKS ON THE GENERATION OF
ANIMALS.

FORMERLY the sages of High-Asia wrote upon theology, virtue, morality, and government; the greatest number of them likewise consecrated a part of their labours to love, and spoke of its pains, its pleasures, and the delights of generation. I will, in a few words, give a sketch of the system of these sages on that subject.

Solicited by the laws of nature, ever immutable and provident, the male and female are obliged to concur, each according to their mode, to the formation of beings like themselves.

The feminal liquors, extracted in both sexes from every part of their bodies, are in substance nearly of the same quality. However, when kept separate, both of them are essentially inert, but from very different causes, and under very different appearances. It is their union that forms that mixt and temperate virtue, necessary to the grand work of generation ; whence follows, the importance of preventing a mixture of the strong with the weak, or the pure with the degenerate.

The female sheds and retains within herself a portion of useful seed, in which humidity prevails ; besides which, it is her office to furnish the place of reception, the heat and necessary nourishment. The seed of the male is the vehicle of the spirit of life ; of the spark of that ineffable fire, that

ever active, ever vivifying principle, which excites and eternally sustains the form of existent beings. This fire penetrates and excites to motion; it develops those mixt elements which present themselves to its action; and from that moment intimately mingled with them, it combines and confounds them together, imprints the necessary impulse to form an organised body, and at last a living animal. It is thus, that in considering the mechanism of language, the vowels and consonants are found to concur in the formation of words; the latter become fruitful only when united with the former, in which alone resides the principle of life.

OF SERPENTS (a).

THESE animals, which, as they wind and twist themselves, advance silently by a progressive undulation ; and when they sleep or rest, form their bodies into a number of circles, of which the head is the center : which, after they have cast their skins, appear all at once with a renovated brilliancy ; these animals, so dangerous if they are irritated, were the symbols of wisdom, prudence, and immortality, among the ancient philosophers. They are divided into a multitude of species, that differ by the intensity of their poison, the size of their bodies, the colours with which their skins

(a) The Serpent is called *Mar*, in Persian ; *Hai*, and *Laiffa*, in Arabic ; *Neah*, or *Pampou*, in Tamoul ; and *Samp*, *Kakoutia*, *Boura*, and *Tchilli*, in Indostan. The Sea Serpent, *Cadel Pampou*, in Tamoul. The Hooded Serpent, *Nalle Pampou*, in Tamoul ; *Cokra*, in Indostan. The Javeline, Green, or Flying Serpent, *Pache Pampou*, in Tamoul ; and *Marperende*, in Persian. The Viper, *Marafi*, in Persian.

are spotted; and, though most common in marshy grounds are found also in the sea, on rocky mountains, and in barren places. They are all carnivorous, and there are some species that devour the others. I shall speak particularly of some of those only that are least known in Europe, and which I have had opportunities of observing with considerable attention.

Serpent Marin, or Sea Serpent. The approach of the coasts of India is almost always known by these Serpents, which are met at from twenty to thirty leagues distance. Their bite may be mortal, if not timely counteracted by some of the specifics hereafter mentioned. These reptiles appeared to me to be from three to four feet long; I do not know if there are any larger. I do not believe they are precisely amphibious, that is to say, that they have the power also of living on land. I have often seen them on the shore, but they have always been thrown there by the surges, and were either dead or dying.

Serpent couronné. The crowned or hooded Serpent. — This species extends from five to six feet in length; the skin is divided in small regular compartments, which being contrasted and separated, more or less, with green, yellow, and brown, have a tolerably beautiful effect. It is called hooded from the Portuguese word *capelo*, because it has a loose skin under its head, which can be extended to both sides; and, when it is so, forms a sort of hood, on which is drawn the resemblance almost of a pair of spectacles. This loose skin never takes that form but when the animal rears itself, agitated by fear, rage, or astonishment; in a word, by some object that affects it forcibly. In which case it raises the fore part of its body to nearly a third of its length; its head is then almost in continual action, it seems to look all around, but remains in the same place, or creeps slowly on its hind parts. Whence this species is in India, more than any other, the emblem of prudence; but when it eats, sleeps, or is pursued, its hood is not extended, be-
cause

cause the muscles are then either relaxed or differently employed. This Serpent is an object of superstitious veneration among the Gentoo Indians, founded on some traits of legendary mythology: they seldom name it without adding some epithet, such as the royal, the good, the holy. Some of them are happy to see it go and come in their houses; whence many have received irreparable injuries: for it is very possible to hurt it unintentionally, without seeing it, or during sleep, and it immediately revenges itself with fury. Its bite is sometimes mortal in two or three hours, especially if the poison has penetrated the larger vessels or muscles.

This reptile, more than any other, is attentive to the sound of a sort of flageolet or pipe. The Indian jugglers play a certain monotonous air, slow and unharmonious, which at first seems to create astonishment, presently it advances, stops, rears itself, and extends its hood; sometimes it will remain an hour in that position, and then, by gentle inclinations of

the head, indicate that these sounds impress a sense of pleasure on its organs. Of this I have several times been convinced, by proofs made on this kind of Serpents, which have never been trained to that exercise, and particularly upon one that I caught in my garden. I do not however deny, that some *are* trained to this exercise: the jugglers, when called to clear a house of them, will sometimes artfully drop one of these, which will immediately appear at the sound of the pipe, to which it has been accustomed.

Serpent javelot, or green Serpent. The green Serpent is found in the Indies and the countries east of the Peninsula, four and five feet long; its bite is held to be at least as dangerous as that of the hooded snake: they generally remain on the tops of trees, watching for birds and insects. Suspended or laid along the branches, which they embrace with the tip of the tail, they appear immoveable, when, presently, with an oscillatory motion, they will reach to another bough, or seize upon
their

their prey. Hence it is probable, that from a superficial view of the manner in which these reptiles obtain their subsistence, some travellers have said, that they have a particular delight to dart upon the eyes of passengers. For my own part, I am well persuaded, that when they dart, or rather when they glide along at the approach of man, it is only to avoid him, except, perhaps, when they have been wounded or irritated; so at least has it happened, for more than ten times that I have seen them. I presume, that this reptile is of the same species with one of a darker colour, found also on the coasts of Persia and Arabia, where it is known by the improper name of the Flying Serpent.

Serpent amphibæna, or double-headed Serpent. Some of the reptiles, classed under this name, are found in the Indies; their colour is a deep dirty brown, mixed with a tint of yellow, their spots something darker; their head is narrow, and rounded on the sides; and their body, which is seldom more than a foot long, is nearly,
from

from one end to the other, about the thickness of the thumb. One consequence of this formation is, that at a distance the tail may appear to have been cut off, or may look like another head: I say at a distance, for in fact it has, at this extremity, a pointed bit of flesh that resembles the beginning of a lizard's tail, and which being plucked off, begins to grow again. Besides, as they seldom remove far from the crevices of rocks, or old ruins, it is very possible, that they may have been seen at the entry of their holes retiring backwards. However this may be, and without pretending to deny the possibility of such sports of nature, it is certain, and I am myself a witness of it, that the species to which they have given the name of double-headed Serpents, has, in reality, but one head. I never knew any person who had been bit by them, but I have been assured, their poison is not more dangerous than that of the hooded Serpent.

Serpent poison, or poison Serpent. Among the Serpents of India, that which I believe to

to be most formidable is but about two feet long, and very small. Its skin is freckled with little traits of brown, or a pale red, and contrasted with a ground of dirty yellow: it is mostly found in dry and rocky places, and its bite mortal in less than one or two minutes. In the year 1759, and in the province of Cadapet, I saw several instances of it; and among others, one very singular, in the midst of a corps of troops, commanded by M. de Buffy. An Indian Gentoo merchant perceived a Mohametan foldier of his acquaintance going to kill one of these reptiles, which he had found sleeping under his packet. The Gentoo flew to beg its life, protesting, that it would do no hurt if it was not first provoked; passing, at the same time, his hand under its belly to carry it out of the camp, when suddenly it twisted round, and bit his little finger; upon which this unfortunate martyr of a fanatic charity gave a shriek, took a few steps, and fell down insensible. They flew to his assistance, applied the serpent-stone, fire, and scarifications, but they were all ineffectual, his

blood

blood was already coagulated. About an hour after I saw the body as they were going to burn it, and I thought I perceived some indications of a complete dissolution of the blood.

I do not believe there are many Gentoos enthusiastic enough to become the victims of such absurd benevolence ; several, at present, make no great difficulty of killing these Serpents, or at least of seeing them killed. It is however certain, that most of them are unwilling to assist in killing the hooded Serpent, and especially those which creep into, and are therefore under the protection of their temples.

Serpent brulan, or burning Serpent. This reptile is nearly of the same form with the last-mentioned : its skin is not quite so deep a brown, and is speckled with dark green spots ; its poison is almost as dangerous, but it is less active, and its effects are very different : in some persons it is a devouring fire, which, as it circulates through the veins, presently occasions death ;

death ; the blood dissolves into a lymphatic liquor, resembling thin broth, without apparently having passed through the intermediate state of coagulation, and runs from eyes, nose, and ears, and even through the pores. In other subjects, the poison seems to have changed the very nature of the humours in dissolving them ; the skin is chapped, and becomes scaly, the hair falls off, the members are tumified, the patient feels all over his body the most racking pains, then numbness, and is not long in perishing. It is said, however, that people have been cured by remedies well and soon applied. Be that as it may, it seems to me, that the poison of these different reptiles is in general more powerful, the more they live in hot and dry places, where they feed upon insects that are full of saline, volatile, and acrimonious particles.

Serpent nain, or dwarf Serpent. One day, as I was removing some stones in the Indies, I found two of these little animals, which at first sight might be taken for worms. I took up the strongest, and
amused

amused myself some time in considering it with attention. Its body was near five inches long, and about the sixth part of an inch in diameter; and I afterwards learnt, that it rarely exceeds six inches in length. Its skin was a dirty brown, spotted on the sides with small lengthened points of a darker colour; the belly was thinly speckled, and of a something lighter colour, like the generality of reptiles. Its eyes, notwithstanding their excessive smallness, were apparently black and sparkling; its mouth was exceedingly wide, inasmuch, that without the least violence I could introduce a body of more than a line in diameter; its teeth were as fine as the points of needles, but so short and compact, that it did not appear possible for it to bite a man, or at least for it to penetrate beyond the epidermis. The chief of the village, where I was, told me, that the only thing to be apprehended from this insect was, lest it should introduce itself into the mouth or nostrils.

Serpent titan, or giant Serpent. The mountains least frequented in India and other parts of Asia, serve for the retreat of a race of Serpents that I call Titan, because they grow to the length of twenty and twenty-five feet, and even, according to some, to half as much more. I never saw but one, young shut up in a cage, and exceedingly ill at his ease. It was eleven or twelve feet long, and fourteen or fifteen inches in circumference; its skin was a tawny ground, but speckled with colours richly varied, though rather dark. They say this reptile surprizes and feeds upon large animals; but whatever may be said upon this subject, its form seems to indicate, that its strength cannot be compared to that of a crocodile of equal size: and as it is heavy, and not common, it is, in reality, one of the least dangerous of its tribe. I may add, with respect to these animals, that in all the species I have observed, those which were of the two extremes of size, large and small, were fewest in number.

REMARKS

R E M A R K S.

I dare presume the reader will be glad to see here inserted some of the most esteemed receipts, used by different nations of Asia, against the poison of Serpents. I obtained them of the physicians, pfilles, and empirics, which, in their own country, were apparently most in repute.

The bite of the Serpents, both of ponds and fields, such as we see in Europe, is likewise in Asia, seldom dangerous. A slight scarification and a little unslacked lime, or copper rusty with verdigrise, applied to the wound, may be sufficient for the cure. These receipts are employed also to heal the sting of the light-coloured scorpion, which, in some parts of Asia, is almost as common as the spider. Some people collect a number of these last-mentioned insects, put them together, let them dissolve, and use their oil; while others prefer the scorpion itself that gave the wound,

wound, which they pound immediately, and lay upon the part that has been stung ; or else they apply a sort of greasy humour, which drops from between the prepuce and the gland of the penis. As to the black scorpion, that resides in the crevices of rocks and the hollow parts of trees, which is four or five times as large as the other, and the bite of which is mortal in less than two hours ; the only certain remedies against its poison, are those which are used for the most venomous serpents. The serpent-stone, which is often used in India, is a composition of calcined bones, kneaded up with an exceedingly absorbent calcareous earth. It is applied as quickly as possible to the wound, and it is prudent to make a slight incision. Its property is to adhere to the wound, and attract the poison. They make two preparations at the least, and as soon as the first is saturated and drops off, they apply a second. This stone appears to operate only by its absorbent qualities ; it may, however, be possible, that the alkaline par-

ticles act, likewise, upon the acid of the venom.

Several Indian physicians make use of a root, known in Europe by the name of Serpent-wood, the speckled bark of which has some resemblance to the skins of these reptiles ; its interior is commonly whitish, firm, and bitter. They pound the root, and steep it in a little arrack ; the patient swallows the juice, and puts the sediment on the wound. This plant acts by its volatile salt ; though, probably, many others would produce as great an effect, for its success is not always certain, not even against the bite of the hooded Serpent, which is not the most dangerous.

They attribute the like virtues to certain leaves, the property of which, they say, the Ichneumon, or Mangouft, has taught them, by running to eat and rub himself against them as soon as he is bitten. It is true, that they are called by some Mangouft-leaves, and that they produce effects similar to the root before-mentioned ;

ed ; I am, however, inclined to think, that those who first gave them that name, did it only figuratively ; signifying thereby, that with the assistance of this remedy, man had no more to fear from the Serpent, than the Ichneumon naturally has ; for, whether it be or be not found in the places where these quadrupeds inhabit, it does not appear to be necessary to them against the bite of Serpents ; since in India, as well as in Egypt, they attack and devour them under all circumstances, without considering whether they have this specific in their neighbourhood. Nay, it is a fact, that pigs, cats, and many other animals, birds especially, even the tame fowls, chase and swallow them with avidity. Perhaps, their preservation consists in knowing how to attack them without danger ; or rather, it is probable, that when accidents happen, the flesh of the animal is itself an antidote. It may be, moreover, that the blood and juices of some of these animals are full of alkaline particles, sufficiently powerful to neutralize this kind of poison. A Camelion was shut up with a

black Scorpion, of the strongest sort, which being purposely irritated, darted its sting several times into the body of the former, with no greater effect from the wound, than would have followed from a slight prick with a thorn.

Some Indian empirics rub the wound, scarified, with the juice of a shrub named Kalli, very common in that country; and swallow, at the same time, two or three drops of it in the oil. The branches of this shrub are loaded with a kind of cylindrical husks, filled with a milky juice, which is a powerful cathartic: a very small dose, administered in a proper liquid, is a violent purge. This receipt, without being more certain than others, is very dangerous. As a proof of its hurtful qualities, we need only observe, that the Indian princes have several times employed this plant to defend the environs of those places, in which there are no other waters but what are preserved in ponds or cisterns; they make it up into parcels, fix them at
the

the bottom of the pond or cistern, and the water becomes poisonous.

A physician, with whom I became intimately acquainted, vaunted very much of a secret balsam, made of the livers and hearts of Serpents. He put them to dilute in virgin oil, and when they were partly dissolved, he mixed them up with a little sal ammoniac and essence of cinnamon; he applied this balsam to the wound, scarified, and made the patient swallow one spoonful of it, mixed with two spoonfuls of common oil.

Many of the Arabians, and other Mahometans, cure themselves by immediately eating raw the body of the animal which has bitten them, and instantly taking a strong dose of sal ammoniac, or even common salt; some of their physicians, after they have scarified the wounded part, prefer cupping, or the application of burning charcoal, near enough for the fire to make a sensible impression upon the skin: others, when boiling oil or water are at hand, let

some drops fall on the wound. They believe, that these caustics immediately applied, powerfully attract, or rather fix the poison. (This last remedy is used, likewise, to stop a hemorrhage, or to form an immediate scar after amputation.) But the ordinary custom of the Arabians, when they can be readily had, is to call directly for the Pfilles, who are mostly Sayettes, or the descendants of Mahomet.—These venerable persons, after they have made a slight scarification, mutter in a low voice some verses of the Koran, and chew some cloves of garlick, then suck the wound with all their force, and seem to take breath only, that they may pronounce the name of God; this operation finished, they apply some of the chewed garlick to the part affected, continue praying, and touch the lips and tongue of the patient with their saliva. We may presume, that these last mysterious formalities are performed for the honour of the profession.

There are many good Asiatics, Mahometans, Gentoos, and Christians, who boast
of

of the virtues of a receipt much more wonderful, composed of amulets, preservatives, and enchantments; the power of which, far off, or near, no poison can resist. Perhaps, the talent which some of their jugglers really possess, of handling Serpents with impunity, may be one great cause of the credulity of the spectators: and it is possible, too, that their art consists in their address, and their knowing, that in case of accidents, they have the means already described to which they may have recourse. Two honest Arabian merchants, and good Sayettes, with whom I had occasion to be particularly intimate, disapproved of such remedies; and though they thought themselves as capable as others of curing an envenomed wound, they trusted only in the assistance of God, the usual suction, and proper prayers. It seems almost certain to me, that the blood and humours of the professed Psilles, who are great eaters of Serpents, are actually impregnated with qualities capable of resisting the acid of a poison, such as the hooded Serpent or the Viper can produce; yet

we find Serpents in Arabia, that are acknowledged powerful enough to defy both the prayers and enchantments of the descendants of the prophet. I dare not affirm, these are the same which are mentioned in the Psalms of David, or which I have described by the name of burning and poison Serpents.

After what has been observed, I think we may venture to guess, that the venom of these animals has an apparent tendency to dissolve the integral particles of blood; and that their difference consists only in a more or less degree of intensity and volatility. Now, if we consider the remedies heretofore mentioned, topical or internal, whether they act by fixing the venom, or by combining with it, make it neutral, it appears, that the most active alkalines are the only certain specifics. This confirms the propriety of the practice at present generally adopted in Europe.

OF CROCODILES (*a*).

CROCODILES are not uncommon in many parts of Asia, and particularly in India; where, it seems, they divide them into two species: I have seen them both, and could find no remarkable difference, except in size (*b*).

Those of the large breed, which are the brownest, even when young, infest not only the great waters, but likewise rivers and ponds less capacious: it is this species, that some Asiatic princes keep in their moats. Not above five or six inches long when first hatched, from an egg no larger than that of a

(*a*) The Crocodile is called *Cayman* and *Alligator*, in the European colonies; *Koumir*, in Persia; and *Temt-sab* in Arabia.

(*b*) I have heard of another species of Crocodile, the enemy of both the first; but having no certain intelligence to communicate on the subject, I only allow myself just to mention it.

goose,

goose, they are said, when full grown, to be twenty-five and thirty feet in length: the largest I have ever seen, did not appear to be above twenty. The ground colour of the second species is of a brighter yellow; I assisted in attacking one of about seven feet long, and the people of the place assured me, it was one of the largest in their river, where they had ever been found. These Crocodiles willingly feed on carrion, and seem to be less courageous than the large species; which, before they attain their full growth, will attack, or rather endeavour to surprize, men and animals of superior strength.

In the formation of the Crocodile, every thing seems to indicate how excellently he is contrived to vanquish and devour most of the animals that come within his reach. This monster will drag down and destroy an ox, buffalo, or even a royal tiger, if he surprizes him at the water; and I have been assured by the Indians, that several of them have been known to unite their efforts, and even to attack and devour elephants.

It

It is an ancient remark, and at the first view an astonishing one, that this voracious animal can live near two months without eating; but the Salamander, and most other reptiles, enjoy more or less the same advantage. This, perhaps, depends on the texture of the skin, which not admitting the same evacuation by the pores, the perspiration will necessarily be much less.

The Crocodile does not move far from the neighbourhood of rivers and ponds, except in covert and marshy places. If he pursues his prey on shore, it is not far; and though his pace is rapid in a direct line, yet it is not swift enough to overtake a young man who preserves his presence of mind. It is needless to remark of what importance it is, not to walk without the utmost precaution on the banks of unknown rivers, or among sedge; and still more so, not to bathe but with the utmost circumspection in unfrequented places. It is likewise exceedingly dangerous when you
navigate

navigate in boats, to let your arms hang over the side.

The kind of scaly substance, with which Crocodiles of a certain age are covered, is almost impenetrable by a musquet-ball, especially if it falls obliquely from the head to the tail; so that it is necessary to hit him under the belly, at the juncture of his shoulder, in the eye, or in the mouth. In many parts it is not difficult to find an opportunity of hitting him where you please; I have often seen them extended on the sand and sleeping in the sun, with their jaws wide open. Some Africans attack them on shore, or at the edge of the water, having only a gag of very hard wood or iron in their hand, about six or eight inches long, and sharp at both ends. The man holds this feeble weapon by the middle, and when the animal advances, the moment he opens his enormous mouth to devour him, he plunges in his arm, and places his gag perpendicular; so that the monster finds, at the moment that he makes his bite, both his jaws run through:
 pain

pain and instinct make him plunge to the bottom of the water, where he soon perishes, suffocated and bleeding. I have never seen this hunt but at Senegal. I was a witness of another not very different: I speak of the negroes, who, armed with a sharp-pointed knife, attack the sharks swimming, and rip up their bellies at the instant that these voracious animals, of eight or ten feet long, are turning to devour them. I knew a brave French sailor, who happening to fall in the sea, did the same. But, however great may be their address, it is evident, that such deeds of prowess, performed in jest, are not proper to flatter the vanity of a reasonable man. Another expedient, equally simple, is to bait a very strong hook with a hen, a small dog, or even the entrails of an animal, so that he may swallow it without difficulty, and place it near his haunt. Some Indians employ a means not less easy: they enclose a packet of arsenic, or quick lime, in the body of an animal newly killed, and contrive it so, that it may not be too quickly spoiled by humidity. The liver, gall, eyes, and

and testicles of the Crocodile, are said to be powerful aphrodisiacs: the intestines have a musky odour, not disagreeable, and of which the other parts of the body soon partake.

OF SALAMANDERS (*a*).

THE form of the Salamander and of the Crocodile are nearly the same. It is chiefly among the rocks and mountains of India, that these retired animals live. The colour of their skin is of a deep green, slightly spotted with darker shades; their length is three or four feet at the most. There is also a species that inhabits the borders of lonely ponds, of a lighter green, rather uncommon, and in no request.

(*a*) The Salamander is called *Lalay-atechi*, in Persian; *Gorpet* and *Gosampe*, in Indostan; and *Tolkiou*, in Malabar.

These

These creatures are timid, and almost without defence; their bite only occasions a gentle inflammation; neither is it very deep, for though the mouth is full of teeth, they are small, and planted in sockets that are not ossified. Little particles of herbs are found in their stomachs, though insects, frogs, and even small quadrupeds, are their usual food.

The flesh of these reptiles (I only speak of the first kind) is agreeable to the taste; they are sometimes stewed with spice, and, as they abound in a penetrating alkaline salt, if taken for several days, are said to be a good restorative for a wasted constitution. They are also mixed in the food of valuable horses, when they have been too much fatigued.

I know not if the Scink ought to be regarded as a small species of the Salamander. This is a kind of Lizard, very common in several cantons of Arabia, about nine or ten inches long; and when salted and dried, are sent to Persia and the Indies, where

where the rich Mohametans use them in their restoratives. We may add, that reptiles, whether creeping or quadruped, apparently contain more or less the aphrodisiacal particles.

It was, perhaps, observations on these heating properties of the Salamander, that first induced some travellers, from a kind of far-fetched analogy, to suppose, that in it they beheld a being endowed with a virtue capable, at least for a certain time, of resisting the action of fire; but it is certain, that fire will act as effectively and as soon upon this animal, as upon any other with a skin of an equal density.

OF CAMELIONS (a).

CAMELIONS of about a foot long are common in Asia and Africa; their changeable tints of green, blue, and yellow, susceptible too of various combinations, often present very singular effects to the eye of the beholder; but in a state of liberty and health, the first of these colours is usually predominant. It is well known, that without moving from their place, they have a singular manner of catching the insects on which they feed: they can extend their tongue several inches out of the mouth, which, and especially the œsophagus, being always supplied with a viscous humour, retains their prey. Neither is it necessary to enlarge on their form, or their eyes, which latter, by their mobility, conic shape, and projection, are capable of receiving the impres-

(a) The Camelion is called *Teita*, in Arabic; and *Hone* in Tamoul.

sions of light in every direction. Several travellers have already given details on these different subjects: but the mechanism by which the Camelion appears to change his colour, in consequence of certain sensations, seems to me to be capable of farther investigation and discovery. The reader may, therefore, be glad to see some remarks, which were made by M. de Noirfossé, lieutenant colonel, and a friend of mine, who used to amuse himself with studying one of these animals, first in a state of liberty, and afterwards shut up in a glass-case covered with gauze, in which he lived above six weeks without food.

The skin of the Camelion, considered as it were isolated, reflects only the colour of the bodies by which it is surrounded, as do all other bodies that are a little polished. These momentary variations, however, which are become the emblems of a contemptible adulation, are not mere illusions. Let us, in a few words, endeavour to describe how this is performed.

The

The colour of the animal is naturally green, but susceptible of many, and particularly of three very distinct shades; that is to say, the Saxon green, the deep green, bordering on blue, and the yellow green. When free, in health, and at ease, it is a beautiful green, some parts excepted, where the skin, thicker and rougher, produces gradations of a brown, red, or light grey. When the animal is provoked in open air, and well fed, it becomes blue-green; but when feeble, or deprived of free air, the prevailing tint is the yellow-green. Under some other circumstances, and especially at the approach of one of its own species, no matter of which sex, or when surrounded and teased by a number of insects thrown upon him, he then, almost in a moment, takes alternately the three different tints of green. If he is dying, particularly of hunger, the yellow is at first predominant; but in the first stage of putrefaction, it changes to the colour of dead leaves.

It seems, that the causes of these different varieties are several: and first, the

blood of the Camelion is of a violet blue, which colour it will preserve for some minutes on linen or paper, especially that which has been steeped in alum water. In the second place, the different tunics of the vessels are yellow, as well in their trunks as in their ramifications. The epidermis, or exterior skin, when separated from the other, is transparent, without any colour; and the second skin is yellow, as well as all the little vessels that touch it. Hence it is probable, that the change of colour depends upon the mixture of blue and yellow, and from which result different shades of green. Thus, when the animal, healthy and well fed, is provoked, its blood is carried in great abundance from the heart towards the extremities, and swelling the vessels that are spread over the skin, its blue colour subdues the yellow of the vessels, and produces a blue-green, that is seen through the epidermis: when, on the contrary, the animal is impoverished and deprived of free air, the exterior vessels being emptier, their colour prevails, and the animal becomes a yellow-

yellow-green till it recovers its liberty, is well nourished and without pain ; when it regains the colour which is the consequence of an equilibrium in the liquids, and of a due proportion of them in the vessels.

OF THE SAUTERELLES, OR
LOCUSTS (*a*).

LOCUSTS have ever been deemed, especially those of the large kind, among the most dreadful chastisements of human nature. When one of their enormous swarms rides in the regions of the air, and obscures the light of the sun, then descends upon the plains that promised a happy abundance, the desolate cultivator presently beholds the dreary picture of an entire devastation. These facts, and the various ills that follow, are but too well

(*a*) The Locust is *Malak*, in Persian ; *Jerad*, in Arabic ; *Poringne*, in Indostan ; and *Kili*, in Tamoul.

known; I shall therefore confine myself to a few short observations.

Poultry and many birds gladly feed upon these insects; but one of those that appears to destroy them with a more decided instinct, and a continued activity, is a species of blackbird, well known in India, and which our travellers have called the Martin (*a*). As the Locusts had several times made considerable devastations in the isles of France and Bourbon, M. Boucher des Forges, governor-general of those colonies, writ to the coast of Coromandel, to procure some couples of these birds, which were accordingly sent, but were soon destroyed by the inhabitants, who believed they eat up their corn. The charge, however, having been acknowledged hasty, and the Locusts having soon after made great havoc in the country, they heartily repented of this act of proscription. M. Boucher, therefore, towards the close of the last war, wrote to M. Le Comte de Maudave, colonel, and then resident for the nation at Trinquebard, a

(*a*) The Martin is called *Mainhen*, in Indostan.

Danish establishment on the east coast of India, to endeavour to send him a considerable number. M. de Mandave desired an officer, named M. Beylier, and myself, to assist him in this business, and the thing was not very difficult. This second importation appears to have succeeded but too well, for the governor-general, and after him M. Poivre, who was since made intendant of these islands, and their successors, all deeming it their duty to take every precaution for the preservation of the birds, they have multiplied so fast, that they are seriously become a charge to the inhabitants.

Most of the Africans, and many people of Asia, particularly the Arabs, take pleasure in eating Locusts, especially a species that these latter call Jerad. One sees considerable heaps of them in their market-places, fried or roasted, in which state they may be preserved some time, by sprinkling a little salt over them; and this is what the captains of coasting vessels in this country do. Those with whom I

D 4
have

have travelled served them for a desert, or when they drank coffee. As this insect seems to ruminate, I should suppose, that that is the reason why the Jews and Arabs have classed them among the clean or pure animals, though they would shudder at the idea of eating the turtle, the oyster, or the frog. It is certain, that this food offers nothing offensive to the sight or the imagination: the taste is something like that of the shrimp, and perhaps is more delicate, especially the ovarious female, which, besides, is reckoned a good restorative.

Some people have thought, that this food was one of the immediate causes of a disease in the eyes, to which the inhabitants of these countries are very subject. I can easily believe, that excess in the use of Locusts may impoverish the blood, and produce dangerous effects; but the diseases called ophthalmy and cecity, are probably occasioned by the saline and burning particles, which are blown into the eyes by the winds; for the Persians, Turks, and Christians,

Christians, that live in these places, and who eat few or no Locusts, are equally liable to these disorders; and, on the other hand, several people, Africans in particular, who eat them in abundance, have very good sight.

OF THE DRAGGONEAU, OR
GUINEA WORM (*a*).

THE Guinea Worm is only found in hot and humid countries; it breeds in the legs or thighs, and sometimes, though very rarely, in the arms of travellers, who, like the most part of the Asiatics, walk without shoes and stockings, and sleep upon the ground.

I do not know if it be by the pores, or by an insensible puncture, that an un-

(*a*) The Guinea Worm, or Vena Medenenfis, is called *Pejiow*, in Persian; *Erque*, in Arabic; *Narr*, in Tamoul; and *Kirapao*, in Indostan.

known animalcule introduces the germ of the Guinea Worm into the flesh; be that as it will, six or seven months, and sometimes more, elapses, before you have the least indication of its presence; that is to say, till the insect, full grown, can force its way through the skin and appear; for so it happened to me at the close of the last war.

I had been sent into Madura, a province in possession of the English, to the south of the Indian peninsula. Though perfectly disguised, and not supposed to be a European, I was stopped by the enemy at a passage guarded by a body of seapoys. I soon found means to escape: but as this accident obliged me to pursue my journey for some time on foot, and by unfrequented routes, I received in my right leg the germ of one of these insects, and which I did not perceive till I arrived in the isle of France.

This accident gave birth to many remarks, from the which the following are extracted.

extracted. The head of the Guinea Worm is of a chefnut colour, and when seen by the naked eye, seems to terminate in a small black point. In confidering it with a common magnifying glafs, and preffing it with a pin, I thought I perceived a little tongue or trunk, rather firm and capable of contracting or extending itfelf. Its body is of a ftraw colour, and not thicker than the fmall ftring of a fiddle, but grows to the length of two or three ells : its formation was apparently a feries of fmall rings, united to each other by a furrounding fkin, exceedingly fine ; one gut only is inferted quite through the body ; but though this intefine be not larger than a middling thread, its fibres which run lengthways break with lefs eafe than the fibres of the delicate cuticle, which cover and unite the articulations of its body.

When the Perfians, Arabs, or Indians, perceive this Worm, which fooner or later pierces the fkin and makes its appearance, they feize it tenderly by the head, fix that part upon a bit of thong or quill, which they
twift

twist round several times a day: thus, with gentle efforts and by degrees, it is extirpated. The reason of all this circumspection is the fear of breaking the body of the insect, which is full of a whitish lymph of a very acrimonious quality, that brings on an inflammation that is commonly followed by an abscess, and sometimes by a gangrene. After my arrival at the isle of France, when it was known I had this Worm in my foot, they endeavoured to extract it by the method above prescribed: but whether it was the want of experience, or the excessive tenderness of the insect I know not, but it broke twice, and twice occasioned a considerable abscess, which were followed by chirurgical operations; one of the purposes of which was, to find the thread of this little body between the muscles of my foot. However, as I thought this Asiatic method of cure might be attended with very serious consequences, I requested the surgeon-major to permit two or three mercurial frictions on my leg. The effect surpassed our hopes, for in eight or ten days not only the body of
the

the insect came away in suppuration, but the wound also, which was more than three inches long, and considerably inflamed, was almost entirely healed.

If, after this proof, I might venture to give advice on this subject, it should be to begin by three or four such like frictions round the part affected, then, after making a slight scarification upon the spot where the insect first made its appearance, a suppurative plaister should be applied till the cure were ascertained.

During the dressings, which lasted more than a month, I remarked, that the parts of the body of this little Worm, which were cut in the operations, and answered to those which had already been taken out, presently wasted in suppuration; but the part remaining on that side which may be supposed its anus, continued full of life. Has then the posterior extremity of the Guinea Worm the virtual power to act as a head? May we not say, that by the gift
of

of prodigal nature, that part is endowed with a superabundant faculty at first inert, but susceptible, in certain cases, of extracting the lymph necessary to feed the body of the animal ?

OF

O F

V A R I O U S B I R D S :

A N D F I R S T O F

B I R D S O F P R E Y (a).

ASIA furnishes many birds of prey proper to be bred to the chase ; and the same means are used to teach them there as in Europe, but with greater assiduity. Many of the Persian and Indian Mahometans are so fond of this diversion,

(a) The Ger-falcon is called *Dal*, in Persian ; and *Bayra-batcha*, in Indostan. The Falcon, *Baz*, in Persian ; *Bayra*, in Indostan ; and *Mapouren*, in Tamoul. The Sparrow-hawk, *Zourrouk*, in Persian. The Saker, *Sakr*, in Arabic ; and *Sicra*, in Indostan. The Merlin, *Chotte-baira*, in Indostan. The Bramin-bird, *Tchil*, in Indostan ; and *Kuerouden*, in Tamoul. The Kite, *Tchial*, in Indostan.

that

that the poorest foot-soldiers are daily seen carrying them on the fist. Those most in esteem are the Ger-falcon, the Falcon, the Sparrow-hawk, the Saker, and the Merlin. These last are not scarce in India, especially in the neighbourhood of high mountains; whereas the Ger-falcons breed only in more temperate climates, among the ridges of Caucasus, which extend to the north of Thibet and of Affem, and whence they were formerly brought as presents, or a tribute to the emperors of Delhi.

A sort of Kite, called *Kuerouden*, in Tamoul; and which we have named the *Oiseau-brame*, Bramin-bird, in some of the Indian colonies, is highly valued in the peninsula. It is not larger than a large pigeon; the plumage of its head, neck, and breast, are white, and the rest of the body is nearly of a chocolate. Some European travellers have thought proper to name it the Malabar Eagle. This is an erroneous designation, which M. de Buffon has judiciously corrected, although it had
been

been adopted by the learned ; for this pretended Eagle is much less than many other birds of prey, which nobody ever yet thought worthy of that rank. Besides, since it is not more particularly an inhabitant of the coast of Malabar, than of any other part of India, it would have been better for those who were ignorant of its true name, to have described it by the one under which it is known in the colonies. In fact, this bird, by its form and manners, appears really to belong to the family of the Kites, or Miott, which are very common, small, and troublesome, in these countries. They are daily seen together hovering over towns and villages, where they seek for food. They are both impudent, but not very courageous, and they only attack feeble animals ; neither are they dainty, for I have seen them carry off putrid garbage, and even the leaves of the banyan-tree, on which the Indians, after their meals, had left a little rice glewed. Moreover, notwithstanding his gentleness, the beauty of his plumage and the swiftness of his flight, the Kuerouden is so little thought capable

of a generous education, that I never heard of a Mahometan who endeavoured to teach him to fly at game.

As to the veneration which many of the Gentoos have for this bird, and the ridiculous astonishment they sometimes express at his aspect, this folly originates entirely in their mythology. Thus when a pious Dasseris, especially one of those who bear the figure of this sanctifying bird printed with a hot iron on his breast, beholds, as he goes out of his house, the Kuerouden direct its flight towards the quarter where his business lies, he cannot afterwards doubt of success. Its augural reputation however is still almost without blemish; for be the event what it will, a superstitious person will discover, that it was not really the error of the prognostic.

OF VULTURES (a).

A SPECIES of the Vulture, by no means scarce in India or its islands, especially near the mountains, is, I believe, the same that several travellers have supposed was only to be found in South-America, and which they have called the King of the Vultures, and this name has been adopted by the naturalists. The species of which I at present speak is about the size of a turkey, but does not stand quite so high; the plumage of that which I suppose to be the male is of a marble brown, while that of the female partakes of the iron-grey, but the extremities of the wings in each are darker; their head, and nearly the half of their neck, are covered with a wrinkled skin, out of which grow little excrescencies of flesh of a yel-

(a) The Vulture is *Chakalan*, in Persian; *Djarek*, in Arabic; and *Derpouren*, in Tamoul. The great Vulture, *Arguile*; the lesser, *Sougouni*, in Indostan.

low-red, or bluish cast, intermixt with hair. These excrescencies are nearly as large as those of the turkey. The sight and scent of these birds ought necessarily to be very acute. Their wings are short, and they rise with difficulty, especially on even ground; they are therefore not very proper for the chase. They feed on reptiles and carrion, live in society, and generally go in flocks; they are often seen twenty or thirty together, devouring the beasts which have been thrown on the dunghill.

The smallest race of Vultures in this country, and which I have also seen in Arabia, is about the size of a large pigeon: they are almost white, with slender, short, and erect feathers on their head and neck; the pens of their wings are long and black, with grey shades towards the tips; their flight is easy and rapid, but as the bird is very voracious, with little courage, it is almost always alone upon some small eminence and near marshy grounds, where it waits for its prey. It will eat carrion, but

but apparently it prefers reptiles to every other food.

Neither of these two species of Vultures are at all fierce ; I have killed them both : once I broke the wing of one of the latter, and brought it home, where it was soon cured, and even, in the space of seven or eight days, it would run when food was offered ; concerning which it seemed much more interested, than for the loss of its liberty.

OF THE CHAT-HUANT, OR SCREECH-OWL (*a*).

THERE are several species of nocturnal birds of prey found among the mountains of India, the most remarkable of which is the grey Screech-owl: it is

(*a*) The Screech-owl is *Gorbeibari*, in Persian; *Pouma*, in Arabic ; and *Pecha*, in Indostan.

about the size of a hen, not very shy, and sometimes flies by day; at the end of each of their feathers there are lines traced in semi-circles, that concentrate by shades and gradations, of a grey pearl colour, which are exceedingly agreeable to the eye.

During my last voyage into Chaldea, having attempted to penetrate into some considerable ruins, which, perhaps, are the remains of the temple of Belus, I disturbed four or five of these birds, one of which I killed; they were as large as those of India, but white, and had marks as regular at the end of their feathers, formed by yellowish tints, which small contrast throws out the lustre of the white part of the plumage.

OF THE SAKSAK (a).

I AM ignorant of the Indian name of this bird; but as it appears to be found in Egypt, I think it right to call it by an Arabian word, which I observed in an account of that country by father Vansleb. His words are as follow :—*The Saksak is nourished by the remaining food which it finds between the teeth of the Crocodile, and it has a strong pointed thorn at the joint of each wing.*

The ancient Greeks pretended, that the Trochilos fed after this manner; but whether the Saksak feed so or not, I can affirm, that a bird armed with the like weapons is found in India, and which, therefore, I presume to be the same. M. de Maissonpré, a friend of mine, killed one of them upon the frontiers of the province of Condavir,

(a) The *Saksak*, is the Arabic name of a bird found in India and Egypt.

where they are often seen. In colour and size it resembles the magpie, but the black tints are not quite so lively; its beak is above two inches long, strong and pointed; its legs very small, and near seven inches in length; it inhabits the borders of waters, where it can find crabs and small fish, which it catches with a swift and sudden motion. As its feet are not webbed, that conformation indicates, that it ought not to be classed among birds really aquatic; but the thing by which it is most remarkable, and occasioned me to notice it here is, the before-mentioned kind of spur, or sharp points, of about six lines long, and the base of which is at least two lines. As they are firmly inherent near the elbow of each wing, it is exceedingly probable, that it employs these arms both for attack and defence: but as to the Crocodile, though it may inhabit the same places, I believe there is room to doubt, that they have any society, and more especially any intimacy,

OF THE COROWIS (a).

MANY travellers have adopted the practice of giving fanciful appellations to such objects as they thought new, or else the names of the places where they were first discovered. As every one seems entitled to the same privilege, this method is only calculated to end in confusion. Hence it is, that the Corowis has obtained the title of the *Gros-Bec* (large beak) of the Philippines, although it is equally common in several other countries of Asia and Africa, and particularly in India, where I have seen them in abundance.

As to the likeness or identity which has been supposed to subsist between this species and that of the *Gros-Bec*, it is matter of opinion only; for I avow, according to mine, the Linnet, in form, song, and cha-

(a) The *Corowis* is the name, in Tamoul, of a bird very common in several countries of Asia and Africa.

rafter, appears to me to have the most affinity with the Corowis. In fact, this little animal neither appertains to the one nor the other; and perhaps its industry and foresight, so remarkable in the construction of its nest, are sufficient to assign it a rank by itself; for with its small beak it raises and strips off, by little and little, the long filaments it finds upon many plants, which it knows how to interlace so artfully, that it forms a small edifice, woven in one entire piece, solid, close, certain, and commodious.

The form of these nests is pyramidical, well fastened, and suspended by their upper end, from the top of the bamboo, or to the most elastic and thin branches of some trees, from which they hang in great abundance almost in the form of a pear. The bird deposits her eggs in the wide and low part of the nest, which she enters by a kind of pipe or tunnel of about three inches long, in a lateral position, to the base of her little dwelling, and so contrived, that the opening is turned downwards, by
which

which wise disposition each little family is sustained in equilibrium, and sheltered from the rain, the sun, and almost all its enemies.

This bird is delicate, its manners are gentle and sociable, it is easily tamed, and is susceptible enough of attachment to forget the charms of liberty; it is very capable of instruction, and may be taught to catch a small piece of money flying, and bring it back, to come when called, and to kiss and caress its master.

OF THE KUILLS (a).

THE historian of nature (b), or M. de Montbeillard, his learned fellow-labourer in the bird department, has given a description of the Kuill so exact, that it

(a) *Kuill*, in Tamoul and Malabar, is the name for the Nightingale; and *Boulboul*, in Persian.

(b) M. de Buffon.

is easily known, without the assistance of a drawing. On this part of the subject, therefore, I shall only add, that there are two or three species found in India, the one nearly the size of the Jay, and the other smaller. They all prefer to inhabit places little frequented, or covert woods; are seldom quite alone, though always in very small companies, and fly by bounds or skimming, but only to short distances; their usual food is insects; their flesh is blackish, delicate, and agreeable to the taste. Some rich epicures, who are not very scrupulous, think them restorative, and give the bird-catchers even as much as a guinea a-piece for them; whence comes the Indian proverb, “It is a great pleasure to
“ eat a Kuill, but a great sin to kill it.”

In the peninsula this bird is held in a sort of veneration, even by the Mahometans, for which it is indebted to the charms of its voice, which have been so much celebrated by the poets of these countries. Become, in some manner, its advocate, shall I dare solicit satisfaction in its favour from
two

two learned naturalists, who, while they described its outward form with a superior precision, have, after the example of their predecessors, classed it in the family of the Cuckows? In fact, if a long breath, a brilliant execution, a sweetness and variety of tone, animated by the most lively expression, may contribute to its classification among any species hitherto known, it assuredly belongs to that of the Nightingale, although it is larger than ours. I should suppose, that our travellers have had no opportunity of procuring them alive; and then, how was it possible to divine in Europe, whether a little corpse, prepared and dried, had or had not, while living, a voice more or less melodious? Thus some distant resemblance of form has been sufficient to occasion this mistake. M. Poivre, ancient Intendant of the isle of France, appears to have furnished M. Montbeillard with the Indian name of that bird; but this traveller, who abounds in useful knowledge, no doubt had not seen it alive, or especially in a state of liberty: the error there-

therefore might very easily have been occasioned by the interpreter.

This reminds me of an incident that happened during my abode in India. I observed, that their poets had a bird that was with them the emblem of Candour, and to the deportment of which they delighted to compare that of a young and beautiful virgin. I wished to know precisely what was the name of this bird in French ; and I desired the interpreters, maintained by the government, to assist me in the discovery. They presently assured me, that the Duck (the name of which in their language is sometimes generic) was the object of this poetical comparison. An answer like this appearing to me very unsatisfactory, I myself discovered, some time after, that the Swan was the bird in question. Thus if a traveller, assisted by one of these interpreters, was to undertake the translation of some famous Eastern ode, and should inform us, that she of whom the divine poet he imitates has sung, had a voice equal to that of the Cuckow ; that
her

her air, her grace, her step, surpassed even those of the Duck ; from specimens like this, what idea should we form of the whims of these good Asiatics ? It is thus that we frequently laugh at and condemn people, because we do not understand them.

R E M A R K S.

M. de Buffon, who is employed in rearing a monument to immortality, only desires to make use of approved materials : I therefore dare presume, that he will be glad to see my preceding assertions supported by two or three passages, extracted from the works of ancient poets much admired among the learned Indians : besides, a few words on love cannot surely be impertinent, when we are speaking of the Nightingale, or its representative, under another hemisphere.

A Bramin, author of a poem (*d*) in the Shanfcrit tongue, after having characterized

(*d*) This poem is of high antiquity ; it was first composed in the Shanfcrit tongue, but has since been translated

terized Cupid, or Love personified, thus proceeds :

“ It is he, who, riding on the clouds,
 “ is borne on the wings of Zephyr ; his
 “ chariot flies, and he smiles at the mur-
 “ murs of the seas, that are agitated by
 “ his presence.—It is to shadow him that
 “ the moon rises from the bosom of the
 “ ocean : it is for him that the *Kuill*
 “ breathes her soft accents ; the golden
 “ Bee is his messenger, and the young vir-
 “ gins always accompany him, languish-
 “ ingly behold him sigh, or sport around
 “ him. Without the assistance of this
 “ God, what presumptuous being would
 “ dare attempt to gain the affection of a
 “ *Padimenit* (e). One of these virgins

translated into several Indian dialects. The object of the author is to teach the science of copulation ; for which purpose he makes physical observations and details, exceedingly singular, upon the two sexes and the manners of his time ; but in so free a style, that it would be impossible to translate them so as not to offend.

(e) The poet here distinguishes and characterizes four species of women, and as many of men, in a long detail.

“ hath

“ hath eyes so modest and sparkling, that
 “ their brilliancy is greater than that of
 “ the Antelope; her deportment is more
 “ noble than that of a young *Swan*; the
 “ velvet of her skin has the soft brightness
 “ of the flower of *Sambagon*, while the
 “ *Pariffa danam* (*f*) exhales a perfume less
 “ sweet; her inviting lips have the firm-
 “ ness of the flower *Tamareï*, and the
 “ breath of her mouth is more pure than
 “ the essence of *Sandal*—If she raises her
 “ voice, the sounds are so melodious, that
 “ the *Kuill* listens in silence. Love how-
 “ ever smiles upon some mortal, and her
 “ ingenuous heart expands at his aspect.
 “ Thus the flower *malligueri*, at the rising
 “ of Aurora, opens its chalice to the vivi-
 “ fying rays of the sun.—Yes, Love alone
 “ is invincible among the immortals.”

Another more modern poet, who wrote
 in the Tamoul-Sendamidg tongue, ex-
 presses himself thus :

(*f*) Many of these Indian names cannot be tran-
 slated.

“ Who can paint the charms of Tama-
 “ jandri, the majesty of her deportment, or
 “ the sweetness of her voice, more melodious
 “ than that of the *Kuill*—She is the master-
 “ piece of Bramha; yea, although for mil-
 “ lions of ages, this God has employed him-
 “ self in forming beauties to captivate weak
 “ mortals.—He who vanquishes and in-
 “ flames all nature, Love himself, presided
 “ at her birth; the wreath of Love and
 “ the garland of Pleasure have been depo-
 “ sited on her bosom; there they form
 “ two demi-globes, more circular than
 “ the fruit of *Vilvam*, more elastic than
 “ the strings of the *Vinette*, when, beneath
 “ the fingers of the sweet finger they are
 “ struck in harmony—Of his five arrows,
 “ this God has shot three against the hea-
 “ ven, the earth, and the abyss, and they
 “ were vanquished; two still remained,
 “ and of these he smiled, and formed the
 “ eyes of Tamajandri—It is her in whom
 “ I breathe.”

OF THE CHAUVES-SOURIS, OR
BATS (*a*).

THE ruins and old temples of India, serve for a retreat to two sorts of Bats: the one much the same as the species most common in France, the other, scarcely so big as a Wren, has a nose exceedingly pointed, short ears, very long wings, and an extremely high flight. Both species appear to live chiefly on insects.

We find also in India Bats of the strong race, the figure of which is something like that of a very small shepherd's dog, the ears of which have been a little shortened. These remain all day suspended on certain trees, which sometimes appear covered with them; and they grow to the size of the dovecot Pigeon. Though they

(*a*) The name of the common Bat in Persian is *Chouparak*; and *Babval*, in Tamoul; that of the strong kind is *Tchamjadel*, or *Badour*, in Indostan; and that of the very smallest *Chiakor*.

live in open air, and are exposed to the heat of the sun, for they cling almost always on the outside branches, they do not fly by day, unless by throwing stones or firing at them, you force them to remove.

This large species is found also in the islands east of India, in those of Madagascar and Bourbon, and in several other places. About twenty years ago I purchased a young one of the male kind in this latter island, which could only feed on milk. My design was to have brought it to Europe, but it died on the passage. It is this species, which is there called *Rougettes*, because that part of the skin which descends from the neck to the breast forms a kind of cravat, of a reddish colour, tolerably bright. We find some also in this island, that, as well as those of India, are of an almost uniform brown, which they call *Rouffettes* or *Ruffet*.

These animals have strong canine teeth, which, however, I believe, serve them only for their defence. It is true, that in case
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of necessity they can subsist upon all kinds of food: and this was the method I habituated the little one to that I bought at Bourbon; but it does not appear, that, by choice or instinctive preference, they are carnivorous: and I can affirm, that I never saw or heard in India, where they are plentiful, that they seek any other food than fruits of all kinds, and particularly of a tree that is there called *war*; they are fond also of drinking the liquor which the inhabitants extract from the cocoa and palm-tree. The flesh of these animals, when fat, has a tolerable good taste; and though almost all the Indian tribes, and even Mahometans, would regard this food with horror, that is entirely prejudice, originating, perhaps, in their ugly form; but the most part of the ancient inhabitants of the isles of France and Bourbon eat them very willingly, and use their fat in the room of oil in their salad.

I intended here to have added a short article on flying Squirrels, but I thought it unnecessary, after I had read what M. de

Buffon has said in his additions to his History of Quadrupeds. In fact, though I have seen some of these animals in the mountains on the coast of Malabar and of Canara, and though I examined one which was kept in a cage by a Frenchman resident at Calcutta, I have not had an opportunity of being particular in my observations on their manners. I shall therefore only say, in a few words, that they are four times as large as our Squirrels, but that they have neither their nimbleness nor gentility. They are frugivorous, and not very common. If they want to go from one tree to another they launch into the air, and the membranes, which unite in part their fore feet with their hind, being extended, support their bodies in almost an horizontal direction ; by this means they can reach a distance of as much as thirty paces. Lizards also are found in these mountains, which, by the like extension of skin between their legs, have the like advantage.

OF THE JACKAL (a).

THIS animal, which is common all over Asia, seems to partake of the shepherd's Dog, the Fox, and the Wolf; and, though they are really a distinct species, we may say, there still is a consanguinity. Jackals usually earth themselves during the day, or else hide among thick bushes, or under rocks; but from sun-set to break of day they make a howling, than which nothing can be more importunate: some of them first give the signal, when presently a frightful noise begins by a kind of lonely barking, to which others, from all parts, reply, with yelps and sounds, lengthened or intermitting, of a dismal and piercing nature.

(a) The Jackal, a species of wild Dog, known by this name in the Levant, is called *Adiva*, in Portuguese; *Deeb* or *Vavi*, in Arabic; *Chagal*, in Persian; *Kuidder* and *Kola*, in Indostan; and *Neri*, in Tamoul. The Fox is *Roubaub*, in Persian; and *Demna*, in Indostan.

These animals, though exceedingly carnivorous, and capable, when there is occasion, of assisting each other, are not really courageous; they attack only that which is without defence, and, like Vultures among birds of prey, very willingly devour carrion of all kinds. They are likewise very wily; for while the disagreeable clamours of those that are unemployed are heard from every side, they often travel two or three in a band in search of prey. They will dare not only to enter the sheepfold, but even the inside of the house, or creeping near a sleeping traveller, with an astonishing subtlety, will steal the wallet where they scent provisions. I had one of them while young about a month, and he appeared tame, but his voracity and meanness disgusted me, and I set him at liberty.

O F D O G S (a).

I NEVER saw above four or five species of domestic Dogs in Asia, the Brach, the Greyhound, the Mastiff, and a resemblance of the shepherd's Dog: these last are either of a fawn colour or black. Notwithstanding the excellent qualities of this animal, he seems every where, except in Europe, to be devoted to misery: many people, especially savages, nourish them only to eat them. The Mahometans and Gentoo-Indians, range them among that class of beings, which, by simply being touched, communicate legal impurity. The reasons of their dislike to these animals so naturally good, appear to me to have arisen from their being subject to madness, to a kind of virulent gonorrhœa, and to a contagious and leprous mange; to which we may add, their impudence, their scent, and their inclination to filthy food, which, together,

(a) The Dog is called *Sague*, in Persian; *Kialb*, in Arabic; *Koutta*, in Indostan; and *Naye*, in Tamoul.

may have been sufficient to draw down the anathemas of a delicacy in a great degree superstitious.

A singular accident occasions me to make mention here of a Mastiff, which I had brought up in India, and that accompanied me from Pondicherry to Benglour, a strong place of high Maissour, where I lost him. M. de Maisonpré, of whom I have before spoken, and myself, were near three weeks on our journey thither, the distance being more than a hundred leagues by the road we took, during which we traversed plains and mountains, forded rivers, and followed bye-paths; besides that, we twice made a stay. This animal, however, which had lived with me ever since he was two months old, and which, most assuredly, had never been in that country, lost us at Benglour, and immediately returned to Pondicherry. He went directly to the house of M. Beylier, then commandant of artillery, my friend, and with whom I had generally lived. Now the difficulty is not to know how the Dog subsisted upon the road, he
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was strong, and able to procure himself food; but by what means could he find his way, after an interval of more than a month? This then seems to be one of the instinctive faculties of many species of animals, which have the power to direct their steps and retrace their route, by efforts of memory that are to us scarcely conceivable.

OF THE ICHNEUMON (*a*).

THE ancients have observed, that the Ichneumon is one of the most formidable enemies of the Crocodile at his birth; for after he has left the egg, he is in daily danger of being devoured by it for the first months. Not that I suppose the Ichneumon to have any particular and instinctive antipathy to the Crocodile: he

(*a*) The Ichneumon, better known by the name of *Mangouft* among the Indian Europeans, is called *Tkill*, in Malabar; and *Menegouessè*, in Tamoul.

equally

equally attacks all species of reptiles, and does not spare even rats or poultry. I had one of them very young, and brought it up: I fed it at first with milk, and afterwards with baked meat mixed with rice; and castrated it at four months old. It became tamer than a cat, for it came when called, and followed me, though at liberty, into the country.

One day I brought him a small Water-serpent alive, being desirous to know how far his instinct would carry him against a being with which he was hitherto unacquainted. His first emotion seemed to be astonishment mixed with anger, for his hair became erect, but in an instant after he slipped behind the reptile, and with a remarkable swiftness and agility leaped upon its head, seized it, and crushed it between his teeth. This essay and new aliment seemed to have awakened in him his innate and destructive voracity, which, till then, had given way to the gentleness of his education. I had about my house several curious kinds of fowls, among which

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he had been brought up, and which, till then, he had suffered to go and come unmolested and unregarded ; but a few days after, when he found himself alone, he strangled them every one, eat a little, and, as it seemed to me, had drank the blood of two.

The Ichneumon may attain the size of a common Cat, but is something longer in the body, and shorter in the legs ; its fur contains tints of white, of brown, of fawn-colour, and of a dirty grey silver. These shades, which are on each hair, compose a whole, which, though not soft to the touch, is agreeable to the eye. Its form, and particularly the head, is something like that of the Polecat ; its eyes are small, but inflamed, and sparkle with a singular vivacity ; its nails are not very pointed, nor do they extend and contract like those of the Cat, but as its claws are rather long, it seizes between its paws, and retains with force the prey that it devours.

As it is a great destroyer of reptiles, it is very possible that it may sometimes receive

ceive a bite, in which case it is pretended, that it has recourse to the plant which is called after its name; but as it subsists, and always with the same inclinations, in many places where this plant is not at hand, and is not even to be found, perhaps it is the flesh of the reptiles which serves for an antidote, or perhaps it is the quality of its blood not to be affected by this kind of poison. I have before given my reasons for this opinion.

R E M A R K S.

It is evidently impossible, that M. de Buffon should correct certain errors and local mistakes. He cites a Carmelite monk of the congregation of St. Catharine of Sienna, from whom he learnt, that the Mangoust in India is called *Chiri* (*b*).

I cannot forbear smiling at the singularity of this mistake, and the application of the word *chiri*, to this animal so greedy

(*b*) The letter *r* in this word has almost the sound of *d*, and the word should be pronounced soft, as in French.

after Serpents. I shall sufficiently explain myself by saying, that the word *chiri*, without the least disguise or allegory, is the name for the sexual part of woman, the pudendum. I think I can perceive how our traveller's error originated : it is known, that almost all the people in the universe misuse certain words which convey indecent ideas, and too often employ them not to express appetite, but disgust or pleasantry. Thus the Malabar Indians, when they would joke or get rid of importunate questions, sometimes answer *chiri* ; this answer the good monk made haste to enter in his Common-place Book.

It is interesting to a naturalist or a traveller to know the true names of objects on which he intends to write. I should not, however, have inserted this remark, but that it is absolutely necessary such a mistake should be rectified, since occasions might happen, in which it might not only produce ridicule, but consequences more serious.

OF TIGERS (a).

THE Tiger of the strong race, which, after the Portuguese, we have called royal, the Panther, the Leopard, the Ounce, and the Lynx, may be all considered as different species of the same genus; their form, their instinct, and their characteristic physiognomy, all support that opinion. The Indians comprehend in the class of Tigers the wild Cat, from which originates the domestic Cat: like as among us, the smallest Spaniel or Lap-dog is held consanguinous to the Bull-dog or Mastiff. The patience, the craft, the vigilance, the utility, and the cleanliness of the Cat, have ob-

(a) The Great or Lion Tiger is called *Cheir palang*, in Persian; *Babar*, or *Bagbag*, in Indostan; and *Pili pili*, in Tamoul. The great Panther is *Palang*, in Persian; *Nemre*, in Arabic; *Bag*, or *Hondar*, in Indostan; and *Pili*, in Tamoul. The Ounce is *Sagorg*, in Persian; and *Ber*, in Indostan. The Lynx is *Syaguch*, in Persian. The Tiger-Cat, *Parfe*, in Persian; and *Tchita*, in Indostan. The Cat is *Gorbe*, in Persian; *Bezon*, in Arabic; *Bilaver*, in Indostan; and *Pounei*, in Tamoul.

tained

tained the highest degree of protection for this animal in the mythology of these countries, so far even, that they are there held to be the noblest species in the class of Tigers. The Mahometans also, for the same reasons, and after the example of their prophet, have a particular regard for the Cat. When we consider that these different animals have been known, from the earliest ages, to have inhabited Asia and Africa, nay, often to have been found all in the same province, without mixing or confounding themselves, it follows, that if they belong all to one genus, they have at least always formed distinct and separate races.

Both the Ounce and the Panther are sometimes sufficiently tamed to be caressed without fear, and even led about the streets with their eyes uncovered. The Asiatics know how to employ them usefully in the chase; and I have no doubt, but the royal Tiger might receive the same education, were it necessary: the other three inferior species, however, suffice, and it is

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probable,

probable, that they have deemed it useless to make an animal subservient to their amusement, whose strength is the more dangerous, in that it is equalled by a gloomy ferocity, which, roused by certain circumstances, might be found only to have slept, not to have been eradicated.

Exclusive of hunting, the Indians endeavour to draw other advantages from these animals: the physicians attribute various medical virtues to their dung, their claws, and their grease, which latter is really very active and penetrating: the hair of their whiskers, cut small, is said to be a corrosive poison; an opinion, which, probably, is only so far true, as hair so prepared may, by its friction and stimulative qualities, tear and ulcerate the intestines. Anciently, the celebrated warriors thought it honourable to march covered with the skins of Lions and Tigers they had vanquished; at present they serve for carpets to Fakirs, or penitentiary Gentoos and Mahometans. They augur also from the accidental meeting of these beasts; if, for example,

example, they are marching against the enemy, and one is seen flying nearly the same route, victory is supposed certain : however, as it is not at all impossible but the very reverse may happen, they do not want a subterfuge in such a case to justify the prediction.

The royal Tiger is the scarcest in India, and it is on him only that I intend to make a few observations, which, indeed, may be extended to the rest, with proper allowances for comparative strength and their respective faculties.

Many means have been devised for the destruction of these animals; some princes, to amuse themselves, and rid the country of them, have gone, attended by considerable bodies of men, well mounted and armed with lances, and beat up for them; when they are roused, they are immediately attacked on all sides by arrows, pikes, and sabres. This kind of hunt is practised nearly the same in Arabia, where the Lion is the game. There bravos also, co-

vered with a coat of mail, or some armed only with a buckler, a poniard, and a short cymeter, dare attack these blood-thirsty animals singly, and fight them life for life ; for in this kind of combat, they must either vanquish or perish. But the hunting of the Tiger in any manner is always dangerous, for if one even of the small kind finds himself wounded, he seldom makes his retreat without attempting, as he flies, to sacrifice some one to his vengeance. An easy expedient, and which I have seen usefully employed in several cantons, is to form with stakes and strong planks a large kind of den, contrived almost like our mouse-traps, which they bait with a Sheep or a living Dog. Since the time of gestation with the Tigress, as I have been assured, is but about three months, and since they have several young ones at a litter, and may breed twice a year, the attempts of the Indians to extirpate them can produce little effect in a covered country, plentiful, and abounding in rocks and mountains, which afford these animals an impenetrable retreat. However, independent of the efforts

forts of the inhabitants, many perish by the terrible combats they have with each other, and against different beasts that they attempt to prey upon: many likewise, especially of the young, die, as it is said, of a species of mange, to which they are very subject at the decline of summer. The combination of all these means is very necessary for the destruction of these universal enemies of life, lest they should multiply to enormity.

It is particularly necessary to be upon guard in large forests or mountainous countries (*b*). In 1770, M. de Maissonpré and myself had to traverse one of the defiles of High Canara (*c*), situated between Boncomboudi, at Bassovapatnam, where we

(*b*) In most of the cantons that lie among these high mountains, they erect in the middle of cultivated places small barracks upon four strong pillars, the platforms of which are raised twelve or fifteen feet from the earth. The object of these elevations is not so much to give the person, who watches by night over the harvest, the power of seeing farther, as to keep him by this means from the teeth of the Tiger.

(*c*) See the following Remarks, N° I.

were informed a royal Tiger had, for some time past, committed dreadful ravages. When we came to this place, we saw him lying in the sun ; and, as we approached at the distance of about twenty paces, he instantly rose ; but seeing many of us well armed, he climbed with agility up the other part of the mountain disturbed, but not afraid. He appeared to us nearly as high as a middle-sized poney. As we were accompanied by six chosen seapoys, it is more than probable we might have killed him, but we were encumbered with horses and on a stony road, not above eight or ten feet wide, at the edge of which was a precipice : it would therefore have been very imprudent to have attacked an animal which, although wounded, would not have fallen perhaps unrevenged.

We had not gone above ten paces from where the Tiger had lain, before we saw a tolerably large Dog, with long hair, come from behind a rock, the master of which had, perhaps, been devoured : the poor
animal

animal jumped upon us, careſſed us exceedingly, and would not leave us.

When the natives travel through places known to be dangerous, they contrive to go in bodies, and ſhout from time to time, which is ſufficient to drive away theſe ferocious beaſts; for they muſt be either exceſſively hungry, or irritated by wounds, before they will attack men thus united. The Indians uſe another precaution when they travel by night: they carry firebrands of a refinous wood, that conſumes ſlowly, and gives as clear a light as our wax flambeaux.

The royal Tiger, diſtinguiſhed by a ſkin marked with blackiſh ſtreaks upon a fawn-coloured ground, ſometimes grows to the height of four feet ten inches, and about nine feet long, meaſured from the high part of the head to the inſertion of the tail; thus his length almoſt doubles his height. I have ſeen a ſkin that meaſured, from the tip of the noſe to the end of the tail, more than ten cubits. His

roar begins by intonations and inflexions, at first deep, melancholy, and slow ; presently it becomes more acute, when, suddenly collecting himself, he utters a violent cry, that is interrupted by long tremulous sounds, which, together, make a distracting impression upon the mind. It is mostly in the night that he is heard to roar, when silence and darkness add to the horror, and his cries are repeated by the echoes of the mountains.

At the gloomy and haggard aspect of this monster, that always seems to tremble with a ferocious joy at the sight of the blood which he is about to drink, most other animals think only of flight, of which they are often incapable. If the Bear has not time to climb a tree he is dead (*d*) : the Dog dismayed, has scarce a moment to utter the cry of despair ; he is immediately seized and torn in pieces (*e*) : in an instant a large Bull is overthrown and dragged

(*d*) The Bear is called *Kers*, in Persian ; and *Balouk*, in Indostan.

(*e*) See Remarks, N° II.

away with ease: the wild male Buffalo will dart at his enemy, but if he be alone he is almost always vanquished.

I have seen the Lions upon the banks of the Tigris, and among the mountains of Curdistan (*f*), and one especially, which they assured me was of the strongest sort; but as he did not appear to be above four feet high, and as they said, those in the other parts of India only grew to about the same size, I am persuaded, that notwithstanding his valour, he is not capable of efficaciously resisting a royal Tiger in his full state of vigour. The species of Lion which wanders in some parts of Africa, and which is said to attain to five feet in height, is perhaps the only one that can match the royal Tiger.

Among the animals on which he preys, those that, unless wounded or provoked, he does not molest but with great precaution, are the wild Buffalo, the Elephant,

(*f*) The Lion is called *Chir* and *Arslaun*, in Persian.

and the Rhinoceros (*g*). If he is alone he seldom attacks them, at least not till famine has whetted his fury.

I was once present at a terrible combat between an Elephant and a royal Tiger in the camp of Hyder Ali. This prince, one of those among others to whom the French commandant general had sent me on political affairs, did me the honour to invite me to this spectacle (*b*): the Tiger, not yet in full force, for he did not appear to be above four feet high, was brought and fastened to a stake by a chain, round which he could turn freely; on the other side a strong Elephant, and well taught, conducted by his cornac, entered the amphitheatre, which was enclosed by a triple rank of lance-men: the action, when it began, was furious, but at last the Elephant was victorious, after he had received two deep wounds. But it is not possible to judge of the agility, the strength, or the

(*g*) The name of the Rhinoceros is *Djuinra*, in Indostan.

(*b*) See Remarks, N^o III.

powers of these ferocious beasts, in a state of liberty, by encounters like these, where they are restrained by chains, and probably wasted in strength. I am persuaded, that four or five Elephants, of a good breed, would have nothing to fear from a greater number of Tigers; but I should likewise dare bet three to one on the Tiger, when in full possession of his faculties, and fighting singly.

It has been observed, that the Tiger, when caught young, may be familiarized to a certain degree, but his character cannot be subdued, even by chains. The Dog, born fortunately for slavery, creeps to kiss the hand that has punished him unjustly; but the Lion and the Tiger tremble with indignation at ill-treatment. If their courage was of a more generous nature, we should say, perhaps, their pride was a certain indication of the nobleness of their race.

R E M A R K S, N° I.

(" In 1770, M. de Maissonpré and myself
 " had to traverse, &c.")

To travel through Asia with ease, security, and utility, I should imagine it necessary for a European either to go alone (I do not speak of Indian domestics) or in the company of a person whose principles and character are perfectly known. M. de Maissonpré, who had the complaisance to accompany me during four months, has been my approved friend for these twenty-six years, and unites circumspection with sagacity and knowledge. When we travel thus, journies are less tedious, and nature more smiling and instructive. Within this century many circumstances, commercial and political, have contributed to remove the obstacles and impediments of long voyages : there still, however, are many remaining, which, perhaps, it will not be amiss, according to the plan I proposed to myself in writing these Essays, to notice here.

It

It does not appear difficult for those who travel into foreign countries to collect indigested remarks, which, at a distance, may have a resemblance to truth ; and it is still more easy to compile, mutilate, and disguise, in order to adopt, the thoughts of others. But these means are not employed by men proper for philosophical research, and it is these only that I have in view at present. Those who seriously design to undertake such kind of enterprizes ought to have received from nature, or from education, bodies sufficiently robust to support fatigues on foot, on horseback, on the camel, or in small vessels, which are frequently very inconvenient : they must be able to endure hunger, or change of food, take interrupted sleeps in the open air and on the bare earth, and support the varieties of climate and the intemperance of seasons : they must likewise conform to the customs of countries, and carry as little baggage as possible, that an appearance of wealth may not awaken the avarice of the wicked. A hardy constitution will give the traveller many inestimable advantages ; but there
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are also many other things necessary. Thus it is to be wished, that his character should be naturally obliging, firm, and cautious; that he should have a facility in the acquirement of languages, and at least a tincture of pharmacy; that he should know to swim and handle arms, with other useful branches of knowledge. If he is a truly enlightened and religious man he will have very few prejudices, but he will meet with prejudice every where: let him behold and examine all, but without affecting, with a cowardly and suspicious adulation, to applaud what he will perceive to be the disgrace of the human understanding; yet he will find it necessary to observe a respectful silence. I wish it to be understood, that I write for the man of the world, and that I am ignorant of the part of the missionary.

There are two other things, concerning which circumspection is necessary in distant voyages, these are, the rencounters with banditti, and contagious epidemic diseases. Of the latter, the most terrible is the plague, on which subject some interesting particulars

lars will be found under the article of the Camels.

As to the banditti (I mean those of Asia) I dare affirm with caution and energy of character, there are few accidents so critical, but what a man may either extricate himself from or avoid. And first it is certain, that these robbers are not sanguinary, but on the contrary, follow their profession with a kind of singular humanity and good faith. If travellers are attacked, and the enemy is much too strong, it will be wise to offer a composition, but in the tone of people without fear, and whom it would be dangerous to drive to extremity : and this sort of embassy is generally successful. A traveller, who can command his temper, and puts himself upon the defensive, may generally avoid the shedding of blood : but should he be privately assaulted by these kind of rascals, who are to be found in Asia as well as in Europe, and that they determine to take his life as well as his property, in order to escape with impunity, he may perhaps find in a cool and resolute

solute exertion of courage, an unexpected victory over assassins, who are ill armed and seldom truly valiant.

I have had four or five embarrassing skirmishes with these people, two of which were rather warm, but I never received the least hurt. A more serious rencounter with banditti happened once in the island of Sumatra, where I was sent, in 1767, on board a vessel of war, commanded by M. de Brulenne: about forty Europeans were landed, when the chief of a body of two thousand men got between us and the sea, and attacked, unawares, three batteaux that were sent to me by M. de Brulenne; two of these, manned by Indians, were taken, eleven of the Indian sailors were killed, and one European wounded. This happened at six in the morning, and before day-break the next morning the Malayes were attacked in their camp, which was only half a league from us, many of them were killed, and the others put to flight. Five days after this action, when we intended to return on board, I learnt that these robbers
had

had received a reinforcement of five or six hundred men, that, animated by the hope of vengeance, and pretending that their defeat was the consequence only of being surprized, they determined to dispute the passage, on which I took measures to give them a proper reception. We set forward, were attacked, and in less than a quarter of an hour a hundred men were killed and wounded: the others fled to the mountains, and their camp was delivered to the flames. We lost in this action two of our sailors by their own fault, and three more were slightly wounded. This event, which recals to my memory the most lively sentiments of esteem for the officers of the vessel *La Paix*, is a strong proof, that a little resolution only is necessary to chastize such rascals, who, nevertheless, have a reputation in India for bravery. Those, however, who travel in Asia with caution, and especially without equipage, will find such situations extremely rare.

N° II.

(" The Dog dismayed has scarcely a moment to utter the cry of despair," &c.)

Many of the country people and other Indians of good sense have assured me, that the Tigers prefer Dogs to any other food; and that they will sometimes steal them by night even from tents and houses, without touching other animals. They have also observed, that at their approach, when at a distance, the Dogs, when only puppies, and without experience, have been seized with a universal trembling, and seemed to have a foreknowledge, by an internal feeling, of the great danger by which they were threatened. Perhaps that innate and characteristic repugnance, which, notwithstanding all our cares and education, is daily seen between the Dog and the Cat, consanguinous to the Tiger, is only the remains of that same instinctive antipathy, and which nature has established between the genuses to which each of these animals belongs.

N° III.

(“ I was once present at a terrible
“ combat,” &c.)

Most of the Asiatics apparently take great pleasure in the combats of animals, and some of them lay considerable wagers on their heads. It is for this purpose that many princes maintain, even in their armies, ferocious beasts. The common people fight Rams, Cocks, Patridges, Quails, &c. (*i*); and this is so common, that you often find a soldier, who, besides his arms, carries a cage upon his march, in which he keeps one of these last-mentioned birds.

Hyder Ali Khan, of whom I had occasion to speak under this article, is the prince, for some years past, who has become so celebrated in Europe : feared by the Mahrattas, and especially by the English, he has

(*i*) The Cock is called *Kerous*, in Persian; and *Morogha*, in Indostan. The Patridge, *Titar*, in Indostan; and *Kavouder*, in Tamoul. The Quail, *Soumane*, in Persian; *Lawa*, in Indostan; and *Kadeya*, in Tamoul.

already, several times, carried fire and sword even to the gates of Madras. He is about sixty-five years of age, robust, and of an open well-informed countenance. He was born in the district of Kollari, in High Maissour, obscure and without fortune, being, if I am not deceived, of Abyssinian extraction in the third generation. He has high-boned temples, a little nose with a broad basis, thick lips, a complexion much blacker than the Gentoos or Mahometans, and a conformation of features every way resembling the Abyssinian. He plucks his beard too, which is probably woolly; and if so, would betray his origin, were it suffered to grow. If his father, whose name was Fattenaiken, had not the means of giving him education, his natural disposition, reflexion, and experience, have supplied this defect. Surrounded by enemies of all kinds, and without support, he is indebted for his elevation to their impolitical conduct, his genius and his sword. He has been twenty years in possession of Maissour, of which he was general; ever since which period he has been employed
in

in subduing or making his weak neighbours tributary, or in defending himself against the strong. The spoils of war presently enabled him to act offensively with vigour: he has carried war into other countries, while his own subjects have lived peaceably; and, in the midst of broils, population, commerce and agriculture have been encouraged. He is general, intendant, commissary, negociator, administrator, and magistrate. He is the soul of his council; it is he, who, in the abstract, sees, ordains, and directs the whole nation; and what is more wonderful, he can hardly write his name.

Such is the assemblage of qualities perceptible in Hyder Ali, and all eminent in a greater or a less degree. Certain accidents placed me in a situation of speaking particularly to him (once for two days together) for the space of almost a month: besides, in traversing several times the greatest part of his dominions, and observing him to be possessed of all the requisites to form a statesman, I applied myself to

study his principles of administration, his politics, and his moral character. As he is easy of access, many Europeans, especially those in his service, have, doubtless, an opportunity of conversing with him often; but though his manner is open, his conduct is circumspect: thus it is very possible that many of them may have formed false ideas. However, while we render justice to his great qualities, it is but truth to say, that much of his good fortune has been owing to favourable circumstances. I before hinted at the weak politics of his enemies; I shall only add, that with respect to the English, he could not wish any thing more to his interest, than to behold their unstable and giddy conduct; and the shifting, and perhaps contemptible principles, which seem, for these several years past, to have presided over the counsels of that nation in India.

OF THE ELK (a).

THESE animals, though common in the the northern climates, are not, however, less so under the hot suns of India; they prefer to inhabit woody and marshy places and solitary vallies, where they are always seen in small herds, each of which appears to have a chief that directs the rest. The Elk is something larger than the Stag, more robust, and almost as swift; the chestnut is the predominant colour of his skin, with shades a little deeper on the top of his back. His head is armed with flattish horns that are divided into several ramifications, and are renewed annually; for which reason those travellers have been mistaken, who confounded him with the *Nilkaw*, of which I shall speak under the article of Bulls. His

(a) The Elk is *Yeran*, in Persian. I cannot remember any of the names they have in India. Perhaps I have forgot to write them down, merely because I have had such frequent occasion to mention them.

feelings are exceedingly delicate and susceptible; desire, anger, or impatience, are expressed by him, not only by a kind of deep rattling bellow, by agitated motions and tramlings, but also by a dilatation, more or less considerable, of a sort of groove or hollow made at the internal angle of each eye, which sometimes opens, so as to be capable of containing the half of the little finger.

If the Elk be caught young, and treated with gentleness, he may easily be tamed. I procured one in India of ten or twelve days old, and had it for about two years, without ever tying it up: I even let it run abroad, and sometimes amused myself with making it draw in the yard, or carry little burthens: I accustomed it to eat any thing; it came when called, and I found few signs of impatience, except when it was not allowed to remain near me. When I departed for the island of Sumatra, I begged Mr. Law of Lauriston, governor-general, who had always testified a remarkable degree of esteem and friendship
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for me, to accept it. This gentleman had no opportunity of keeping it about his person, as I had done, but sent it to his country-house, where it wanted for nothing ; but being kept alone, and chained in a confined corner, it presently became so furious as not to be approached ; inso-much, that the person that daily brought its food was obliged to leave it at a distance. After several months absence I returned ; it knew me afar off, and as I observed the efforts it made to get at me, I ran to meet it ; and I confess I can never forget the impression which the caresses and transports of this unhappy animal made upon me. A friend of mine, who was present at this meeting, could not forbear to sympathize with me, and partake of my feelings.

These facts indicate how far the Elk is capable of education and attachment ; and I am by no means astonished, that the ancients should employ their strength and swiftness in the chariot. I presume, they had the precaution to twist their testicles when

when they were about two or three years old, and then, by fastening the reins to a small cord or ring passed through the cartilage that separates the nostrils, they might guide them with the utmost precision.

O F S H E E P (*a*).

BOTH Asia and Africa breed large flocks of Sheep of different kinds, which, in a domestic state, copulate together. Some are like the European Sheep, and others are remarkable by the prodigious largeness of their tails; both the species have curled wool, which is by no means equal in fineness to the other kind of wool. It is from the mountains of Thibet and some other branches of Cau-

(*a*) The woolly Sheep, with a large tail, is called *Gousfand*, in Persian; *Kerouf*, in Arabic; and *Domba*, in Indostan. Those with long hair, *Minda* and *Bakief*, in Indostan; and *Adoo*, in Tamoul. The Ram, *Bhaira*, in Indostan.

casus,

casus, where plenty of rock salts are found, and where the heat of the sun and the climate does not differ greatly from that of France, that the inhabitants of Cachemire get the materials for the fine shawls, which are sent from thence through all the rich and commercial cities of India. Those superfine ones, which are called *Touzi*, are made, as I was told, of the pickt wool of Lambs, newly brought forth, or of young Castors; those of an inferior quality of a kind of down, which they pluck from between the long and silky hair of Goats peculiar to these countries,

There is another species very distinct from the preceding, by having, instead of wool, hair as thick as that of our Goats. (The Goats of the mountains of Korassan and some other cantons of Persia, which breed them, appear to me to be superior to those which we get from Angola, by the way of Smyrna.) These hairy Sheep, which of all others are the most timid, are very common in the southern parts of India; and I have been assured, that they
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are still to be found wild, united in small flocks. Their general form is to have the legs something longer, in proportion, than the others, and to be something lighter and more slender; the fore part of the head too is rounder, their ears are very pendant, and they are mostly without horns; their hair is almost white under the belly, and a deep fawn-colour over the rest of the body. This uniformity of colour is not always the ensign of liberty; it is, however, an indication, that the species is little mixed.

The Europeans, who were first established in those countries, distinguished this race by the name of chestnut-coloured or wild Dogs; though it certainly would be difficult to imagine a name more improper for the description of an animal that chews the cud, which has nearly the same character, in voice, form, and manners, with other Sheep, and which has no essential difference, except that the skin bears hair instead of wool.

O F B U L L S (a).

THE conformation and qualities of animals, those especially that are domesticated, may be differently modified or altered by the influence of the climate, food, and education: here, however, I shall speak of those only which appear to me to have differed in the original constitution of the species, and not from such accidental causes.

We find in Asia, and especially in India, several kinds of the Bull, characterized and distinguished by traits so marked, as to remain for ever separate and distinct, if not destroyed by crossing the breed; otherwise these specific marks necessarily become con-

(a) The Bull is called *Gow*, in Persian; *Hoche*, in Arabic; *Koya*, in Sanscrit; *Babell*, in Indostan; and *Maddu* and *Errouddu*, in Tamoul. The Buffalo is *Shanre*, in Indostan.—Please to observe, that as there is no word in the English language to express the male and female jointly, they must, therefore, both, occasionally be understood by the word Bull.

founded and effaced in the third or fourth generation. The most beautiful species of Bull known in these countries, or perhaps in any other, is the Biffon, which is chiefly bred in the province of Guzerat : some of them are perfectly white, well-shaped, and about the height of our Coach-horses; the head is inclined to be large, and is armed with horns, that are almost always regularly arched. The fleshy protuberance, which they bear upon their shoulders, and that is bent backwards, is sometimes as large as a man's head that had been flattened at the sides. This elevation is, in my opinion, natural to the species; in justification of which opinion I shall speak by what will be said hereafter on the protuberance of the Camel: one part of it appears to be formed of a glandulous flesh, something like the udder of the Cow, and the other of a fat substance; the whole is covered with muscles, by the means of which the animal, sometimes, makes a slight vibratory motion. They are so extremely gentle, that they are exceedingly proper for the saddle: some princes, at present,

sent, employ them to draw their artillery ; but they generally use the most beautiful in their light chariots, which are very like, in form, to those of the ancients. They are shod in the mountainous country ; their pace is a kind of amble, or *entrepas*, and they will perform a journey of twenty leagues in one day. They are sensible to the most gentle impressions of a cord passed through the cartilage, that divides the nostrils, and obey the hand with all the precision of the horse.

There is a race of dwarf Bisons also found, particularly in the same provinces, which scarce arrive to the height of a Calf of two months old. These are what M. de Buffon has described by the name of *Zebu*; they are lively, well-proportioned, and broke to be ridden by children, or draw in a light chariot ; and, like those of the large race, always go in a kind of amble.

Both these species are cherished with the utmost care ; they rub and knead with their hands every part of their bodies : for
their

their common food, besides grafs and ftrow, they give them twice a day a good meafure either of *karele* (fquare peas) or a kind of lentil, called *koullou*, or elfe fome other fort of grain, which they either boil or fteep in water. Some chufe to make them often fwallow fmall balls of wheat-flower, kneaded up with butter and *jagre*, (a kind of molaffes.) They give them alfo, once in fifteen days, or once a month, a *maffal*, which is their name for a reftorative medicine, commonly compofed of pepper, falt, piment, ginger, curcuma, and afafcetida, bruifed and mixed up into balls.

In fome mountains and large forefts of the interior part of India, but particularly in the north-weft, towards that branch of Caucasus which feparates this country from Thibet, two other fpecies of remarkable Bulls are found that have not yet been domefticated. Although they are both fometimes taken in the moft fouthery provinces, I have never feen them alive, and know them only by fmall remains, and the fuperficial reports of the natives. Agreeably

ably therefore to my plan, which is to speak only of what I myself have observed, I confine myself to a general description, and mention them only, that every species of Bull, known in India, might be collected under one head.

The first, called *Mairoufs*, is said to be without the fleshy protuberance of the Bison; but the back is somewhat arched, and the horns are a little flattened: they have much hair, especially on the fore part of the body, which covers a softer sort, of which they make stuffs. Their tails are full of hair of a silky kind, and silver white, of which they make the floating tufts that ornament the principal Elephants ears, and the headstalls and saddles of the best horses. They are used also in the army to place over the standards, which are erected to denote the *bazard*, or royal market-place. This is probably the same animal that Pliny describes by the name of *Biso jubatus*.

The other species, wild likewise, is called *Nilkaw*, in Indostan; and *Koross*, in Ta-

moul. Though classed by the Indians among the Bulls, I am not certain that it does not belong to the Antelopes, which it resembles in form, and in which case it will be of the strongest species. Bezoars are sometimes found in the bodies of both these animals that are esteemed: they are called *Kwrozhaneï*, in Tamoul.

As to the common Bulls of India, most of them are of a bad conformation, and without the fleshy excrescence on the shoulders: if any one is found with it, he is, in all probability, of another family. This mark will appear or disappear, by crossing the breed for two or three generations; which crossings do not seem to take place, except in a domestic state. This Bull, with the strait back, is, in every respect, infinitely inferior to the other; they are usually employed at the plough, or to carry stones, earth, &c. There are some without horns, which have the forehead more round, hard, and projecting. This apparent singularity is only accidental; for some Indians believing it more convenient,
for

for the employments in which they use them, to have them without horns, have found a method to impede their growth, by making an incision, at a proper period, where the horns first are seen, and afterwards applying fire: besides, in some cantons, of a dry and ungrateful soil, they never grow, for want of proper nourishment; and others have small ones for a time, which are pendant, or hanging to the skin only; so that either naturally, or by art, they fall off, and do not sprout again.

The Indians do not usually deprive the Bull of his testicles, nay, this action is by many held to be sinful; but they destroy by degrees their organization by gentle compressions, or sometimes by twisting, especially those of the two first species. I have likewise observed, that the actual cautery, though frequently the badge of superstition, and held to be sovereign for almost all the diseases of these animals, is never applied to the valuable Bisons, except

in the most desperate cases, for fear of destroying the beauty of their skins.

R E M A R K S.

The Bull appears, from time immemorial, to have enjoyed that excess of respect which shocked the Europeans so much at their first acquaintance with this country, and made them suppose these beasts were the objects of a real, national, and fanatic worship. It may not, perhaps, be displeasing, to find here a sketch of those several little facts, which, from a superficial view, might first produce this mistake. These I shall place in that point of light in which, probably, they ought, with more impartiality, to be considered.

I. The milk, the butter, the curds, the urine, and the dung of the Cow, are, according to the Indians, the five things most necessary to man. The three first being simple and substantial aliments, are the principal food of certain tribes, particularly of the Bramins. One of the re-
ceipts

ceipts made use of by some of the pious women, to procure a plenty of these articles, is to invoke the intercession of that Cow, which, on account of her excellence, is cherished by the king of the heavens, and which is the type-mother and patroness of all her species.

The veratti, or dried dung of these animals, male and female, supply firing, which, for its soft and penetrating heat, is preferred above all others to cook their victuals and other purposes, such as the tempering of steel. It is also employed to illumine their processions, particularly at the celebration of marriages; for which purpose it is put in a kind of chaffing-dish carried at the end of a pole, where, being sprinkled with oil, it yields a symbolic light, equal, pure, and temperate; of the ashes of the *veratti* too are formed, after being sanctified by certain prayers, the *Tirou Nourou*, or holy ashes. This dung, while fresh (*cbani*), is likewise used in divers expiations; but that in which it is daily employed, after being mixed with a

little water, is to scour the apartments, and clean various parts of the furniture, which have contracted any impurity. This lotion has not a disagreeable smell, it quickly dries, refreshes the air, and drives away the insects.

As to the urine, it is only that of the Cow which enjoys the many specific properties supposed: in the morning, when they leave the cow-house, there are numerous wives and virgins, who approach with solemn countenances, each with a little copper vessel in her hand, following them step by step, caressing them, taking them by the tail, and piously tickling the part from which they expect to receive the lustral water; and which, in consequence of the innocence of these animals, has, by a special grace, been rendered proper for legal purifications necessary in the various circumstances of life; it being, however, understood, that prayers, suitable to each occasion, are always added. These customs may be seen more especially in those villages where Bramins only reside: villages
so

so revered, that no person of another tribe is allowed to enter them riding upon a Bull. In fine, either superstition or humanity has made it a duty to consecrate annually one day, as an acknowledgement of gratitude towards these animals, both male and female. In this time of jubilee, crowned with flowers, and their horns painted with mysterious tokens, they are free to go and come, or to feed where they please, without molestation.

II. From suppositions, drawn from the above facts, several European travellers have not hesitated to assert, that the Indians do little less than adore these quadrupeds: but is it just to estimate the faith of any nation whatsoever, by legendary superstitions and little ceremonies, which, though insipid and tedious, have generally sufficient attractions to delight and besot the common people?

The laws, it is true, protect them, and they are esteemed in this country as one of the most precious gifts of God to man,

where they enjoy very singular privileges. The Cow, from time immemorial, has been called by them the Nurse of man: the greatest princes have thought it an honour to be compared to her; and there are coins still extant, struck about four thousand years ago, on one side of which are their names, and on the reverse a Cow suckling her calf. But though the testimonies of gratitude have, more or less, degenerated into little superstitious mummeries, it must be allowed, that they cannot, seriously, be considered as the smallest part of religious worship: for example, where the Gentoos govern, the life of this animal is effectually protected by the laws; much after the same manner as that of an honourable citizen. Thus the death of a Cow, tho' often reputed more criminal than that of a Bull, does not incur a capital punishment, if she was killed inadvertently, or in self-defence: and such a crime may be expiated by a fine, by alms, or other pious works. In a word, it may be sufficient to say, that this species, according to the laws of transmigration, is certainly held inferior to man.

To

To judge reasonably of strange customs, it seems natural and proper to extend our reflections to the cause of their origin: thus, if we remember, that horses, throughout almost all India, are not able to sustain fatigue; that Bulls are used for draught, for tillage, and to carry burthens; that Cows likewise in many, even fertile cantons, are not so fruitful as in Europe; it seems rational, that, independent of all prejudice or system, metaphysical or religious, that the legislators, who first gave birth to these institutions, wished to impress a sanction, by every means in their power, on their laws made for the protection and preservation of a species so essentially useful to the community. I ought to add too, that though certain Bramins, who, by a chain of events, concerning which, perhaps, I may speak in another work, have, at length, enslaved the Indians to many silly ceremonies, on which ignorance has improved, they yet have had the precaution expressly to subject these ceremonies to the rules of decency and acknowledged utility. Thus the milk or butter contracts no legal impurity,

impurity, although first put in the vessels of the simple dairy-maids, who belong to one of the last of the noble tribes, and who often are not very cleanly. This privilege of escaping legal uncleanness does not relate to the special purity of these substances, but is extended to whatever is deemed of first necessity: for example, new vessels, though of unvarnished earth; coins of gold, silver, or copper; betle; fruits; the liquor of the cocoa-tree; oils; all sorts of crude grain, or parched pulse, which are used by travellers and soldiers, instead of biscuit; all these and other analogous objects are not themselves susceptible of legal impurity, nor can become the vehicles, provided that persons of different tribes do not touch them at the same instant. After all, is it astonishing that a Bramin, even supposing him superior to prejudice, should have an invincible repugnance to eat beef secretly? He will, in this, only be the slave of custom. In other respects, the most superstitious inhabitants employ these Bulls freely; when, if necessary, they do not scruple to strike them.

It

It is wrong, from received principles, to make a Cow labour; but if it be a milch Cow, or especially if she be with Calf, the case of conscience is much more serious; it then becomes a matter of law, of which the chief of the village must be informed. Such distinctions, founded on temporary circumstances, or the sexual utility of the animals, seem to place the source and extent of the privileges, they necessarily enjoy in India, in their true point of view.

Impartiality then must own, that the men, whose fathers, that they might reconcile the justice of God to his goodness, have invented the system of the metempsychosis, who, besides, are materially interested in the preservation of a species whence they draw their chief subsistence, cannot, of course, kill them for food, whether they reason from consequences, or from customs and the laws. The Europeans however, those especially who were first established in India, immediately judged these rites to be ridiculous, or even idolatrous and criminal: wherefore they have, some-

sometimes, taken pleasure to eat beef, which is here generally very bad, only to prove the horror in which they held such abominable superstitions. But, humanly and politically speaking, is it right, that strangers, who visit distant nations, whether for commerce or to make converts, should instantly affect to shock the prejudices of the people ; and when too it is notorious, that they cannot do this, without rendering themselves despicable, and even infamous, according to the received principles of those nations ?

III. The details, into which I am entered, having led me thus far into an examination of the Indian mythology, it may not, perhaps, be impertinent to add a word more of explanation on these subjects, and also on what these people understand by legal impurities.

Their public worship, in its exterior, is often absurd, and even ridiculous ; but it is wrong to call them idolaters, in the strict sense of the word : the misunderstanding

standing all originates in the translation of those words, which we have rendered by the words God and Divinity. These, in our language, have a rigorous acceptation; but in theirs, actually mean, subordinate Intelligences, Angels, or Saints. These different beings, notwithstanding their less or greater degree of excellence, have been produced by time, and placed to preside and watch over the different parts of the universe. Let us then take away a multitude of accessory details, whence some learned Indians have forcibly drawn mystic, arbitrary, and ridiculous meanings; and nothing will remain with respect to the functions of these subaltern intelligences, which is not, generally speaking, well founded; since the canonical books, preserved by the Jews, teach us, that the Supreme Being has effectively charged his angels to watch over various objects, and particularly empires, in conformity to the immutable decrees of his divine Providence. Thus, although in the southern parts of India they employ the word *sowami* sometimes, to elevate their hearts to God, to whom

whom it is sacrilege, according to them, to attribute any form, and at others, to invoke a saint; as it is not less certain, that they apply this name equally to a man of distinguished merit, a person in office, a Bramin, and even almost always to a European missionary, it is evident, that the meaning of such like expressions must be determined by circumstances. Moreover, does not the Bible, the holy depository of many an ancient custom of the Asiatics, inform us, that they anciently gave to the judges and elders, the names which we have equally translated by that of the Gods.

The laws, manners, and customs, have all, in India, been put under the protection of, and in some degree incorporated with, religion; a policy at first sight vast, but narrow and interested, appears to have presided at these regulations. It is well known that these people are divided into tribes, which, under numerous circumstances, are not allowed even to touch each other; whence follows the obligation of preserving themselves from legal impurity, which
keeps

keeps individuals in an habitual constraint that is exceedingly slavish. Among the mountains of the Malabar coast, where the ancient customs have suffered the least alteration, a stranger, or an Indian of certain tribes, cannot quench his thirst at a pond, where the water has no stream, without its becoming absolutely polluted; and whoever is taken in such a fact, runs the hazard of being cruelly punished for their imprudence. Nay, more, this legal impurity is of such a nature, that, suppose a thousand trees could be placed end to end, they would serve like an electrical conductor, to convey uncleanness, if a stranger touched them at one end, while a purified Bramin was in contact with the other.

In conformity to the principles already mentioned, the earth, stones, and running waters, neither receive nor communicate impurity. A Bramin, in the highest state of grace, may come within two paces of a person; and if he has any thing to convey, he must put it on the ground, or let it fall into the other's hand, which must be practised

tised reciprocally : but if by chance they should both touch the same object at the same instant, he is obliged, in conscience, to recommence all his libations. If a woman of the sacerdotal race should yield, though with reluctance, from motives of love or interest, to the ardent solicitations of a stranger, while she retains any sense of religion, she will carefully protect her lips from the approach of his ; that member, destined to pronounce some sacred names, would be too heinously polluted by the familiarities of a barbarian, though beloved.

In collecting and comparing these short observations, we may partly discover, what was the purpose of the Bramins in their original institution. These seeds of division, this plan, vast and fruitful in civil and religious prejudices, connected by the most rigid etiquette, might be proper to form and subject a nation in its infancy. Many Indians, however, formerly became men, and there still are some.

OF THE BUFFALO (*a*).

WILD Buffalos are seen in many parts of Asia, and particularly in India, where they wander in small herds, among the prodigious vallies and marshy grounds: the look, manners, and gait of these animals, seem all to announce a heavy and brutal stupidity; the Bull, especially, insensible of danger, is an emblem, with the Indians, of a blind outrageous courage: when he is provoked, or when any thing is offensive to his sense, he immediately presents his forehead, and precipitates himself upon the object with fury. They have found means, however, to reform or correct the rudeness of his character; and nothing is more easy to manage, if born in a domestic state, and castrated while young: and as he is robust, healthy, sober, and patient, he is employed very usefully at the

(*a*) The Buffalo is called *Gamich*, in Persian; *Tjamoufs*, in Arabic; *Bense*, in Indostan; and *Kidar*, in Tamoul.

plough, though not much to carry burthens, on account of the heaviness of his pace.

It is the custom, in India, to send the Buffalo and Bull in company to pasture; whence sometimes follows a cross-breed: and as the latter, though not more eager of enjoyment, are more alert and enterprising, it is not uncommon to see them attempt to copulate with the female Buffalo. The progeny of these mixtures, however, do not appear to be numerous, and, I presume, only take effect when the animals are domesticated. I have seen but two individuals of these kind of Mules; and M. de Noirfosse told me, he also had seen two or three.

These Mules might, by their shape and the mixt colour of their hair, be taken at a distance, and at first sight, for the Bull; but if considered a little, it will soon appear, that they partake more of the nature of the female, both by their massy form and their horns, which, although not quite so large as those of the Buffalo,
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are flattened and compressed nearly after the same manner. Their ability to propagate is not to be doubted : I have seen one of the females that had had several Calves, and it did not appear to me, that the thing seemed at all to be considered as extraordinary. It appears possible then to produce an intermediate race ; but as no useful purpose has hitherto induced the Indians to pursue and provoke copulations of this kind, the fruits of which are very uncommon in the most intimate domestic state, owing to the difference of character and temperament, it is more than probable, that the mongrel individuals, which are thus generated, will never in India form a new and distinct branch.

The flesh of the Buffalo, while young, is not ill tasted ; but I should suppose it hard of digestion, and unhealthy, if used too frequently. The female yields more milk than the Cows in the country ; and though rather laxative, and not quite so sweet, it is very nourishing, when the stomach is used to it, and not disagreeable to

taste. They are some of them difficult to milk, especially if they do not see their Calves near them; in which case they think proper to rub the orifice of the pudenda. Experience has, no doubt, shewn the efficacy of this odd expedient, for it is used in Arabia as well as in India, and likewise occasionally with the common Cow.

These animals, in many things supplementary to the other species, commonly enjoy in India a part of the same prerogatives relative to legal purity; though most of the Gentoos make no difficulty of assisting in the chase of the wild Buffalo. Many Bramins, from a kind of scruple, perhaps affected, disdain to use their milk, and will not touch them when purified. The Buffalo takes great delight in the water, in which, after his meal, he plunges, extends himself in the mud; and if permitted, there remains, ruminating, during three parts of the day, entirely under water, except his nose. As he is broad, big-bellied, and carries his nose generally in the air, he swims long, and with ease; so that
when

when it is necessary to cross a river, the herdsman rides upon his back, without appearing to give him the least trouble (*b*). The most favourable temperament to his constitution seems to be a constant heat, mixed with humidity. They have lost much of their strength and size, in their domestic state, on the south parts of the peninsula; but they are in far better case towards the coast of Malabar, where the country is more covert and humid, as well as on the borders of the Tigris and Euphrates, where they have more opportunities to wallow in the water; whence it may be presumed, that Buffalos, transported into the hot and marshy parts of America, might acquire size and strength superior to what they enjoy on this continent.

(*b*) See Remarks,

R E M A R K S.

(“ So that when it is necessary to cross
 “ a river the herdsman rides upon his
 “ back,” &c.)

As the Buffalo delights in the water, and swims so well, the Arabs have often described him by the name of the river Bull. It is really a singular sight, to see them morning and evening in large herds cross the Tigris and the Euphrates; they proceed all wedged one against the other, while the young herdsmen, sometimes standing upright, sometimes crouching down, and at others lightly stepping from back to back, drive them steadily along. In other parts, the girls and women are employed upon the borders to collect and form bundles of forage, necessary for the consumption of the night: then taking up their shifts, which is their only cloathing, and tying them to their heads, they push their packets afloat, and swimming, conduct them to the opposite shore. These Arabian shepherdesses, who, from the difference of manners,

manners, cannot be properly called herdf-women, are often the daughters of honourable and wealthy people. Simply occupied in their affairs, they do not observe whether they are noticed by those who navigate the waters, or walk upon the banks by their side. However, if, when they land, they perceive a man of any consequence, and especially of their acquaintance, a custom of respect requires, that they should remain immoveable, their face covered with their hands, till he is at a distance : and I dare undertake to assert, that these young *bedoui*, who so lightly float upon the waves, crossing rivers, coming, going, and transacting their affairs, without fear of insult from any one who is acquainted with their manners, and with no other veil than their innocence and public respect, are, in fact, more virtuous and modest than the women of those countries, who live in cities, and walk the streets covered by huge mantles, or even when shut up in seraglios. If a stranger, nevertheless, should want circumspection, and evidently stop to amuse himself with observing them with

indiscreet looks, he would, perhaps, pay very seriously for his pleasure.

Sights like these have often suggested a disagreeable reflection to me, which is, that in general the nations, which we think almost barbarous, and those even whom we call savages, are less negligent than we are concerning things essentially necessary to their habitable position. Modern Europe, after having subjugated the ancient Romans, received laws and customs from them, arbitrary or useless, which she has most carefully preserved. How did she happen to forget, that these people, while masculine and victorious, would have accused a man, who could not swim, of the grossest ignorance? That opinion may be too severe; but no one ought to be astonished, that a warrior should be exceedingly sensible of the importance of this easily acquired talent, to crown his expeditions with success.

In 1758, during the war with England, M. le Comte d'Estaing purposed, in the
night,

night, to carry, sword in hand, the advanced redoubts of fort St. David, a place belonging to the English on the coast of Coromandel. M. de Kenelly was ordered to the attack of one of them, at the head of a corps of volunteers and grenadiers, in which I served. We had to cross a river, over which there were many fordable passages; but having lost our guide, the commander found himself in a disagreeable embarrassment. This detachment was composed of men undoubtedly valiant; no one however, in all probability, felt any inclination to plunge, at all hazards, into a deep river, to discover a fording-place. Time was precious, and I felt all the ardour which may be supposed in a young officer of twenty: I ran, I offered my services, and they were accepted; when instantly stripping myself, I leaped into the stream; and, in less than six minutes, by treading water, founding, and going with the current, I found a ford. There are a thousand similar cases in war, in which instantaneous advantages might be obtained,

if

if at least some individuals in each corps were taught this exercise.

Without annexing the same high degree of importance to this mechanical art which the Romans did, or even considering it as universally useful, I confess I can scarcely conceive how those institutors, who, in other respects, were so well informed and patriotic, could so totally neglect a branch of education, so essentially and evidently necessary to the traveller, the soldier, and the sailor. A man who possessed strength, courage, and coolness, though a bad fencer, has often vanquished the most adroit bully. But how many tragical accidents have happened in the water, where fortitude and strength were ineffectual to those who knew not the art of swimming. The man, perhaps, who has braved with impunity every other kind of danger, shall perish at last two paces only distant from the shore.

Cork-

Cork-jackets (*c*), and other fimilar contrivances, may be useful, particularly to fuch as fwim a little; but, except in particular and forefeen cafes, fuch like affiftance cannot be had. It is faid, that modetty has contributed to bring this falutary exercife into neglect; but experience daily proves what the fage Montaigne has faid, that in thofe countries, where both fexes are moft constantly feen naked, the paffions are leaft difturbed by the fight, even among the Europeans. This is no place to difcufs problematic opinions; but the lives of a multitude of citizens are precious, and fuch a confideration is fufficient powerfully to attract the notice of a truly patriotic adminiftration.

(*c*) I have feen the Arabians, who live on the borders of the Tigris and the Euphrates, and who have occafion daily to pafs and repafs, fupport themfelves on wine-bags, or bundles of dry reeds. The Indians ufe gourds and earthen or copper veffels, with narrow necks and large bottoms, and ufe the fame expedients to eafe their horfes, when they have occafion to crofs any confiderable rivers or torrents.

OF ELEPHANTS (*a*).

THE Elephant has been, from the most remote ages, a subject of admiration both to the learned and the ignorant; and there is still, perhaps, no animal more worthy the attention of the philosopher: his size, his strength, his sagacity, his sensibility, and an instinct, which apparently approaches to intelligence itself, all announce the superiority of his character.

Elephants propagate in many countries; but I shall describe only some traits of those that are found in India, properly so called. They are found in greatest numbers, at present, in those parts of the peninsula which lie on the north north-east side of the mountains of Komahu, and at the opposite extremity, where the chain reaches to the south towards Cape Comorin,

(*a*) The Elephant is called *Fill*, in Persian; *Kasgam*, in Shanacrit; *Hati*, in Indostan; and *Anei*, in Tamoul.

These latter alone are they concerning which I shall offer a few observations.

I happened to be at Coemboutour, a city of Lower Maissour, at the time that the commandant regisseur for this district, under Hyder Ali, gave orders for the grand annual chace, in which two or three thousand peasants are employed. The Elephants, which are taken among these most southern mountains of India, are of the largest size; I have seen two or three from twelve to thirteen feet; and for courage, they are supposed nearly equal to those of Ceylon, with which they are frequently confounded; though it is long since they have really had any, or at least very few, from this island; for as the Dutch are masters of all the seaports, the king does not chuse his subjects should have too great an intercourse with them; and the exportation of most of the commodities of the country is prohibited; for which reason, trade is carried on only in small boats, not proper for the transportation of Elephants. Many travellers have spoken of the marks

of veneration which the Elephants of Ceylon receive from those of other countries ; and what, perhaps, may have given rise to this supposition is, that the former being in greater estimation, are kept for the service of the great lords ; for which reason, the others are generally taught to shew marks of fear or respect in their presence : not but it is certain, that amongst most animals, even of the same species, an air of assurance and superior courage is quite sufficient to produce such like effects.

When they settle the price of Elephants for sale, they measure either their height, from the middle of the back, which is the highest part ; or length, from the insertion of the trunk to the tail ; for they use both methods, and their value is determined by certain known proportions, and the number of cubits in height or length. Thus, every thing supposed equal as to age and education, if one of a small size should cost at the rate of eighty or a hundred pagodas each cubit, another of twelve or thirteen feet

feet high, may be valued at a hundred and fifty, two hundred, or perhaps more.

The Indian Elephant, in a state of liberty, feeds on fruits, herbs, the tops of shrubs, and corn. He is particularly fond of the bamboo grain (*b*), which, in form and taste, is very like wheat, and his food, when tamed, is not very different. They occasionally regale him with dumplins made of boiled rice, wheat-flour, or other corn, kneaded up with butter and molasses, to which they add some bottles of arrack.

The ordinary pace of these animals is slow and circumspect, though not heavy, relatively to their bulk: when they would

(*b*) If we may compare large things with small, the jointed straw, that sustains the ears of corn, presents at first sight some likeness of the bamboo; but what brings the similitude still nearer, is, that the latter yields a grain contained in an ear, which has a resemblance to oats, though for colour, size, and taste, the grain of the bamboo seems to me more like small wheat. It is very substantial food, and is often used instead of rice by the inhabitants of the high chain of mountain, that divides the peninsula.

avoid

avoid danger, or attack their enemy, they lengthen and quicken their step, so as to keep up with a horse on a brisk gallop, though not at full speed. The Indian hunters have remarked, that they turn more easily to the right than to the left; whence they sometimes take advantage to separate an individual, and attack him; but this is a defect which education easily corrects. They delight to flounder in limpid water, and swim long and with ease, especially in a body, provided that the waves or current have no extreme violence.

Wild Elephants, like most other animals that feed on herbs, fruits, and pulse, live in small societies; the chief is always at the head of the herd, and in case of danger, advances first, when all unite their efforts for the common cause: it is observed, likewise, that he is generally surrounded by females. Many intelligent Indians, however, have assured me, that individuals have, now and then, been seen, that have appeared determined to live absolutely alone; but an Elephant in this
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state has some dangerous disease, and possessed by a kind of frenzy, is apt to pursue both man and beast to their destruction. Some pretend, that those who abandon themselves to this kind of life, do it from a thirst of vengeance: be that as it will, as soon as it is known that one of these desperate maniacs has appeared, several villages assemble, and by one means or another, immediately accomplish his destruction.

M. le Comte de Buffon having done me the honour to desire I would explain to him the manner in which Elephants suckle and copulate, I shall here attempt to describe what, *vivâ voce*, I then endeavoured to communicate.

A young one of two or three months old, about the height of a Bullock of a year and a half, but more bulky, was kept at a house opposite to my lodging, at Coém-boutour, in the Maïssour, whence I had frequent opportunities of observing, that as soon as the female lay down on her litter, the young one seized her teat, and pressed

it in his mouth, his trunk lying carelessly on his dam's body. This animal, at his birth, is immediately informed, by the sense of smelling, of the presence of milk, a liquor which his instinct desires, but, like every other quadruped, it is his mouth and tongue which, by compression and aspiration, produce a suction. It is true, that I have sometimes seen this young one, particularly when standing, seize, play with, and caress the teat of the dam with his trunk. However, I do not suppose it possible, at his age, to draw even a few drops of milk by this mode; I say a few drops, for as to a certain quantity it was absolutely impossible, in as much as the orifice of his trunk was then too narrow to admit of his embracing the part conveniently. It was this kind of fact, perhaps, seen superficially, which occasioned the error of certain travellers: while others remarking, that the Elephants quench their thirst, commonly, by pumping the water through their trunk into their throat, supposed it a probable inference, that they sucked after the same manner:

manner: but whatever may have been the cause, the error is indubitable.

As to their mode of copulation, I can only speak from hearsay; but this, supported by facts, may, perhaps, deserve a certain degree of credit. I have often enquired of those who tend or hunt them, whether they had ever seen them copulate, either in a state of liberty or slavery; and they have all told me, that the tame female may, though rarely, become pregnant, but it must be by a wild Elephant, with which she has lived some time. Some of these Indians have added, from, as they said, ocular proof, that the female, assisted by the male, throws herself on her back, in a place naturally a little hollow, or which the male has hollowed with his tusks, by which means they approach as close as they please. The modern travellers, cited by M. de Buffon, have received much the same information: I shall only say, that for reasons hereafter mentioned, every other mode of enjoyment appears almost impracticable.

practicable (c). A previous observation I shall make, which, though it may at first appear a simple motive of convenience, will not, I presume, be without weight on farther reflection ; and that is, that these animals never obey the impulse of appetite but in the most solitary corners : this is a fact generally allowed. Who is ignorant, that the God of Nature has endowed every living being with an instinct, more or less provident and industrious, which instructs and determines him to take such measures as are proper to continue his future existence ? It is natural then, that the Elephant, whose head is so well organized, should search for places, where, in consequence of his situation during the act of coition, he should be as little as possible at the mercy of his enemies. Without doubt, it is from a similar motive, that al-

(c) I have read a traveller, whose name I have forgot, who asserts, that he has very *often seen* Elephants copulate at Ceylon, after the manner of other quadrupeds ; but this person being the only traveller, who pretends to have had such frequent views of this action, that very circumstance appears to have made his testimony of little force.

most

most every free animal, and particularly the Elephant, when ill or old, feeling his weakness, employs the remains of his force and cunning to find some hidden place, in which he may rest concealed.

After I had related to M. de Buffon my thoughts on these two questions, I wrote to M. Gentil, a colonel of infantry, and one of my friends, whose sentiments he likewise desired to know on the same subjects. This officer, who, by a concatenation of circumstances, has had opportunities of collecting excellent information on many objects of useful enquiry, was diligent in answering me: "that he as well as myself had seen the young Elephant suck, and that he only used his mouth, of which he had an engraving, which he proposed to offer to M. de Buffon. As to copulation, he added, that his opinion differed totally from mine, because, that the Elephant keepers, whom, likewise, he had interrogated, assured him, they had seen these animals, wild and tame, unite by leaping behind. In support of which opinion, they said, likewise, that most of the females had their skins flayed

on each side of the neck ; whence they inferred, that the males, in covering them, thus supported themselves very strongly by their tusks against that part."

As these sort of researches are not those to which my friend has been most attached, and as he has not himself seen these copulations, I shall deliver, in a few words, the reasons that occasion me to be of a contrary opinion.

The orifice of the *vagina* in the female, absolutely turned towards the earth, is placed under the belly in such manner that the origin of the great lips is seen near the navel, at the anterior part of the thighs. On the other hand, I have several times considered the penis of the male in rutting time, and at the moment of the greatest effervescence, when this member has always preserved a line almost perpendicular, without ever raising itself any thing like those beings which nature intended to act in a contrary direction. Thus, by separately considering the sexual parts of
these

these animals, it appears almost demonstrative, that it would be impossible for them to act in the usual manner. I willingly admit, that most of the females seen at rutting time, may have their skins flayed on each side of the neck : but this fact is entirely in favour of my side of the question. If the male rears like a horse against the crupper of his companion, it is certain, that his body is much too thick, and his legs and neck too short, to admit the ends of his tusks in such a position, so to wound the distant neck of the female ; but if, as the keepers and hunters, of whom I spoke before, have assured me, that she is thrown on her back, her neck being then held and fixed between the long tusks of the male, it is easy to conceive how the sides may effectually be wounded by their motions, and the violence of their amours.

Diodorus of Sicily, and other ancients, have said, after Aristotle, that they copulate like other quadrupeds ; but as this last-mentioned philosopher had his information only from others, it is not extraor-

dinary, that he was not able to procure certainty on this fact, since even to this day, with many more opportunities, it is not certified. However, I have reason to suspect, that this is not the true sense of what he has said in his History of Animals; for to say, that the female stands fast upon her legs, and lowers her crupper (which is naturally very low) to receive the male, who prepares to leap her, would be, after viewing the sexual parts of the female, to contradict himself, or reduce his meaning to a pretended explanation, which would make the thing absolutely impossible. There is no doubt, however, but this great man, who was so desirous of knowledge, had seen and considered these animals attentively; for example, he says, the young ones suck with their mouths, and the fact is confirmed. If they will admit, that the Latin translation I have before me is literally the meaning of the Greek, I dare presume, that the text, which has been supposed to contain the sense above-mentioned, may very easily convey one exceedingly different; which new sense, while it
relates

relates the real mode in which they lie down upon the ground, expreffes, in a fimple and picturesque manner, the fingular fituation in which they generate. The Latin fays—"Subfidit fœmina, clunibusque fubmiffis, infiftit pedibus ac innititur; mas fupervenienſis comprimit, atque ita munere, venereo fungitur;" which I tranſlate thus: "The female, in making her effort, and fuſtaining herſelf with her feet, lets herſelf fall backward, and lies on the ground (clunibus fubmiffis, fubfidit), the male raifes himſelf upon, covers, compreffes her, and thus imparts his ardour."

I have likewise endeavoured to obtain the opinions of ſeveral other perſons, who have honoured me with their friendſhip, and who have been in many of thoſe parts where the Elephants are found. Meſſieurs Law de Laurifton, de la Grenée, de Rubec, de Noirfoſſe, and de Maiſonpré, though in very different ſituations, have all travelled like attentive obſervers, with the power likewise of explaining themſelves to

to the country people, and they have all assured me, that they have received the same kind of answers which I had from the Indian hunters. M. de Lauriston has said, “ I have heard also that the male Elephant
 “ leaps the female ; but after reiterated
 “ information from persons who ought to
 “ know, I am convinced, that the female
 “ is obliged to lie on her back in a hollow
 “ place, which she and the male have prepared for that purpose.”

I have dwelt something longer on this disputed point than I intended ; but it is because it was one of those which procured me the honour of conversing with M. de Buffon ; and though my plan requires I should only speak of my own observations, I have thought it a duty to support two or three of my opinions, by the suffrages of some of my friends. I would not by this be understood to insinuate, that those of other known travellers ought not to be of equal weight ; my motives of preference are entirely personal. I cite those whom I had
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the most opportunities of knowing, and the respect due to their manner of reasoning.

A domestic state does not prevent Elephants from having their rutting seasons; the female, at such times, appears uneasy, but is, nevertheless, gentle and obedient; the male, on the contrary, often becomes furious, and sometimes breaks his chains; then wandering at large, his gait is unequal, now slow, and presently precipitate: even his cornac, in such circumstances, is in danger; and he might be guilty of great disorders, if men, who run before him, did not, at intervals, oppose his fury, by presenting lighted torches on very long pikes, which they appear ready to thrust in his eyes. It is observed, that this amorous frenzy is most violent in those that were perfectly formed, before they were taken in the woods; the penis of which, at its root, is nearly as thick as the thigh of a middle-sized man, gradually diminishing towards the gland, and extends to within a foot of the ground: but those that, from
their

their youth, have lived in confinement, do not attain the same proportions.

The Elephant's greatest power is in his trunk, or nose, a part so superiorly organized, that it is the master-piece of suppleness, force, and sensibility. As to the strength of his loins, though he can easily carry three thousand weight, (which so far surpasses the power of any other animal, that the Indians often call their pondams after him, and that sort of pilaster, which we name Atlas or Caryatides) yet it is certain, his powers are proportionally weaker than those of many other quadrupeds. His body is short, compressed, and improper to carry various kinds of loads; for if his shoulders and haunches are left free and unincumbered, there remains but a small space for the burthen. It is common to load him with a *boze*, which is a species of platform, surrounded with a small ballustrade, and covered with a canopy, under which the prince is commodiously seated, but which can but just contain two or three lords behind him. They have
other

other kinds of platforms for war, something more spacious ; but these seldom contain more than four or five combatants, armed with bows and arrows, javelins, blunderbusses, and hand-grenades : I even doubt the possibility of fixing one, in which eight or nine soldiers would have room to handle their arms. Ancient authors, however, of the greatest authority, posterior too to the age of Alexander, seem to affirm, that in their time these Indian towers contained seven or eight times the number of warriors those of the present age do ; but these must, evidently, be the errors of ignorant or enthusiastic copiers.

The Elephant is remarkably susceptible of gratitude, rancour, pride, emulation, and attachment. As to these moral qualities, which seem to bespeak a sort of instinct synonymous to what we call understanding or reflection, it may suffice to say, he apparently comprehends in two or three years every thing which his cornac, who sits astride on his neck, commands him to perform : obedient to his voice, or
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the impression of his hand, armed with a sharp hook called *ankocke*, he hastens or slackens his pace; lies upon his belly to be mounted with greater ease, or presents his leg bent for a step, and with his trunk assists or raises his master. He seizes a criminal, tosses him in the air, and tramples him to death: if he is obliged to encounter another Elephant, or ferocious beast, he unites prudence with his courage; is he to fight a Tiger, for example, he knows the greatness of his danger: master of himself in the heat of action, though wounded, he pays the greatest attention to elevate his trunk, or balance it beyond the dangerous reach of his enemy's fangs, endeavouring by feints to give a home stroke capable of stunning him, that he may crush him under his feet, or curling up his trunk, he may rush with impunity upon him, and transfix him with his tusks. If well taught, he will advance in the midst of fireworks, a discharge of musquetry, or the roaring of cannon; but, though armed only with an iron chain, he may do terrible execution in the war, he is seldom so employed, now
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the use of fire-arms is become so common. Though it is well known, that when thoroughly tamed, there is little to fear from him; yet, being rendered furious by desperate wounds, they dread lest he should spread death and terror without distinction: therefore he is little used in battle, except for show, to see or be seen from far; and thus he becomes a butt to aim at. If he goes to the engagement, he should run, full speed, to break the enemy's ranks; besides, that he should be cloathed in iron, and his cornac having one or two other Indians behind him, to replace him in case of accidents, should likewise be armed so as to have little to fear from a musquet-ball. There might also be a method certain, though desperate, to put them out of fear of the blind fury of the animal: the cornac is armed with an ankoche, as has been said, to direct him; let this instrument have two points, one of which should be sufficiently strong and sharp, that, in case of extreme necessity, he may kill the Elephant instantly, by plunging the weapon in the weak part of the head.

Naturally

Naturally gentle and circumspect, the Elephant is never cruel from temper, or from a stupid and ferocious brutality, like the wild Buffalo and the Rhinoceros. It is, generally, with difficulty, that he is provoked to combat with, or assault, animals; and though in other respects obedient, he refuses, at first, with horror and obstinacy. I have no doubt, but this is sometimes timidity; but it would be wrong to suppose this universal. Those that have testified so great a dislike to kill a feeble kid, which has been presented to them, in order to accustom them to the shedding of blood, have, nevertheless, fought with address and vigour, when they have been decidedly provoked.

An anecdote of which M. le Baron de Lauriston was a witness of, is very proper to give an idea of the sensible and benevolent character of the Elephant. During the last war, his zeal, and certain circumstances, conducted him to Laknaor, the capital of the Soubah, or viceroyalty of that name, at a time when an epidemic distemper occasioned
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the greatest ravages among the inhabitants. The principal road to the palace-gate was covered with the sick and dying, extended upon the ground at the very moment when the nabob absolutely must pass. It appeared inevitable, that the Elephant must tread upon and crush many of these poor wretches in his passage, unless they stopped some time to clear the way ; but they were in haste, and besides, such tenderness was unbecoming the dignity of a prince of that importance. The Elephant, however, without appearing to slacken his pace, or without receiving any command to that purpose, assisted them with his trunk, removed some, set others on their feet, and stepped over the rest, with so much address and assiduity, that not one person was wounded. An Asiatic prince and his slaves were deaf to the cries of nature, while the heart of his beast relented ; he, more worthy to elevate his front towards the heavens, heard and obeyed the gentle impulse.

Elephants are very serviceable to the Indians on many occasions : thus, if a

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river

river be to be crossed by an army, the cornacs presently, with many fine promises and reasons, persuade them to consent to carry greater loads than ordinary ; they will then willingly pass and repass, and sometimes in such deep waters, that the extremity of their trunks only can be seen. Some travellers have thought, that when thus loaded they swim between two waters ; but it is certain they walk, that the depth of the river is always previously founded, and that they could not proceed a step thus loaded, when it is too deep for them to find footing. They are equally useful for the conveyance of cannon to the tops of considerable mountains, for setting ships on float, or dragging them on shore, &c. &c. But I forbear to enter into details of these remarkable traits, because they have been already described by almost all those who have lived in India ; besides that M. de Buffon has selected those best worthy of notice, from the relations of the most esteemed travellers, and particularly from M. de Bussi, who, while serving the
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state and the East-India company, was honourably known in these countries.

Elephants not only obey the voice of their keepers, who stand at a certain distance, but some, even in their absence, will perform uncommon tasks, which have been previously explained. I have seen two occupied in beating down a wall, which their cornacs had desired them to do, and encouraged them by a promise of fruits and brandy. They combined their efforts, and doubling up their trunks, which were guarded from injury by leather, thrust against the strongest part of the wall, and by reiterated shocks, continued their attacks, still observing and following the effects of the equilibrium with their eyes; then at last making one grand effort, they suddenly drew back together, that they might not be wounded by the ruins.

During the last war, many Frenchmen had an opportunity of observing one that had received a flesh wound by a cannon-ball, and that after having been conducted

twice or thrice to the hospital, where he extended himself on the earth to be dressed, went afterwards alone. The surgeon did whatever he thought necessary, and applied even fire to the wound ; and though the pain sometimes made him utter plaintive groans, he never expressed any other tokens but those of gratitude, to him who, by momentary torments, endeavoured to effect his cure.

I might add much more concerning the moral and physical faculties of this animal, but I shall only say, that sensible, gentle, expert, and intelligent, he seems to comprehend, in a very short time, the meaning of expressions used by those with whom he lives, and with an astonishing facility, is taught to perform the most important services. There is one thing, concerning which an Elephant, naturally generous, needs no instruction, which is, gratitude : at the sight or cry of his master, or rather benefactor, in danger, he no longer regards himself.

R E M A R K S.

Some of the Indians have a particular veneration for white, or rather cream-coloured Elephants, instead of the common colour, which is a dark grey, more or less deep; they have preserved the names of famous persons, who, in the most distant ages, never rode on any other. I have never seen one of these, but have endeavoured to collect information on this subject, which is deserving of a certain degree of credit. Hence then I think I perceive, first, that they are generally of the middle size, though not bred from any particular family; secondly, that their sight is weak; thirdly, that the little hair they have is of the same colour with the skin; fourthly, that this is not really white, but dun, and somewhat speckled; fifthly, that in those places where they still are most esteemed, they acknowledge, that it is not on account of their superior qualities, but, that this colour, extremely rare among these animals, is the symbol of purity. From

these particulars I dare presume to say, that this pretended distinction is not one of nature's sports, but a kind of leprosy, of which the obstruction, from the cellularly tissue of the pores of the skin, is an occasional cause.

This disposition of the body, the effects of which are equally remarked in many other animals, is, perhaps, analogous to that which, in the human species, has occasioned some individuals to be distinguished by the name of *Kakourlak*, whom, from equally ridiculous motives, they appear also to hold in a certain degree of estimation, in some countries of the peninsula.

Several travellers have spoken of these *Kakourlaks*, whom the Portuguese call Albinos, as of a race of people, who formed a proper and separate class among the black or copper-coloured people of Asia, Africa, and America. In fact, these degenerate beings, though, rigorously speaking, capable of forming a distinct race, are indebted for their form and fallow complexion

plexion to a kind of leprosy, which is not contagious by simple contact, and by which they were attacked in their mother's womb. I have observed, that mercury or cinnabar, and perhaps other drugs, used by charm, and inconsiderately by black parents, may, by developing and putting certain morbid principles in action, produce such consequences on children, who receive life under these circumstances. This effect, which is really uncommon, without being so violent upon the fathers and mothers themselves, will sometimes be seen in rendering their skins fallow or spotted in certain parts, and making even the hair of those parts white.

O F C A M E L S (a).

THESE animals appear to have been known, and usefully employed, from time immemorial, by the Tartars, the Indians, the Persians, and the Arabians.

The Camel, properly so called, with a double protuberance, is originally from Tartary; the Dromedary, which comes from other parts of Asia and Africa, has but one. The conformation of these animals is known, but are the bunches or callosities, adhering to various parts of their bodies, the badges of servitude, or natural accidents, occasioned by certain circumstances relative to their manner of living? Truth alone is the object of M. de Buffon in all his researches; I can therefore avow

(a) The Camel with a double protuberance, is called *Chotortork*, or *Boghor*, in Persian; that with the single bunch, or Dromedary, is *Chotor*, in Persian; *Jemel*, in Arabic; *Ontt*, in Indostan; and *Ittaka*, in Tamoul.

without

without pain, I differ from him in opinion on this subject. It appears, from the report of the Arabs, *Bedouis*, who still often hunt and eat the wild Dromedary, that he can hardly be distinguished from those which, in a domestic state, are bred to the saddle, except that the first have the moist hair, which assertion contains no improbability. But as it may be possible, that those hunted in the deserts are bred from such as have escaped; and as likewise I never had an opportunity of being myself a witness of the fact, I think it my duty to state a few remarks, which may be proper to place the subject in a true point of light.

First, If the continued habit of carrying burthens, instead of deforming the parts, had occasioned the growth of those fleshy, glandulous, and muscular bodies, which afterwards, by generation, had become the essential constitutive signs of the species, is it not probable, that the backs of some species of the Horse or Ass, which were as anciently enslaved, would present similar marks or blemishes? Secondly,
The

The Scythian and Tartarian Camels have two protuberances, while those of Arabia have only one. Now as all these people load them after the same manner, and as besides, every thing conspires to prove, that the latter, from the earliest times, have employed them more daily and constantly than the former, would it not follow, that the Dromedary ought also to have the double protuberance, if it were, in fact, the real mark of slavery? Thirdly, I may observe here, by way of analogy, that a species of Bulls very common in India, that daily go to plough, and carry burthens, have the top of the back as smooth as those of Europe; whereas the Biffon, though, in general, only used for the saddle, or to draw light carriages, has a very high excrescence; whence it is probable, that these species have ever remained distinct, or at least that the Biffon formed the principal stock. It is certain, that he is still found in a state of liberty, and that, from time immemorial, he was accounted the most perfect and beautiful, since his effigy appears on medals and other monuments of the highest antiquity.

Fourthly,

Fourthly, As to the callosities that adhere to the bodies of Camels, I believe them to be a necessary consequence of the mode in which they repose. The length of their legs makes it difficult for them to rise, when they are extended on their side; does not, therefore, that active instinct of foresight, which is found in all animated beings, direct them, for their greater surety, to rest upon their breast? And as they sleep and ruminate almost always in that situation, it would be next to impossible, that the callosities, of which we speak, should not exist. Thus the Ostrich, which has hitherto lived in a state of liberty, has the like, in a remarkable manner, towards the prominent part of the stomach, the elbows, and the feet, and without doubt, because it is heavy, and rests in the same manner as the Camel. The Arabs give the Ostrich the name of Camel, calling it *Tar-jemel*, which, in their language, signifies Camel-bird. The like also are found on the posteriors of monkeys, and on the soles of the feet of all animals. As to the protuberance of the Camel being sometimes filled with serosities, and even

pus, as they have little perspiration, this accident may easily be accounted for, if we observe how much they are sometimes overloaded. Excess of work or exercise will produce the same effect on our hands and feet.

The Dromedary can support the great heats of Asia and Africa, in which burning climates he is gentle, though slender, and almost without hair. The latitudes, in which the Camel propagates, are more temperate; he is large, stout, and of superior strength; his step is firmer, and his skin covered with a fine silky hair, which is sold at a great price. From such observations, and certain local differences, they seem to have combined and formed an intermediate species, some of which are greatly esteemed. The Arabian merchants, every year, conduct troops of Dromedaries towards different provinces of Turkey and Persia, where, by crossing the breed, they produce Mules, which, while they retain nearly as much vigour as those of the temperate climates, have likewise a valuable docility,

docility, which the Camel attains with difficulty.

The strongest Camels, called by the Persians *Chotornairr*, will carry a thousand or eleven hundred weight; those which, in the same country, are called simply *Chotor*, in the Arabic, *Jemel*, and in Indostan, *Ontt*, carry six or seven hundred; and the feeblest race, named *Ragabill*, in Arabic, will carry at least about five hundred. These different animals, loaded with bale goods, or with two *Kaja-vafs*, a kind of small litters, go generally only seven or eight leagues a day; except in certain cases, and then their drivers, animating their courage by singing wild and monotonous airs, or by beating on small kettle-drums, can make them perform a double march. Those which the Persians call *Chotordor*, or *Chotorbaad*; the Arabs, *Deloul*, or *Elmebaris*, and which they train to make long marches, are more delicate, and better shaped, than the others; but this difference is purely accidental, and has been produced by a continuation of exercise and regimen for many

many generations. These courfers are early taught a kind of *entrepas* and long gallop; and though they give them choice and substantial food, they are at least as much accustomed as the others to support hunger, thirst, and heat. I have seen a stud of about two hundred of these, belonging to the Iman of the province of Oman; they were able to travel thirty leagues a day, carrying two or three soldiers, with their war equipage; and I was assured, that if it were necessary, they could most of them double that distance for two days, without any great inconvenience: they are mounted astride, and their gait is exceedingly fatiguing to persons who are unaccustomed to it; and, as I presume I have undergone, during the last war, the most cruel proofs of the truth of this fact, I shall speak of them in the Remarks (c).

Though naturally gentle and phlegmatic, these animals become exceedingly dangerous in rutting time: they eat little, and their cries, their foam, and the inquietude

(c) See Remarks.

of their actions, indicate the violence of their situation. In these times some of them seem to have no knowledge of any person; and as their jaws are strong, and armed with formidable canine teeth, they bite very dangerously, if not muzzled.

The Arabians, in order to be more certain at the time of their copulation, assist and direct them: they oblige the female to lie on her belly, with her feet doubled under her and tied, so that she cannot disengage them; the male crouches behind to cover her, and his penis being guided at the backward extremity, is raised forward. I do not know if those that still remain in a state of liberty copulate like the other quadrupeds or not, but it is certain, that all this preparation and constraint in enjoyment, appears to check the ardour of nature, and the male often assumes much of his usual tranquillity.

I thought the flesh of these animals pretty well tasted, but dry; however, I have only eat it roasted, after their country manner,

manner, and except for feasts, they seldom kill any but the old, which they take no great pains to fatten. Their milk is nourishing, wholesome, and antiseptic, but not very agreeable, at least I have found it always to possess a slight acidity.

As the Camel is constantly more vigorous in the mountainous and dry countries of Tartary, Persia, and Turkey, where the cold is sometimes tolerably piercing, I should suppose, that this animal, the hair of which is so precious, the milk abundant, and the flesh wholesome, and which is remarkably tame, might be very happily naturalized in several parts of France, where he would soon become of infinite utility; but it would be necessary, that the stock should be procured immediately from those countries, which in point of climate and soil, differ little from our southern provinces.

REMARKS.

R E M A R K S.

(As I presume I have undergone, during the last war, the most cruel proofs, &c.)

Covered with wounds, and almost naked, I made double marches, for six days, through the deserts of Arabia. I dare say, the reader will become interested in the relation of an event, an abstract of which I shall give, and which will not be improperly placed among philosophic observations on natural history. It is, in fact, a simple and true tale, which will prove how much nature and youth were capable of, when struggling against an excess of sickness, want, and pain.

Towards the end of the year 1761, *in difficult circumstances*, and when, to use the words of M. de Vilvaux, then his majesty's commissary for the East-India company, "it was important to find some one who had the necessary resolution and good conduct to go by land to the East-Indies,"

relative to some political purposes, they deigned to accept my offers of service; and I immediately began my journey, under the protection of M. le Duc de Choiseul and the gentlemen of the East-India company. I arrived at Aleppo in Syria, and departed in two days with a caravan for Baffora; but I had already received the seeds of the plague in my blood, which then ravaged that province.—I perceive it will be insufficient, to write a bare relation of the facts, for they are so terrible and singular, that they will appear romantic: to give them, therefore, that air of reality they actually possess, it will be more satisfactory, if, in this place, I insert the following authentic papers; the first of which is an extract of a letter from the consul of Aleppo, to the minister of the marine; the others extracts, from verbal processes, which verify the state of my pestilential scars; to which I shall add my own explanations on the subject and facts mentioned in the said consul's letter.

I. *A literal extract from an official letter of the late M. Thomas, consul at Aleppo, to M. le Duc de Praslin, minister of the marine, dated the 26th of April 1762 (d).*

“ MY LORD,

“ I HAD the honour to write to you
 “ on the eleventh of March, to inform
 “ you of the arrival of M. d’Obfonville,
 “ and of his departure on the third or
 “ fourth for Bassora. By two letters from
 “ the bishop of Ispahan (*e*), we have
 “ since learnt, that this officer has been
 “ attacked by the plague, and left for dead
 “ at a village in Arabia, called Soccun,
 “ nine days journey distant from Aleppo;
 “ of which I was no sooner informed, than
 “ I sent an Arabian, in whom I had con-
 “ fidence, to go and get information on
 “ the spot concerning this melancholy ac-

(*d*) A similar report ought to be in the possession of M. le Comte de Vergennes, then minister plenipotentiary to his majesty at the Ottoman Porte.

(*e*) This prelate had taken the same route to arrive at the place of his destination.

“ cident. But nothing could equal my
 “ surprize, when I saw him arrive here,
 “ on the 23d of this month (April) almost
 “ naked, with five running buboes still re-
 “ maining out of nine, with which he had
 “ been afflicted. I immediately provided
 “ a house for him in the town, for I must
 “ have possessed something beyond teme-
 “ rity to have received him in my own, and
 “ sent him every assistance, of which he
 “ stood in great need. Having been aban-
 “ doned, even by his servant, through fear
 “ of the pestilence, he remained eight or
 “ ten days without help, exposed to all
 “ the injuries of the weather, and without
 “ aliment during all this time, except a
 “ little water, which he laved from a
 “ fountain. Here he would indubitably
 “ have perished, if, by chance, an Arabian
 “ woman had not found him in this dole-
 “ ful situation ; and after placing him on
 “ her ass, conducted him to her village,
 “ where she gave him every succour in
 “ her power, and, finally, procured him
 “ the means of returning hither.”

Signed, THOMAS.

The

The above copy is exact from the original, and was forwarded by M. Amé de Saint-Didier, general-secretary of the marine, in the department of the Levant ports.

II. *An extract from a verbal process, made by M. Sabbatier de l'Academie Royale des Sciences, and surgeon-major of the Hotel Royale des Invalides, dated the 9th of September, 1774.*

This academician, after having spoken of wounds received in war, and of the scars, occasioned by the opening of the abscess formed by the Guinea Worm (before-mentioned) adds as follows : “ I certify, “ moreover, that this officer has other “ large scars, the effects of pestilential sores, “ from the hypochondriac region, to the “ loins of the same side, and in parts “ more tender.”

Signed, SABBATIER.

III. *An extract from a verbal process, made by Messieurs Langlois and Alphonse le Roi, doctors regent of the faculty of Physic, and professors of surgery to the schools of the said faculty at Paris.*

These gentlemen, after speaking likewise more fully concerning the wounds and scars I had received in war, and from the Guinea Worm, add: “ That they attest and
 “ certify to have observed three scars, produced by pestilential sores, each being at
 “ least three inches long, and an inch and a
 “ half wide; the first on the muscles of
 “ the loins of the right side, the other
 “ two a little below the breast, in the hypochondriac region; and that this cruel
 “ distemper has not spared M. d’Obsonville,
 “ likewise, in other parts of the body,
 “ having left, in places the most delicate,
 “ such as the scrotum, traces not less profound.”

Signed,

L’ANGLOIS ET ALPHONSE LE ROI.

I shall here add some explanations on a few of the circumstances mentioned in the
 letter

letter of the late M. Thomas ; which explanations also have been deposited in the offices of the marine department.

When M. Thomas wrote the above letter to M. le Duc de Praslin, I had not been in Aleppo above two days. Thus, being apprehensive of the plague, I could scarcely, at my arrival, speak two or three words to him, and those at a great distance. However, he had the letters of M. Corneille, the bishop of Ispahan, to consult, and received information, likewise, from the Arabian who conducted me, and the express he had sent to enquire after me, who, by a different route, had returned to Aleppo almost as soon as I. There is, therefore, no fact relative to my condition which is not exceedingly true ; but there is a kind of confusion in his description of the person to whom, he says, I owe my life. Perhaps it may seem, at first sight, that any explanation on this subject is unnecessary ; but as it is a debt I owe to truth, to perspicuity, and to a gratitude which will never end but with my life, it

is incumbent on me to rectify this mistake in the consul's letter. The fact, in a few words, is as follows: My case, apparently, being absolutely desperate, the principal person of the caravan determined to leave me at Soccun, in the desert, as M. Thomas has said; but it is true, that it was at my own request, and that there was in that place, which was a sort of ruined village, a small horde of Arabs; if there had not, perhaps one of my companions would never have consented to have abandoned me, while a spark of life remained. Of this indeed I am convinced, by the deep sorrow with which every person seemed penetrated. *Though I was found by chance, and remained eight or ten days without help,* I am indebted for that unheard-of and particular distress to the atrocious avarice of a *Moullab*, who belonged to the horde in question. Monsieur, the bishop of Ispahan, as well as the chief of our caravan, supposing that this species of enthusiast had more pity than the other Arabs, conducted, and deposited me themselves in the *Moullab's* tent. They secretly gave him,

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at his own desire, but in my presence, fifty silver piaftres, and a few other effects, and he promised to take the greateft care of me, as alfo decently to render me the laft duties of humanity. On the morrow evening, however, this monster, affifted by his wife, put me acrofs her afs, carried me into the defert, and there abandoned me. Happily for me, there was a little water near the place where I was thrown. Such were the circumftances that occafioned me to be left fo many days without human help.

As it happened, I preferved my fenfes ; and, as I could not tafte the fweet refreshment of fleep, I expected every moment to become the prey of wild beafts, which are not uncommon in thefe deferts : yet my foul knew not defpair, but I invoked that death, which might end my torments, and relieve me from the horrors of fuch a fituation. At laft, fome Arabian women feeing me, ftruck their bofoms, and weeping over me, brought me to their village.

As

As to the *Moullah*, my first host, as I was ignorant of the language of the country, he seems to have supposed me fallen in a lethargy and dead, and that he had nothing farther to fear from me; but so far was I from receiving the least succour from him or his wife, that, when they put me upon their ass, it was not to conduct me to their village, but to a miserable death. It was those other women, who, during a month, almost, that I remained with them, had daily the charity to assist me in washing my wounds with a little fresh water; who brought me dried herbs for my bed, and gave me barley-bread, butter, and curds, for my food. They were two of the husbands of these women who carried me back to Aleppo, where I appeared before the consul, the European merchants, and a croud of people, in a condition without example, almost naked, with five running buboes, the little covering I had foul, and infected with ulcers, as long as the palm of my hand, which had eaten away the flesh, and in some places discovered the bones, with two holes in the scrotum, and, nevertheless,

less, mounted astride upon a Camel, on which I rode six days, all forced marches. M. Thomas declared, that, although prepared, by having heard of my accidents, nothing could equal his surprize, at beholding me in the state in which I was presented before him on my arrival.

Particular REMARKS upon the PLAGUE.

I have had no opportunity of using any other remedy against the plague, but the most perfect resignation. Nevertheless, as during and after the course of my malady, many circumstances may have given me an opportunity of collecting useful hints, certain persons may desire to know, if I have made any observations on the origin of this distemper, its modes of propagation, and the most approved remedies.

But before I explain myself, it is necessary for me to add a salvo, which shall be applicable to whatever I may say here or in other places on such like subjects. I am a soldier, and never attempted to acquire
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any other than such little theoretical knowledge in medicine as was immediately necessary to a man determined to undertake voyages, which, without many unfortunate accidents, might have been necessary. What I present, therefore, are neither systems nor assertions, but simple doubts and conjectures, which appear to unite in them some traces of serious probability.

1. Egypt is at present known to be the country where the pestilence vents its first furies : it originates in stagnant waters, which, impregnated with nitre, and principles susceptible of violent fermentation, supply, in this combination, mephites, or deleterious alkaline vapours. The bodies of dead animals, heaped together, may also produce the like effects.

2. An internal heat tends to eject and raise these vapours into the atmosphere ; but this heat, without food, or means of communication, cannot act at a distance. Arabian merchants have told me, they have seen the plague in a sensible form, and
have,

have, by that means, avoided its influence; and though this tale seems to partake of Asiatic exaggeration, I think it very possible, considering that the above exhalations may really be seen in the places which serve them for a furnace.

3. These pestilential contagions insinuate themselves into the lungs, or absorbent vessels of the skin, of those poor wretches who are attacked by them. Thus this sublimated fermentation penetrates the humours, spreads, and seizes on those parts which it finds liable to be impregnated, and to become, in some measure, homogeneous with itself. Many subjects, likewise, on which it has no sensible influence, are at least the fatal vehicles of communication: it has many progressive ways of propagation, generally by an immediate impression on the exterior parts of the body, and sometimes too on the lungs, if too near, and in a confined place, where the air has not a free circulation: for mephitic contagion, is attracted by respiration. Such is the fate of these countries, where

an ignorant, pusillanimous, and fanatic administration knows not how to stop its terrible progress. I conjecture too, that a siphon, or whirlwind, may contain these vapours, or transport them to a distance: such an accident appears within the verge of possibility, but I do not know if it has ever happened.

4. Excessive heat or cold should dissipate or condense, lay asleep or extinguish, such like deadly principle, and observation here supports theory; for, in hot countries, it is during the spring, and especially the autumn, and, in cold, during the summer, that this contagion commits the greatest ravages.

5. The pestilential virus propagates by contact, against which they vaunt of a great number of preservatives; but the Europeans, who are obliged by their affairs to remain in the Levant in the times of these public calamities, have adopted the only efficacious and certain means of safety: this is, to separate themselves from the other inhabitants,

habitants, and remain shut up in their houses, the avenues to which are so contrived, that persons without can have no communication with them but at the distance of four or five paces. They are acquainted too with all the necessary little precautions, for a Cat, a Dog, various kind of stuffs, or even a man in health, may be the vehicles of the contagious pest.

Those individuals, whose zeal or occupation oblige them to live among the infected, are careful not to go abroad fasting, nor to drink strong liquors; it is also essential to avoid touching the sick, particularly on those parts of the body where perspiration is perceptible. I presume, too, they would do wisely to cover their mouth and nose with a bit of cloth fastened behind their head. The Arabs and other Asiatics have this custom, on a journey, to preserve them from the dust and hot winds. They might rub the body once or twice a day with oil too, which might fill up the absorbent pores of the skin. Persons of a warm

warm constitution, I imagine, ought, more than others, to take these precautions.

6. I have said, that the air remains wholesome where the pestilence rages, or, in other words, that in breaking off all suspicious communication, they are not liable to be infected but by contact: I must add, however, that infection is possible by respiration. It is certain, that in an airy, spacious place, if the weather be calm and dry, a prudent man has absolutely nothing to fear, if he keep but two paces distant from an infected person. But if we respire the breath of the pestiferous, or the vapour of his sweat, in a confined situation; or in certain countries, the contagious exhalations from the furnace where they are bred, is it not to receive the most real and immediate kind of contact? I shall further observe, that if the plague has exercised its furies in any place so close and shut up, that the air is absolutely stagnant, the risque may be so great, as not possibly to be guarded against, except by taking refuge in the highest rooms of the house. The collecting and contrasting

traffing a few facts, of which I have been a witness, will make this matter clear.

Aleppo is a large, well-peopled town, built upon a dry, level soil, of a healthy temperature, and would be, almost at all times, airy, if the streets were wider and more regular, as in other places of the Levant. Thus the plague, that raged there in 1762, did not occasion many more deaths than a malignant epidemic fever does in Europe.

From Aleppo it was brought to Birr, and it had disappeared when I arrived at that place. Birr is a small town, built on the borders of the Euphrates, and the declivity of a mountain; consequently the seasonable winds continually cleanse the atmosphere, and the plague attacked but about fifty people, twelve of whom only died.

From Birr it was carried to Orpha, a town built among the mountains, which prevented the winds from producing the

like salutary effects. We arrived there towards the end of May, when the spectacle was shocking. In less than two months that unhappy place had lost above half its inhabitants. The reason of this great difference appears to depend entirely on the state of the atmosphere, which at Orpha was absolutely stagnant, and without elasticity; it seemed so overloaded with contagious and putrescent mephites, which increased from day to day, that I thought I smelt them very sensibly as I passed along the streets. I had occasion to return to Orpha again, and there I learnt, that seven or eight days after my departure, the high winds had swept the atmosphere, and the pestilence then, in a little time, totally disappeared. This intelligence made me remember, with compassion, some passages in ancient historians; but whose assertions, in this respect, must not, perhaps, be understood too rigorously; namely, that the infected cantons were rescued by lighting up great fires, capable of rarefying the air; and that a sage had even saved Sicily, by shutting up the straits of the mountains.

At Orpha, on the contrary, they probably ought to have given the excluded winds free entrance, or have made the people encamp upon an eminence at half a league's distance ; an easy expedient in such a country and such a season. And though these should only be regarded as secondary means, I can easily imagine, that if that town had possessed an active administration, and men of enlightened observation, the plague might have been as favourable there as at Birr, from whence it was brought.

7. The diagnostics of the pestilence, both those which accompany its first attacks, and those which announce the patient's death, are subject to various moral and physical modifications, which are capable to concentrate, expand, or stifle its action. In some persons, the effects of this disease do not exceed those of a common inflammatory fever, without decided marks of malignity ; but these are indeed very few. In others, its presence is at first insensible, and people who have gone to bed, apparently in good health, have been found

dead in the morning. In general, a pain of the head and a kind of stupefaction are the first tokens, and it is sometimes attended by an inflammatory fever; but numbers perish in a little time by the sole action of the distemper, without accessaries, and often by the effects of fear. In fine, people naturally healthy and robust, but with juices disposed to receive the poison, and who from ignorance or courage act decidedly, in these are observed, sometimes with astonishment, all the violent efforts of nature wrestling with destruction. If the patient in this case survives the twelfth or thirteenth day, he is generally out of danger.

8. As these remarks are made for the use of the intelligent traveller and philosopher, I presume they will wish to see a journal of the attack, symptoms, and progress of this disease in my own case, which I insert nearly as I wrote it during my recovery.

I felt

I felt the first symptoms of the plague two small days journey from Aleppo, when I had entered the desert; and at night, when going to rest, complained of a general uneasiness and heaviness of the head. In the morning the fever was known to be inflammatory; and from that time I had no longer any sleep. The third day, the fever and head-ach became more violent, two buboes began to rise on my left side, my tongue was swelled, and of a brown violet colour. The fourth and fifth days, sores began to appear on my loins, the spine of my back, and the scrotum; some of which were as large as the palm of my hand, and their colour at first was a red purple. I was obliged, however, to rise, like the other passengers, at two in the morning, and travel on horseback till eleven. Unable to swallow any thing but a little water, abandoned by my Christian servant, who durst not come near me, and attended by an Arab that I could not understand, the violence even of my illness and a little fortitude, had hitherto contributed to support me; but my weak-

ness increased hourly, and I could no longer sit my horse, when an Armenian lady, named *Tcheremani*, determined to ride him herself, and with the utmost humanity gave up her camel to me, on which was a kind of litter. On the sixth day, the symptoms all appeared aggravated; at one moment my pulse beat with an astonishing quickness, and fire seemed to run through my veins; and the next, my blood was intercepted in its course, a moisture covered my forehead, and I felt myself fainting, though without being delirious, or losing my senses.

At last the caravan arrived at Soccun, the small ruined village, of which I spoke before, and I and all my companions were persuaded I was past hope. The motion of the camel was an insupportable punishment, and it was thought best to leave me in the custody of the religious Arab. We have seen before, how that man, adding theft to his crime, got rid of me, by putting me upon his ass in the night, and leaving me a quarter of a league in the desert.

It

It was there that, extended upon the earth, with no other succour than a little water, Nature laboured to expel the poison by which I was oppressed. One of the buboes burst of itself; the pestilential sores, which appeared first of a red purple, became yellowish, then brown, and lastly black. These parts then becoming gangrenous, formed hard and thick scabs, which kernelling and falling away from the quick flesh, left very deep ulcers. This was the first epocha of health; an abundant suppuration began, and the fever almost immediately left me.

I have already spoken of the Arabian women who brought me to their little hamlet, and who let me want for nothing which they had to give, but endeavoured, by every attention, and even by their songs, to charm away distress. My heart is penetrated at the remembrance of their benevolence; and the purest satisfaction I ever felt was to learn, that not a single person fell a victim to their humanity.

Twenty days having elapsed in this manner, my weakness was still excessive, for my wounds ran prodigiously, and I had no means of dressing them, except by washing them with water; and there was danger of their becoming again envenomed, by being exposed thus to the open air: besides, as I was almost naked, lying on the ground upon a few dry herbs in the sun by day, and dragged into a corner for shelter by night, I could put myself into no position, in which it was possible for me to sleep two hours at a time.

At last, by signs and some few Arabic words, which I began to pronounce, I prevailed on them to bring me to Aleppo, which was about seven days journey distant from that place. My conductors placed me astride upon a camel, according to their custom; and I confess, that in the state I then was, especially with two ulcers upon the scrotum, this was a new species of torture, of which I can give no idea. But Aleppo was destined to be the end of my sufferings, and the consul and the
French

French merchants, though they could not have any personal communication with me, amply provided for all my wants. Their humanity and delicate preventions, are engraved in indelible characters on my heart. In less than a month, my wounds were skinned over, and I was capable of continuing my route with a caravan that was going to the provinces of Diarbekir and Curdistan.

9. I have heard of many specifics against the plague, which were much praised, but I have almost always heard too, that the success was very precarious and unestablished: for my own part, I have hitherto spoken with reserve, and followed rigorously those facts which appear to be well established. May I venture to say, that a method of cure may be deduced from these facts? I confess, however, I have spoken to two or three well-informed people occasionally, who did not seem to be of my opinion; but if certain other circumstances had seconded my views, I intended to have made some experiments upon monkeys,

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these

these animals being, like man, liable to the plague. I will relate then, in a few words, my ideas, or rather my surmises, on this subject.

Every thing seems to indicate, that the pestilential virus is a deleterious alkaline ferment, which penetrates, expands, and decomposes the mass of fluids, and reduces them to a nature similar to itself: hence, perhaps, may be inferred, that nothing more is necessary, after clearing the primæ viæ, than to introduce in one day, but with the utmost circumspection, and at two or three times, some drops of an antiseptic acid spirit, capable of re-establishing the equilibrium necessary to life, by neutralizing the alkali, which is become the principle of death. Thus, by a nearly opposite cause, we find certain Egyptians, or Arabs, and also various animals, whose blood is so saturated with alkaline particles, that they have nothing to fear from the bite of vipers, the venom of which is a volatile acid.

Whether

Whether this be or be not a proper means to restore health, the desire of being useful has made me insert it here ; and though incoherent, these facts may, in the hands of an enlightened physician, become beneficial to society.

10. I shall conclude this article with offering my thoughts on the pretended resignation of the Mahometans.

It is too true, that few of them use any remedies or precautions against the plague: whence they have concluded in Europe, that, with a misplaced devotion, they resign themselves to what they deem inevitable fatality. Fools and warriors may be produced from such principles, artfully explained and deeply inculcated in fanatic minds ; but these people are neither the one nor the other : not but these countries produce men sufficiently resolute to brave and even smile at death and danger, if urged by honour or devotion, or rather, as is generally the case, by fanaticism. A despot thus, with an air of that grandeur

to

to which chance has raised him, casts a look of indignation on his slave; and the good Musselman returns to his original dust, blessing the hand by which he is murdered. But whatever are the principles of their courage, although we see some Asiatics who carry it even to ferocity, yet that admired appearance of calm resignation is, in the most part of them, but too real a depression of the faculties, a state of inert stupefaction, which, on certain occasions, may be remarked in animals, even wild. A more precise idea will be given of this, by reciting a few different facts, which tend to prove the supposition.

After my recovery, I departed from Aleppo, with a caravan chiefly composed of Janizaries, who followed commerce. I saw about thirty of these die, many of them almost at my side: and I can affirm, that from the first moment that they were attacked by the malady, the faculties of almost all seemed absorbed in a mute terror, and in a state of numbness scarcely conceivable, in which they died, when, perhaps,

haps, a little energy would have saved many of them.

When I arrived at Bassora, I embarked on board a *dao*, a small vessel of that country, in order to go to Mascatta: we had hardly left the mouth of the Euphrates, before we were attacked by a hurricane; it was dark, the weather was cloudy, and our patron had not even a compass. This man and his sailors were so terrified, that instead of working the vessel, they began to run about here and there like bewildered people, invoking with loud cries God and their prophet; then presently hanging the head upon the breast, standing or crouching on their hams, they remained immovable; the vessel, become the sport of the winds and waves, might have been swallowed up or dashed against the rocks on the coast of Arabia. Seeing their stupefaction, I ran to the helm; and though I had no other knowledge of maritime affairs than I had necessarily acquired in my voyages, being seconded by a good Abyssinian domestic and two Arabian sailors, who were men
of

of courage, and had only been terrified by sympathy, we happily weathered the storm, which did not last above two hours.

Let us turn our eyes to a fact of another species: Europe and Asia know, that certain Englishmen, in the government of Bengal, bought up various articles on speculation, and particularly grain, by which means that fruitful country presently felt all the horrors of famine, and it is supposed that two millions of men perished. The Indians crouched down, fixed their eyes on the earth, and died: but there was no popular tumult, not one of these miserable wretches dared to draw the sword upon the vile assassins, whose crimes no nation would justify: England has blushed to remember they were bred in her bosom.

I shall mention another fact, which, though apparently more uncommon, is not less characteristic: Hyder Ali having, by conquest and treaties, exacted tributes from several princes on the coast of Malabar, marched a part of his army against the

the king of Calicut. This monarch did not attempt to defend himself, either by force of arms or negociation, from the attacks of his enemy ; but, incapable of opposing danger, and confounded at seeing his money ready to pass into other hands, heard his rascally Bramins, who, perhaps, meant to appropriate a part to their own use, assure him, that death was his only resource ; and immediately every thing was prepared. Thus mournful and lost, he dragged himself, or was led, into an apartment filled with combustibles, to which his courtiers were in haste to set fire. Such was the tragical end of this prince, who abandoned himself to a shameful death, because he wanted the courage to face his enemy, and revenge himself by perishing sword in hand (f).

It

(f) The old European travellers tell us many fine things of the pomp, grandeur, and high dignity of the emperors of Calicut : I can only say, that the customs and face of the country seem to have been much the same for many ages, and that the place at least is not changed. Now it is certain, that the territory of this pretended empire extends but twenty leagues at the farthest,

It is thus that, among the pufillanimous Afatics, you may remark, in some critical situations, a sudden appearance of an absolute resignation, and observe facts which, considered separately, seem to bespeak the most cool and perfect courage. But this, in reality, is the stupidity of passive minds, and will not deceive the attentive observer, whose time and circumstances permit him to examine appearances.

I have

farthest, and that the revenue is scarcely eight laks, or two millions of livres tournois (83,333l.) These kings do, it is true, enjoy a certain pre-eminence over a few neighbouring petty princes, who rule over two or three leagues of land each, which has undoubtedly acquired them the title of king of kings; for certainly, at the arrival of the Portugueze, this power was of little account in India. In 1763, I was at Menkare, a small fort, two or three days journey from the sea, to see this *emperor*, by whom I was well treated: he had an army of ten or twelve thousand men, that durst not shew themselves in the open field against a body of three thousand seapoys, and a thousand horse, maintained by the director of the district of Coyomboutour, a town of Maissour. He was obliged to pay a small contribution, and it was from that period that Hyder Ali numbered him among his vassals. From what I saw of this king's pufillanimity, I am of opinion, that the power of the Gen-

I have recited these facts, in order to give an idea of that stupor numbness which wear the semblance of resignation; and have added, that the Asiatics do, however, carry the semblance of this virtue sometimes to ferocity, and even fortitude. I have no doubt but the reader will be glad to see this reverse of the picture; and I shall select my examples from the Gentoo Indians, who are supposed, by the Europeans, to be the least valorous of any.

too will be annihilated before the end of this century on the Malabar coast. The Arabian missionaries have opened the career of conversion; and the blind, fanatic, and inconsistent administration of the Indians has done, and daily does, the rest. I once took occasion to speak on this subject to Ali-Raja, king of Cananor and the Maldivian islands, then at Paniam, a town that belongs to Calicut, and he replied, "God is powerful, and the fruits ripen." The invasion of Hyder Ali will not have any great influence on this religious revolution; he appears perfectly indifferent about the opinions of his vassals; and as the Gentoos are mostly less turbulent, and less addicted to delicacy, as well as infinitely better adapted for arts and agriculture, than the Mahometans; such considerations would be enough to make this prince seriously wish, that the working tribes, the husbandmen, and mechanics, should remain in their old faith.

Almost at the very time that Hyder Ali brought this destruction on the king of Calicut, an Indian widow, about forty-five years of age, braved in person all his efforts : mistress only of Bailary, a miserable fort, situated near the confines of Canara, this woman, at the head of twelve or fifteen hundred lancemen, her subjects, all labourers, who determined to perish at her side, sustained two violent assaults, and each time rushing into the midst of the enemy's troops, repulsed them with a considerable loss. An incursion from the Mahrattas at last gave Hyder Ali an honourable opportunity to abandon the siege.

Again : pious persons, happy to wear the badges of the God to whose worship they are devoted, imprint them on their bodies with red hot iron ; and they would be unworthy, if they betrayed any signs of pain. Eager to obtain perfect regeneration ; and even deification, religious maniacs, are seen with their faces in the dust, and their arms extended, blessing heaven, at the very instant they are going to be crushed by the wheels of the car that bears the prototypes
of

of their divinities. Others suspend themselves on iron hooks run through the flesh to the bones; in which meritorious position they sing hymns, and give various proofs of their address, or rather of the calmness of their minds. In India, a penitent, worthy of the name, humane towards every other creature, is barbarous only to himself. Does he appear to sigh, or cast a wistful look? It is but for the arrival of that happy moment, when his soul shall be released and disincumbered of its despicable earthly habitation, which he endeavours, in the midst of his holy expectations, to degrade, by self-denials, lacerations, and habitual tortures.

The daughters of certain noble and warlike tribes, seem born only to live under all the horrors of an ever present death. If they are not married before the age of puberty, it is not uncommon, especially among the *Rajipous*, from a delicate point of honour, to doom them to die. I was particularly acquainted with one of these, in other respects a worthy man, who, having established his daughter when she was

about eleven years old, confessed he had suffered great uneasiness, lest he should have been driven to that extremity for want of a proper match.

Every one knows, that the Indian women sometimes demand to be burnt with the corpse of their dead husbands. Travellers, both ancient and modern, generally astonished at the tranquillity of these women in this terrible moment, have presumed, that their faculties were stupified by a strong dose of opium. It is true of some, who have repented too late, but in vain, having inconsiderately announced such a resolution : but it is certain, that drunkenness, constraint, or even the tears of the victim, destroy the merit of the sacrifice. Seduced by applause, by custom, and the hope of a happy futurity, a delicate and sensible female, sometimes almost in the state of infancy, will freely tear herself from every thing she holds most dear, to deliver herself to the flames, and partake the fate of an inanimate corpse, which perhaps she detested living. In 1763, at Tan-

jour,

jaour, one of these unhappy women, while she held the head of her late husband upon her knee, perceived her only child, to whom she gave suck, and asked to kiss him once again: while she pressed him to her bosom, her heart began to melt; when, ashamed of her weakness, she put him away, seized the fatal torch, and set the pile on fire. No religious law or precept has ordained this barbarous sacrifice; they pretend it was originally without ostentation; inspired, and, perhaps, authorized by love; and superstition, or rather pride, has since confirmed the rite. Though the Mahometan administration does not persecute any kind of worship, yet it forcibly forbids this atrocity. Permissions, therefore, are very difficult to obtain, and only from those governors who are wicked enough to sell them. Shall I dare avow it? English commanders have been seen to receive the price of blood from these victims, and by futile pretexts, endeavour to divert the indignation of their fellow-citizens.

Let us return to such facts as may more properly appertain to what we term valour. The *Rajipous* are renowned for courage in India; they are most of them great takers of opium, and being as undisciplined as valiant, are capable, in the crisis of discontent, of carrying their bravery to the most dangerous excess: for which reasons, and also on account of the distance of the cantons they inhabit, situated in the north-west part of the peninsula, a few separate individuals only are to be seen in the Indian armies, which the Europeans have to encounter, or in the European service. I will endeavour to convey an idea of their courage by the following fact, which the philosopher Bernier has furnished me with, who was a witness of the revolutions by which the famous Aurengzeb obtained the throne of Delhi.

A prince, whose name was Jessomseingue, in a defeat of the imperial troops, sustained all the heat of the battle with seven or eight thousand of his people. When they were almost all dead at his side, he opened himself

himself a passage, and retired with about five hundred men. When his wife was informed of his return without gaining the victory, she immediately ordered all the gates to be shut: had she been told of his death, she would have been eager to burn with his body; but to retire before an enemy was infamy! the offspring of the great Rana should only know to conquer, or to die.

Some other tribes of noble Gentoo labourers do not yield in point of courage to the *Rajipous*, and, like them, use only the lance and the sabre; but they seldom appear in arms out of their possessions. I have before remarked with what resolution a woman repulsed the attacks of Hyder Ali, permit me to relate another incident, still more striking, which happened while I was in India; and though I was not present, ten persons of honour now actually in France were; besides, that the fact was then notorious all over the country. An officer (Bussy) who, during several years, commanded a corps of French troops in the Dekan, marched against Bo-

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billi,

billi, a small fort occupied by one of these warrior tribes. At the approach of the army, they offered to pay all arrears of tribute ; but as there had been many serious matters of complaint against them, they were informed, a neighbouring prince must be put in possession of their fort and territory. There is no doubt, but the commanding officer of the French, who was a person of acknowledged merit, had very powerful motives to induce him to come to such extremities : but this is not my affair, I have only to speak of the scene of horrors which ensued.

When these unhappy people were informed, that their possessions must positively be given to another prince, their personal enemy, and of an inferior tribe ; and that they must abandon their ancient fire-sides, with the land where they first saw the light, the land where the ashes of their fathers were deposited, they held a council among themselves, in which they all solemnly swore rather to prefer death, than such an alternative. The place was not
tenable

tenable before cannon, and every thing was presently disposed for the attack. This was the moment to fulfil their vow: they broke, or threw into the fire, every thing they possessed most precious. The old men, unable to wield the lance, plunged the poniard in their bosoms; and the women and children ran to be slaughtered. The enemy advanced, and their gates were on the point of being forced; but this was unnecessary, they themselves threw them open, and rushing upon the bayonet's point, died fighting, dreadfully revenging their injuries. The Europeans, alone, durst present themselves in front: but, notwithstanding the advantage of discipline, the fire of the musquetry and cannon, loaded with nails, old brass, and bits of iron, the French had more killed and wounded in that battle, than in ten others, which they had sustained, since their arrival in the Dekan. Among these brave unfortunate warriors, there were two men at last who fled; one of them the prince's brother, but not to survive the loss of their country and their brethren: they had another purpose: they disguised themselves,

selves, and, during the night, stole, unperceived, into the tent of the prince their enemy, and, with their poniards, sacrificed him to vengeance. His guards run to pierce them with a thousand weapons; but, far from shunning, they smile at the death that is to unite them to those from whom they had only separated themselves a moment, that they might revenge them on him, who thought himself in possession of wealth purchased by their destruction!

O F A S S E S (a).

THERE is a race of domestic Asses, not uncommon in Arabia, which are probably superior to all others, as well for their beauty and vivacity, as for their certain and easy pace. The Arabians have, by a proper regimen, and much the same method they use with their Horses, improved and perfected the original qualities of the species. An Ass of this kind, of the size of a large Poney, and taught to amble, will cost from six to seven hundred livres (above 25l. sterling.) The *Moullahs* and distinguished men of letters, especially when old, use them commonly to ride on. They have many Asses too of the ordinary sort, but they do not trouble themselves much to increase the breed. Several Arabian physicians, Turks, Persians, and even Christians, in some parts of Asia, pretend, that

(a) The Ass is called *Karr*, in Persian; *Hemar*, in Arabia; *Gadda*, in Indostan; and *Kajouda*, in Tamoul.

they have observed certain emanations from the bodies of these animals, to have singular medical properties, which I shall endeavour to explain in the notes with all the circumspection possible (*b*).

In India the Afs is exceedingly degenerate; and if in maritime towns some tolerable ones are met, it is certain they have been brought from Arabia: the native Afs is there small, feeble, and bow-legged. They are, besides, subject to be short-winded; in which case, they undergo an operation which renders them deformed. This consists of two deep incisions, each five or six inches long, in a perpendicular direction to the interior angle of each eye, which, in healing, must remain open. I know too that, in Arabia, Affes, especially of the common sort, are subject to this defect; but the custom there is only to slit their nostrils on the sides, which does not, by any means, produce so disagreeable an effect to the eye. The Indians almost consider these animals as unclean; info-

(*b*) See Remarks, N^o I.

much, that one of the means used to brand a person with infamy, is to sprinkle him with their urine. The only persons who breed them are the washers of linen, a kind of wandering pioneers, and some other people of base tribes, who are not allowed to inhabit the interior part of the Gentoo towns.

The missionaries, however, have given ostentatious descriptions in their books of the fine shape and elegance of these Asses, particularly in Madura (a country near cape Camorin) where, according to them, these venerable beings are the more admired, for having been the root of the nobility and kings of the country. In relating facts, it is my earnest endeavour to confine myself chiefly to such as come within my own knowledge ; but though I may well fear my assertions will be powerfully contradicted, by persons of such respectable characters, many of whom have great learning, and who, I know, have long lived in the countries of which they speak, yet I cannot forbear to correct certain

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tain mistakes, which have already been adopted in writings consigned to immortality (c).

I begin then by declaring, that this tale of the pretended Indian mythological descent is without the least foundation : the circumstance which, perhaps, may have given rise to it is, that in this country, as well as many others of Asia, it is common with people, who speak of themselves, to

(c) Nature is beautiful and simple ; I have observed her in some attitudes, have endeavoured to sketch her outlines ; and though my stroke is feeble, I have laboured to make it exact. I have read her history by M. de Buffon. This philosopher appears to have employed whatever he has seen or read in authentic travellers in the most clear and lucid manner : he has done more ; from distant objects, and without materials, he has had the art to apply the great principles of organization ; and, while he determines their moral and physical consequences, is acknowledged to be just. This is to be initiated in the formation of beings : but how is it possible to guard against error in singular facts, which offer nothing improbable, and which are asserted by authors of the most respectable character ? The misfortune is, that well deduced consequences may be drawn from these errors, but which are false in the first instance.

use the expressions Afs or Dog, by way of humility. It is also true, that a certain Kaparen author of the Cast called Choutre, distinguished in that part of India, is said to have possessed such confined intellects, that many writers have described him by the first of these injurious titles. Be it as it may, it is evident, that such-like figurative phrases ought not to be understood literally, nor selected to ridicule a people.

As to the pretended beauty of the Asses of Madura, I shall add to what I have said before, that having been sent there towards the close of the last war to negotiate some affairs, I was obliged, in order to avoid falling into the hands of the English, to cross this small kingdom twice, as well as those of Tondaman and Marava. When I had accomplished my business, I went to Manapar, a village on the fishing-coast, where I embarked on board a small Pirogue, to make a coasting voyage through the gulph of Manar to Coromandel; during which, I stopped at many inhabited places. Hence I had an opportunity of convincing
 I myself,

myself, that these animals, in all the southern parts of the peninsula, are ugly and ill made; and that at Madura, as well as in the rest of India, a Gentoo of a noble tribe dares neither breed nor ride them (*d*).

It will not, perhaps, be unentertaining to relate how I avoided falling into the hands of the English. Being come to Marava, after a forced march, and retired to take some rest, I found the house presently surrounded by the seapoys, who guarded the frontiers through which I meant to pass during the night. They had received information concerning me from the peasants. I had only two faithful black servants, so that resistance was vain, and to escape impossible. I immediately conceiving the project of passing for a missionary, (thanks to my beard, which was then six or seven inches long) hastened to form my turban into an humble fashion, took a long Arabian string of beads in my hand, a book under my arm, and advancing towards the soldiers, said, in a simple but firm tone,

(*d*) Vide Remarks, N^o II.

“ Have

“ Have you received orders to molest the
 “ poor religious, whose sole occupation is
 “ in the service of God?” My appearance,
 and particularly my beard, did not permit
 them to doubt the truth of my character;
 for among the Europeans, in India, the mis-
 sionaries only, let their beards grow. The
 chief, therefore, replied, with great mildness,
 that he had received strict orders to arrest all
 strangers going towards the enemies of the
 English; but that he was certain they were
 not meant to extend to penitents. He re-
 quested me, however, to stay where I was,
 and I should be properly respected, till
 he had given an account of the affair, and
 received orders from Trichenapaly. In
 consequence of which, I remained eight
 days in this place, to the great edification
 of the country, feeding upon vegetables,
 and blessing and exhorting the good Chris-
 tians who flocked from the parts adja-
 cent to visit me. An Italian Jesuit, who
 lived seven or eight leagues off, having
 heard of me, and being persuaded I had
 the honour to be of his order, sent me
 his catechist, to console and offer me ser-
 vice. This pious Indian, in approaching

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me,

me, cast himself at my feet; and I, as is the custom, raised him up, put his head to my bosom, and said, "My son, it is at the feet of the Almighty we must be proftrate." I professed a thousand friendships for him, and edified him to the best of my capacity; but was careful not to explain myself, either to him or his tutor. At last, an express returned from Trichenapally with a thousand excuses, for the misunderstanding of which I was the victim, declaring it was not the intention of the government to molest peaceable missionaries. I might then depart; but fearing some fresh accident, I obtained a soldier to accompany me during two days journey, and arrived at the place of my destination by a considerable circuit.

Mean while the Italian, who believed I belonged to the French Jesuits settled on the coast of Coromandel, was diligent to acquaint those fathers of my detention. They supposed him crazy at first; but afterwards, when they learnt the truth, testified how much they were shocked at the

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artifice

artifice by which I had procured my liberty. I own I should disapprove as highly, even as these messieurs, a person who should use the same disguise for pleasantry's sake; but in my case, who had an important commission to execute, it became me to avoid a rigorous imprisonment, and, at least, being sent prisoner to Europe. The superior officer, who then resided at Trinquebard, and who has since been governor-general of the isle of France, highly approved my conduct, laughed heartily at my expedient, and did not think so very seriously on the case of conscience.

R E M A R K S, N° I.

(Several Arabian physicians, Turks, Persians, and even Christians, pretend, they have observed certain emanations, &c.)

Those to whom I write will freely consider every kind of natural operation, more especially if from such observations they can extract any useful purpose. I confess I have

had my doubts, but, encouraged by the example of several authors, ancient and modern, sacred and profane, I have here added, in Latin, a remark upon a very singular kind of specific.

Peculiare remedium, contra recens seminis effluvium, in aliquot Asiæ partibus clam adhibetur. Qui hoc morbo recenter laborat; diætæ, quæ & alvum moveat & sanguinis acrimoniam obtundat, statim subjicitur. Mox veretrum tribus vel quatuor continuis diebus in Asinæ vaginam intromittitur; ubi per semi-horam remanere debet. Asina verò est junior, & robusta: si quæ autem catulit, anteponatur. Quod experimentum si eventu plerumque felici comprobatur supponatur, conjicere licet particulas volatiles liquoris prolifici, aut humoris qui Asinæ vaginam lubricat, à venis veretri absorptas, virusque venereo locali immitas, ipsum neutralizare & hebetare posse. Ut ut sit; adere debeo Asiaticos, actum hunc, in semet spectatum, solâque habitâ ratione legum naturæ fædo & effrenato coitu violatarum; æque ac nos, execrari. Homini verùm necessitate, vel etiam comprobatâ utilitate compulso,

*pulso, pecudis corpore, omni modo, & citra
scelus, abuti licitum esse arbitrari videntur.*

I have been assured of the efficaciousness of this specific by various physicians, or pretended physicians, Arabians, Persians, and Christians, yet confess, if considered rationally, these assurances deserve but little weight. But there is a pretended fact in question: as to the means employed in the cure, those who know the incoherencies subjoined to the fanaticisms of these countries, will not be astonished, that these grave personages, who are ridiculously scrupulous about minutiae, should consider such a remedy as a kind of innocent application, though of such a nature as only to be used with discretion: for my own part, I thought it necessary to describe it here, though with every precaution and decency of style, because I imagined it possible, by analogy, to find some new mode of cure which might not be disgusting.

N° II

(And that at Madura as well as, &c.)

It appears, there was once a kind of academy, which flourished at Madura, the capital of a little kingdom which formerly had a greater extent, the members of which possessed the most rigorous deism: their mythology pretends, that once on a time one of the vice-gerents of the Supreme Being, and he whose worship is most followed in that part of India, descended in person to dispute, according to certain rules, with these men; nay more, that he was vanquished; and though angry, his wrath could not prevail against the academicians.

Most of the ancient works of estimation appeared under the auspices of this literary corps, who particularly encouraged such as could best promote the good of society; but for some ages past every thing is excessively degenerated in India. It may not be amiss, perhaps, to extract a
few

few passages, which may give an idea of the works of these learned men, who, according to the tale above refuted, thought it their glory, as likewise did the kings who protected them, to acknowledge a stupid, unclean Afs for the origin of their race.

S E N T E N C E S.

Extracts from the thirteen hundred and thirty Sentences of the Poem of Tirouvallouven; to which fifty-seven members of the academy of Madura were eager to give the most honourable approbation.

Vain is science to him who has not adored the feet of the ineffable Being who every where exists.

He who does good, and whose heart is pure, has known the essence of virtue; foolish ceremonies are no part of it.

Amidst the pains of labour the mother's heart is rejoiced, when she is told, *thou art the mother of a man child*; but it leaps in

her bosom, when the public voice celebrates her happiness, for having borne a man whose actions do honour to his country.

Can he who has beheld a drunken man, be a drunkard also? Yet to advise the drunkard to quit his brutal appetite, is to throw hot coals at an animal, whose dwelling is at the bottom of the waters.

The truly great man forgives an injury; he even does good to his enemy.

To be pleased with the converse of a superficial person, is to become enamoured of a woman who may not suffer the approach of man.

Politeness and modesty are becoming in all men, but especially in those whom fortune has raised above others.

He who, lord of a tree with ripe and savoury fruits, eats only of the green and hard, is a fool. Then why speak with rudeness,

rudeness, when it is as easy to express yourself with sweetness and kind words.

Affability is the ornament of power; pride only becomes the unfortunate.

The knowledge of the ignorant is to be silent in the presence of the wise.

SENTENCES, *extracted from a work called*
Naladiar.

Who would attempt to chain the wild buffalo with a garland of flowers? He is not more wise who would pacify the brutal and the proud by reason.

Those who suck the sugar-cane, begin at the top, and finish with the root. Such is true friendship. At first it may seem unfavoury, but time and experience will learn us to relish its pure and wholesome fruits.

SENTENCES, *extracted from a work called*
Bisanam.

Dignities and wealth render those insignificant, who think by their means to become great.

There

There is not a point upon the globe that has not been a thousand times in the possession of mighty men, whose memories are sunk in the dark cave of oblivion. Enjoy whilst thou may; for whether thou draw thy water from a well, or dip thy vessel in the sea, it can be but full. Be not, therefore, proud, for that fate has, for a moment, set thee upon a high place.

If the name of him, who, proud and ignorant, to-day is proclaimed in high places, should reach posterity, they will say,

We know him not—he is no more.”
The lasting glory of man is science, which, made precious by time, outlives death and envy.

SENTENCES, *extracted from a book called*
Nydivenla.

What will strong and succulent food avail toothless and decrepit age, when the stomach is debilitated and deprived of heat? Thus devotion is as little profitable to
him,

him, who has neither patience nor humanity.

A woman truly worthy of the tenderness and the name of wife, knows how to prevent all her husband's wants ; she runs with the eagerness of a mother to provide him food ; like an enlightened friend, she counsels him in difficulties ; and, while her deportment is modest and obliging, she will not yield, in the sports and contrivances of love, to the most accomplished courtesan.

The thoughts contained in these Sentences, are no feeble proof of the abilities of their authors. The word which is here translated *courtesan*, in the last period, signifies, more properly, a dancing-girl belonging to their temples ; but the true sense of the poet is more synonymous to the idea here annexed to that word. Perhaps it may appear singular, that a grave moral author has introduced a simile of this kind, in sketching the likeness of an amiable and virtuous wife ; but it must be observed,

observed, that as their religion does not forbid the pleasures of sense, many of their ancient moral authors, even those the most severe, if we except some contemplative monks, have consecrated some pages to love and voluptuousness. As to the rank in which these temple dancers are held, it is so far from ignominious, that one of the names, by which they are very often mentioned, is that of the servants of the Gods: they are almost the only women here who learn to read, write, sing, dance, and play upon instruments; and some of them know three or four languages. They live in small companies, under the direction of discreet matrons; and there are few feasts or ceremonies, civil or religious, where their presence is not reckoned one of the principal ornaments.

Consecrated to celebrate the praises of the Gods, it is a pious duty with them, to contribute to the pleasures of the good tribes, who adore these deities. There are some, however, who, by a refinement of devotion, reserve themselves for the Bra-
mins,

mins, and a kind of Mendicant friars; despising all profane offers and caresses.

These sort of women are usually very reserved with Europeans. Thus, in the English and French establishments, particularly on the coast of Coromandel, young people run much less risque on the score of morality, for they are here driven from the Indian societies, if they are convicted of too great an intimacy with men, who, by them, ought to have been considered as impure.

It is singular enough, that there is little of this prohibition in the Gentoo countries, even where they have not yet submitted to the Mahometans; neither has it taken place in the Portugueze colonies: these people are of too fanatic, proud, and libidinous a temper to have tolerated such distinctions, and founded upon such motives. Those too were wrong who imagined, that the temples shared the profits acquired by the exercises of these dancers; they, on the contrary, receive, at stated times,

times, small allowances of provisions and money.

Many travellers have spoken of these girls, and each according to the manner in which he has seen them: I shall take the same liberty. Their habits are neat and voluptuous, and yet more decent than that of the general part of their countrywomen; they are likewise well adapted to the colour of their skins. One thing which seems to imprint a certain hardness on their features is, the too common custom of introducing calcined powder of antimony under their eyelids, which they pretend fortifies their sight, and gives expression. As to their dances, it must be owned, that in public, and especially in the European establishments, there are no indecencies permitted; and their great defect in this case is, generally, a tiresome monotony. Instructed to suit various occasions, they execute moral, or sometimes war dances, in which, with the sabre and the poniard in their hands, they occasionally display astonishing address and agility. It is, then, only in Gen-
too

too and Mahometan towns, or rather in the interior parts of tents and houses, that their exercises become remarkably immodest, though without effrontery : here, inspired by their subject, that is to say, by some adventure of gallantry, they will execute the most lascivious dances, with swiftness, pliancy, and precision : the concord of voices and instruments, the perfume of essences and flowers, and the seductive glances which they direct to the spectators, all unite to produce a troubled desire, a drunkenness of pleasure in the senses : sometimes a soft emotion, an unknown fire, seems to pervade them ; panting, agitated, and wild, they seem to sink under the impression of too powerful an illusion. Thus, by gestures and attitudes, the most expressive, by stifled or by burning sighs, by timid glances, or looks of gentle languor, they first express the embarrassments of pudency ; then follow desire, hope, inquietude, and lastly, the shades, progress, and trepidations of voluptuous pleasure. So real are their delusions, that it is not impudence, it is constitution, it is love, that

that gently strips the veil from timid native innocence.

These sort of ballets, which are commonly accompanied with songs, are the kind of spectacle which the Asiatic ladies most willingly applaud in the recluse part of their houses ; and thus, in secret, form their imaginations to the refinements of luxury. These too are the customs to which the Indian poet, above quoted, alludes. It appears from Horace, that the degenerate daughters of Greece and Rome addicted themselves, perhaps with less discretion to similar sports.

Motus doceri gaudet Ionicos

Matura virgo, & fingitur artibus

Jam nunc & incestos amores

De tenero meditatur ungui.

HOR.

Does it not seem that a legislation, which authorizes such extraordinary customs, has given a loose to every species of debauchery ? There are still to be seen, and more so formerly, pious foundations erected by the opulent upon the high roads, where they

they distribute boiled water, butter, milk, and rice ; and preventive charity extends even to the maintaining these dancing girls, to enliven and amuse the passengers. Nevertheless, there are few countries where the social manners are more pure, or more respected than in those parts, where the soul of the native Indian has not been depraved by alliances, too much sought after, with strangers. He scarcely knows the name of those detestable vices so familiar to the Mahometan, whose outside form is reserved and austere. In the villages, and even towns, their doors remain all night upon the latch, while most of the inhabitants, men, women, and children, sleep in peace under the penthouse that fronts the dwelling : nay, what is more remarkable, on almost all the great roads, travellers of both sexes repose under the galleries of the public hospitals. There a young virgin, with her mother only, may, without disturbance, sleep at the distance of two or three feet from absolute strangers ; and it is no hyperbole to say, that under this burning sky, and among these Gentoos, there are more

real decency and moderation than among Europeans, who are taught, from earliest infancy, that incontinence is a vice, against which the Almighty thunders forth his anathemas.

Some of these details may make the man of the world smile : the observer collects ; the philosopher arranges and compares ; and hence learns how to estimate the worth of nations, under different, climates and opposite civil and religious institutions.

O F H O R S E S (a).

TH E deserts of Tartary, with some islands to the east of India, and, now, of America also, breed wild Horses. I have been assured, and analogy makes it probable, that they live together in small herds, each of which has one of the most generous for a leader. So Elephants, Monkeys, Bulls, Asses, Camels, Elks, Antelopes, Deer, in a word, all animals that feed on herbs and fruits, appear to have a powerful impulse, which directs them to live in society. They every where find food in abundance, and have therefore fewer objects of contention ; and each family, while it increases, daily learns, that a union of their powers is the best protection against their numerous carnivorous devourers. The same instinctive foresight, guided by cruel experience, bids them remain se-

(a) The Horse is called *Asp*, in Persian ; *Hessan*, in Arabic ; *Gera*, in Indostan ; and *Koudra*, in Tamoul.

parate in those regions where few places are truly deserted, and where their most cruel enemy is man.

The difference between Horses, not only of foreign, but of those bred upon the same spot, is perceptible at first sight. Many travellers have spoken concerning them; and I have consulted such as are most known, that I might avoid repeating the same things. My object has been, to form an assemblage of such facts, as may be proper to point out some of those moral and physical properties, general and particular, which separately tend to the degeneracy or improvement of this useful and noble animal.

The soil and climate of India have always been supposed unfavourable to the Horse: this remark was known to the Greeks in the time of Herodotus. The good species can only be preserved, especially in the southern provinces of the peninsula, by crossing them with the Arabian, Tartarian, or Persian breed. Those originally Indian,
called

called *Tattoos*, are commonly small, and some of them bow-legged. There are some, indeed, in particular cantons, that are close set, well enough formed, and that naturally amble; these Ponies are called *Takan*: another sort, *Kolari*, are of a good height, with a long sheep kind of head, and a tolerable appearance, but of no vigour. Towards the north-west, among the Mah-rattas, there is a middle-sized race, very numerous, and exceedingly serviceable, originally from an Arabian or Persian breed.

India receives every year, from Thibet and Tartary, Horses called *Kagthi* and *Turki*, which, in general, are muscular and indefatigable. The latter, more short and thick, have a kind of long amble; and this natural disposition is improved and increased till they become exceedingly valuable, and can go twenty or five-and-twenty leagues in eight or ten hours. In teaching them, they tie the right and left hind and fore legs with a cord of a proper length, two grooms hold each a rein, and

run by the Horſe's ſide, while another, mounted, directs, quickens, or ſlackens his pace; they are taught in two or three months, and are then called *Tamekdar*, or *Kadombas*. I ſhall here take occaſion to mention another kind of Horſe, brought from the deſert mountains, on the frontiers of Thibet, of about three feet high. I have never ſeen them, but an intelligent Indian informed me, he had frequently obſerved one that was light, very mettled, and tolerably proportioned; his hair long, his colour a dappled grey, the ſhades of which regularly correſponded with each other. Pegou alſo, and the eaſtern iſles of India, produce ſmall and middle-ſized Ponies, well ſet, and very hardy travellers; they have a natural amble, which is quickly improved. The Horſes called *Tazy*, come from towards Perſia, are generally as good as the *Kagtki*, and ſome of them have a lighter and more brilliant cheſt and pace: but thoſe in higheſt eſtimation, are the Arabs of the noble race (*b*). They tell

(*b*) See Remarks, N^o I.

you, that an excellent Persian Horse may equal, or perhaps outstrip an Arabian for a couple of leagues, but afterwards will be entirely distanced. The best Horses are, in India, trained and preserved by the most studied means. Twice a day, and oftener, after the smallest journey, they walk them leading, and regularly dress, rub, and knead every part of their bodies with their hands (*c*). Their common food is the roots of dog-grass, or the straw of rice, wheat, camboo, carbi, sholan, or other grain peculiar to the country. They have every day, likewise, two feeds either of a kind of lentil, called *koolloo*, or of square peas, or horse-beans, which are boiled, or steeped in water. It is common enough too to boil a sheep or kid's head with meal, which they knead up with butter, and give them; though some prefer horse-balls made of wheat-flour, butter, and jagre (*d*). They have

(*c*) See Remarks, N° II.

(*d*) There are several kinds of jagre: it is a sort of molasses made hard and thick by boiling; that extracted from the sugar-cane is best. It is made too from the

have another mode of regimen to increase their strength, which is, to give them melsals every fifteen days, or at least once a month: these are horse-balls, usually made of pepper, curcuma, coriander-feed, garlick, and jagre, pounded and mixed together; to which some add arrack, opium, or bangg (*e*); but this is only on the day of battle. Others pretend to keep them in good order, by only making them swallow every day a small handful of pepper in grain, or slightly bruised.

This restorative kind of regimen is found to be necessary, either to supply the want of a proper and more simple food, or because the climate may have a degenerative influence, though the heats seemed to me less intense than those of Arabia; but the consequence is, there are many noble Horses in India that are restive, disturbed,

sweet dregs of juice of palm and cocoa-tree, in which they throw a little quick-lime, that produces a strong ebullition, and forms a mass which soon acquires as great a consistence as the first; but of a less agreeable taste, and darker colour.

(*e*) See Remarks, N^o III.

and

and sometimes extremely vicious, which, perhaps, is the true reason why the custom of hoodwinking them in their stalls is common, though they are well tied up by long halters, fastened on each side of the neck and to the hind-legs (*f*). Some riders have a bit of cloth on the headstall of the bridle, which, when they alight, they let fall over their eyes, that they may stand quiet.

Notwithstanding all these precautions, they have a mettlesome fury, which may be considered as a symptom of an habitual frenzy. There was an expedient used, to break a vicious Horse of his tricks, by a

(*f*) A person who travels in Asia, and sleeps all night in open places, will do very prudently if, besides taking the usual precautions, he shall put a ring of split iron on one of the fore feet of each of his Horses, particularly to the best-bred ones. This ring should consist of two parts, connected by a swivel that is fastened to a chain, and well covered with felt; the other end of the chain should be fastened to a peg under the mattress, on which he lies, or under one of his servants. This is a necessary precaution against the night thieves, which are very numerous in some parts, and though not cruel, exceedingly adroit.

groom

groom belonging to a Pantane lord, commander of Cadapet, that for its singularity deserves to be mentioned. This Horse was of the most beautiful kind, but so unconquerably vicious, that he rushed upon whoever came near him, and had lamed several jockies. Various means, violent and gentle, had been tried, but were all ineffectual, till the aforesaid groom thought of the following: he dressed himself in black, a colour the Indians seldom use, put on a frightful masque, an extravagant cap, and, thus disguised, went three or four times a day, at feeding hours, into the stable, where the Horse was tied, took away his provender, and, with a vigorous arm and well-chosen plant, beat him exceedingly. His patient did not bear this in silence, but kicked, plunged, and made prodigious, though ineffectual, efforts to get free. At this noise, another groom, dressed in the usual manner, came running, and pretending to make a fight with the man in the masque, drove him away, scolding and striking him; then approaching the animal by degrees, he stroked, patted, flattered

tered him, and brought him back his provender. This exercise, continued a month, was sufficient, and he not only became tractable, but singularly attached to his master and his grooms.

Another effect of this heating regimen is, it occasions a shedding of the semen, which weakens exceedingly; for the valuable horses in this country are obliged to be left uncut. To remedy this inconvenience, they tie a string of cotton round the gland of the yard in its state of serenity; but it has little effect, for when the blood and spirits return, if it is sufficient to restrain increasing erection, it occasions a very painful kind of strangulation.

The Nomade Indians esteem the Horse as the first of quadrupeds; and indeed, he may well be respected as one of the most useful, in which various resources may be found (*f*): but the Arabs, above all others, are inexhaustible on the subject of their

(*f*) See Remarks, &c. N° IV.

Blood-horses (*g*) ; they kiss, caress, and keep them always neat ; they mostly paint their manes and tails of a yellowish red, with the powder of alkana (like as some of the women and men do the hair and beard) ; they ornament them with jewels and amulets, which last are to preserve them from evil eyes, and many other accidents (*h*) ; in a word, they are a kind of reasonable beings, that live familiarly with their masters, and are ready to sacrifice their lives for them.

This species, say they, descended originally from the stud of Solomon, where it had been miraculously brought to perfection, and has ever since been preserved pure and without mixture. But this pretended mythological descent deserves to be ranked with many other fabulous anecdotes, which were formerly unknown in these countries (*i*).

(*g*) See Remarks, &c. N° V.

(*h*) See Remarks, &c. N° VI.

(*i*) See Remarks, &c. N° VII.

It is allowed, that of all the breeds of Horses hitherto known, that commonly reputed the most generous, from time immemorial, is propagated in Arabia, where, under the general name *Kailhan*, it is subdivided into many branches, more or less valued.

One of the breeds, very common in this country, is called *Hatik*; it is produced from hackney mares of another kind, called *Kuedich* and Blood-stallions; but being under-bred, the Arabs hold them in little estimation, though some branches of them have been ennobled by continued crossings: but were these selected with judgment, a reasonable price offered, and brought to Europe, their descendants would certainly turn out well. I may add, that there are some of these *Hatiks*, even of the lowest price, and a slender make, which, without possessing a certain activity, have an almost incredible degree of vigour, of which I had a proof in the year 1770: I crossed the desert Dgezire in Mesopotamia, to go from Mouffoul to Merdin, and not being able to

find a caravan, because of the Yefidi, that inhabit the mountains of Senjaar, who would not let them pass on account of some complaints they then had against the Turkish government, (*k*) I and my domestic joined company with two Tartars, couriers from the Bashaw of Bagdad, who were going the same way (*l*). We travelled two nights and three days, almost always on a trot, stopping only two hours each day, one at sun-rising and one at sun-setting, to give our Horses barley, and to eat a few biscuits and dry fruits ourselves, and take a dish of coffee, which we boiled with the withered under-brush found in that desert. My *Hatik* Ponies, that had only cost me about eight guineas each, sustained this excessive fatigue exceedingly well.

The Arabians breed their Mules (*m*) out of the *Kuedich*, and sometime *Hatik*

(*k*) See Remarks, &c. N° VIII.

(*l*) See Remarks, &c. N° IX.

(*m*) The Mule is called *Kater*, in Persian; *Bagal*, in Arabic; and *Gatscher*, in Indostan.

Mares; and I have seen them covered by Asses of the greatest beauty; but as the Mares are of a slender make, we do not find the Mules of this country either in strength, height, or shape, equal to some bred in the provinces of France. I shall add, with respect to these different animals, that, if kindly educated, they shew themselves capable of real attachment, and also preserve the physical sensibility of their original instinct (*n*).

There are Stallions brought into France from the coasts of Syria and Africa, but they are purchased for about four or five hundred livres, or at most a thousand (*o*), at least so I have been assured frequently in the Levant; and it cannot be pretended, that those of the best race can be procured at that price. The race *Kailhan* is divided into many branches, the individuals of which are of very different value; the common price extends from twelve hundred to four and five thousand livres. The

(*n*) See Remarks, &c. N° X.

(*o*) A thousand livres is about forty guineas.

stallions, therefore, which are brought into France to supply his majesty's stud, and ennoble the national breed, are only *Hatiks*, and sometimes of a very indifferent breed, since the good ones will cost a hundred pistoles (forty guineas) in Syria. During the last war with England, I saw, at the late M. Thomas's, then consul at Aleppo, six Arabian Horses, bought at Bagdad for his majesty. I rode one of them; they were all young, tall, and tolerably formed, but had neither mettle nor strength. I was told, they had cost twelve guineas each, which was quite enough, considering whence they came. They had been left, for want of good opportunities, to transport them with the consul, for six or seven years, and had been well kept. At last a groom came from France to bring them over, but they were found, at the first trial, to be so indifferent, that it was determined to sell them at a kind of auction; and I learnt, at my return, they did not fetch above a hundred livres each, one with another.

But

But is it sufficient to produce a race truly generous in France to import Stallions only? And are not Mares of the same breed equally necessary? We may presume the soil and climate of Arabia to be preferable to all others, for producing good Horses; yet experience has taught them, in these countries, that it is essentially necessary to cross the breed occasionally; and with those of different provinces too of a race equally pure: the same experience has, likewise, constantly proved, that if a *Hatik* Mare be covered by the best *Kailhan* Stallion, the produce will be foals, the descendants of which, though crossed with the utmost care, and best breed, for four or five generations, cannot deceive a true connoisseur, but will be ranked by him, with little examination, among the inferior class to which they are allied. In covering a *Kailhan* Mare with a *Hatik* Stallion, they say, the like effects will be partly seen, but not so distinctly, or they will be sooner effaced; for, according to them, the foal partakes more of the form of its dam, than of the Stallion. Such are the rules

and precautions by which these people appear to have always been guided, in order to avoid misalliances, and to be able legally to prove the purity of their breed.

The English have not scrupled to give three or four hundred pounds sterling for an Arabian Stallion; they have likewise been industrious to procure good Mares, which is much more difficult; for whatever may be their motives, the chiefs are not willing they should be exported, especially to the Christians. Hence the origin of the English Race-horses so famous in Europe; and it is to be observed, that their swiftness, that is to say, the remainder of their original superiority, can only be preserved, in England, by the greatest and most assiduous care, owing to the climate of that kingdom.

The English Horses, at present, have mostly short tails. The Arabs have a custom of sheering the tail till the foal is three years

years old; their purpose is to make the hair grow thick and long; and when the Colts gallop, one sign of vigour and a good breed is, to see them extend and cock their tails: hence, probably, the English grooms have imagined a mode of making their Horses always appear, in this respect, equal to the Arabian. Their secret is very simple: they first dock the Horse, and afterwards nick the tail, the end of which is drawn up by a string, and put through a pulley, to which a light weight is fastened, that just keeps the tail supported above the horizontal line, so that the nicks being filled up with additional flesh, the tail has a curve ever after. But docking the tail certainly destroys that noble and elegant air which the harmony of the parts gives the animal; not to mention, that the like effect, by the like means, might be produced upon an Ass.

An improper foil, food, or climate; the bad choice of Stallions, the custom of letting them cover under-bred Mares, or, likewise, of letting them serve too many, till

virility is exhausted ; these are all immediate causes, every where, of the less or greater degeneracy of Horses.

Ancient history speaks with admiration of the Horse in many countries, the soil and temperature of which were exceedingly different ; and in times, when it is certain the communications of commerce were little attended to. It is not only the divine Homer, who sung of their swiftness ; like that of the Mares of Dardanus, which, gamesome in fields covered with ripening corn, bounded over the ears without bending the stalks. The Portuguese couriers were, among others, anciently so renowned for their celerity, that Varrus, Pliny, and Saint Augustine, if literally understood, seem seriously to have believed, that the Mares conceived by the wind. This testimony, especially of the last cited, is the more remarkable, with respect to this great superiority, since he wrote in a country whence, at present, the Europeans think they procure Stallions proper to renew and keep up their finest breed.

It

It is a fact, that the Tartars, the Kurdes, the Persians, and the Arabs, whether on the burning deserts, under a temperate sky, or among the mountains, where the cold is severe, appear to have always possessed Horses, which, carefully defended from misalliances, have, even to this day, preserved all the original purity of their species: whence, I presume, that if the ancient methods, adopted and continued by these people, were used in France, especially in the provinces where the soil and air are dry, a race might be produced, from the Mares and Stallions called *Kailhan*, equal to any upon the face of the globe.

It may not be improper here to give a short account of the uses to which they apply the best Mares in Asia and Africa, whether of pleasure or of profit.

The real Nomadian lords prefer the Mare to the Horse: thus, when they make long and severe expeditions, they mount such as are neither with foal, nor have their foal by their side, while such as are go with

the flocks and families. This preference is owing to their excellence and utility, for the Mares, when thus side by side, remain quiet, and neigh little, which is no small advantage to people who always make a partisan war: their step, perhaps, is not quite so stately as that of the Horse, but it is pretended, that they are at least as swift, and have more breath, docility, and grace: they likewise support heat, hunger, and thirst, better; and they have been known, in pressing instances, to travel near a hundred leagues almost without unsaddling, or suffering any extraordinary inconvenience. This superiority, this assemblage of great qualities is so well established, that in Arabia, *farass*, which signifies literally a Mare, is become the generic name so entirely, by way of excellence, that it is the only one employed in speaking of the Horse of a person of distinction.

The War-horses of the Turks, Persians, and Mogul Indians, are generally uncut; for as these nations do not wander, it would be difficult to procure Mares when
they

they form armies for distant expeditions, though there are a great number of Horses in Turkey, cut or biftured (*p*); but if these cruel operations sensibly enervate them under a temperate sky, in India it would totally disqualify them for those services where strength and courage are required. If then a method could be found, which should secure all the benefits of the most complete castration, without entailing any of its inconveniencies, would it not be exceedingly useful in Europe likewise (*q*)? During my last voyage in the interior parts of the peninsula, I believe I have procured such a method which will be seen hereafter among the Remarks: but it is proper to observe, that being then on my return to France, circumstances did not permit me to make such proofs as might certify its efficacy.

These people, more especially the Arabs, who may be said to be born horsemen,

(*p*) To bifture a Horse, is to twist the testicles twice round, to prevent generation. T. The Gelding is called *Mehesfe*, in Arabia; and *Haeta*, in Indostan.

(*q*) See Remarks, N^o XI.

have a very different mode of riding, dressing, and feeding these animals, to those we [the French] use. Barley, once or twice a day, and cut straw is their ordinary food ; and, if possible, they put them to grafs about a month in the year : they think that straw, and particularly hay, given at random, makes them heavy-bellied and unhealthy. Their saddle is a simple pannel, firm and light, detached from the pads, which jut out a little, are made of soft felt, and so well fitted to the back as seldom to wring the Horse, even in the longest voyages. Their saddle-bows are more elevated than ours ; and their manner of sitting the Horse, as is well known, is very different from ours, their stirrups being much shorter ; in which particular all the Asiatics and Africans are agreed : they say, this gives them the power, with more ease and firmness, to strike back or fore-handed, and ward the blow of the lance or sabre. This custom, likewise, is less fatiguing, when used to it ; but what makes it peculiarly advantageous is, that it obviates several material inconveniencies.

First,

First, there is less danger of having the legs broke, either by the plunging or the falling of the Horse; in the next place, as by this means the horseman is really sitting, accidental ruptures are much more uncommon. Again, the example of the ancient Scythians, who, almost continually on horseback without stirrups, became sometimes impotent, seems to indicate, that the methodical principles generally adopted in Europe, are, in some degree, dangerous to those who, too servilely, follow them, and daily use the exercise of riding: in fact it is evident, that a too continual pressure and friction, acting upon the *vasa deferentia*, may not only effect their sensibility, but bruise, and perhaps destroy, those delicate organs.

As to that air of majesty, that firm facility, and that freedom in the motions, which, together, so powerfully interest and delight the spectator, the superiority may, perhaps, be on our side; which these people, however, would by no means allow. Excellent horsemen themselves, and capable
of

of drawing forth with hardiness and precision, the most brilliant qualities of their Horses, either in war, single combat, or tournaments, they maintain, that grace and utility are inseparable.

This is not for me to decide; I shall only observe, that without neglecting to teach their Blood-horses certain steps and graceful motions, they diligently train them to habits and exercises, which seem essentially beneficial to the warrior. Thus they teach the male and female to live peaceably together; endeavour to render their haunches and withers supple, to make them obedient to the groom or the voice; exercise them to step out, to set off at full speed, to gallop and caracole upon all kind of roads, to leap ditches or entrenchments, to stop short, or make the demipiroet in full gallop, to passade with fury, or make the double volt to the right and left, all with swiftness and precision. They habituate them to swim; to approach fire, elephants, camels, and wild beasts, without fear; to follow the horseman if he
 chuses

chuses to walk; to stand before his lance, or to stop if he falls; to support hunger, thirst, and the intemperance of the seasons, and to remain saddled and bridled all night, that they may be ready in case of emergency. I shall conclude this article by endeavouring to translate four verses of the book of Job, the author of which, whether Arab or Chaldean, is undoubtedly of high antiquity. “ The swiftness of the Horse
 “ is like the swiftness of the locust; the
 “ breath of his nostrils is the breath of
 “ pride; at the sound of the trumpet he
 “ spurns the earth, he foams, he chafes,
 “ he breathes only for the battle. At last,
 “ he hears the voice of the chiefs, and the
 “ cry of armies, and says, let us go, then,
 “ danger disdaining, bounds with joy, and
 “ darts upon the foe.”

It is thus, that by a proper regimen, a careful education, and a gentle familiarity, all the faculties of this animal have been developed, perhaps brought to perfection.

REMARKS,

R E M A R K S, N^o I.

(But those in the highest estimation are the
Arabs of the noble race.)

The Indian navigators import every year Arabian Horses, which are usually embarked at Guedda, Moka, Mascatta, or Bassora, and landed at the ports of Surat, Mangalor, and Callicut: when disembarked, they pay a hundred livres duty each, whether good or bad; but merchants seldom bring any of the best sort of the race *Kailhan*, because they usually find a quicker sale and more profit from well-chosen *Hatiks*, which, in Arabia, cost them only from two to twelve hundred livres.

It has before been observed, that the Arabs attribute so great a superiority to their Mares, that they are called *farafs*, which, though it literally signifies Mare, is applied indiscriminately to the Mare or Horse of a person of distinction; and it is, probably, from a similar motive, that, in
Indoستان,

Indoſtan, they very often call a Mare of a good breed *Madian*, which was formerly the name of a town ſituated upon the gulph of the Red Sea, called by Ptolemy *Modiana*; from which port it appears they anciently tranſported their fine Horſes. Thus the Indians agree with the Arabians concerning the excellence of Mares; and this is proved, by their having adopted the word *Madian* in their language, which originally was only an honorary appellation.

Having mentioned the ſea voyages of the Arabs and Indians, I ſhall make ſome miſcellaneous remarks on that ſubject. Some princes and powerful merchants excepted, who have ſhips conſtructed from European models, nothing can be more miſerable or inconvenient than the veſſels of theſe people, eſpecially the latter; which, notwithſtanding, go out to ſea, and make voyages of ſeven or eight hundred leagues. The Indian ones are without decks, and, except towards the poop and the extremity of the prow, they have no ſide-planks; they are caulked but to the water's edge, the upper
 4 part

part is covered with buffalo leather, and hurdles of small laths are hung at the sides to break the waves. I have failed three times in them, and can venture to say, that this kind of navigation, considered in itself, and accidents excepted, is very safe, if made during the monsoons, but at any other time exceedingly dangerous. These honest Asiatics appear to me to have a terrible dread of storms, also of pirates and guarda costas, which infest these latitudes; but their ignorance is so astonishing, it is hardly conceivable: they seldom have either charts or compass; they cannot take the sun's altitude, but make their course by certain observations on the sun, moon, and stars.

These nations, however, possess one great advantage, which I have often envied them, or rather desired to see others partake of, which is, that in these miserable skiffs, in which a man can scarcely turn round, but must continue sitting, almost constantly, cross-legged, you never hear of the scurvy, nor other contagious diseases, so destructive to the Europeans. This is less to be attributed

tributed to the shortness of their voyages, than their cleanliness, and their choice of provisions. Thus, at sea as on shore, they are careful every morning to rub and clean their gums with bruised charcoal, or ashes of cow-dung, and to scrape the tongue, by which labour of a minute they prevent obstructions in those parts, preserve the enamel of the teeth, the purity of the breath, and excite useful expectoration. But their provision is what demands the most serious attention: their water is not casked up like ours, but kept in cisterns made with various precautions, particularly by the Gentoos, many of whom cannot be prevailed on to drink it putrid, or if insects are discovered in it. These cisterns, distributed in several parts of the vessel, are made of choice planks, and well caulked over with a slight layer of cotton, which has imbibed a composition of lime, rosin, and oil, of which fish-oil is best. Before they are filled, the inside is rubbed with lime and sifted shell-powder; and, during the voyage, they are carefully opened, from time to time, to admit the fresh air. These
 little

little precautions keep the water from outward filtration, inward corruption, and disagreeable odour (*r*).

The viands they take on board consist of rice and other grain, some of them parched; of fish, dried or prepared with tamarinds; of onions, garlic, melted butter, oil,

(*r*) Those who are obliged to go long journies by land, in the interior parts of India, are often forced to drink water become dangerous by standing, or by its crudity. In such cases, I have seen the wandering penitents, of whom I shall speak hereafter, put a pinch of lime into about a pint, as a corrective, which method I have since found to be good. One of them told me, that they have likewise, on such occasions, a custom of infusing a pinch of the powder of bangg. After speaking of the composition above described to prevent filtration, I shall mention a cement that is sometimes used in India for their palaces and public buildings, and which soon becoming impenetrable to humidity, gradually dries and takes the polish of marble. It is prepared by mixing with lime and shells, recently calcined, either white river sand very pure, or coloured flints, reduced to an impalpable powder. These having all been separately sifted before they are mingled, are drained and well kneaded with water, in which the whites of eggs are beat up, mixed with jagre, an infusion of mirabolans, and oil drawn from a simple expression of *sesame*, or some other of

oil, asafœtida, herbs, and fruits, dried or preserved in vinegar. The Mahometan commanders, and better sort of passengers, take kids, poultry, and dried flesh : but as flesh, in such a state, would soon lose all its taste, what they generally use is inclosed in earthen jars, where it is kept sweet and wholesome for many months. Their whole secret consists in parboiling their meat in melted butter, in which they put no more salt or pepper than is necessary at their meals : they let it stand till it is cold, taking care that the flies do not get at it ; then put it in jars, and pour the butter over it, a little before it is coagulated : after which, the only necessary attention during a voyage is, that every time a jar is opened, they see it well covered again, and that, exclusive of the butter which sticks to the

of a gentle light and thin quality. The requisite quantities of these ingredients will easily be found by a few trials. This cement, or stucco, is proper to form columns, or other separate pieces, though it is seldom used but as plaister. They have often attempted to colour it, by introducing drugs in the composition ; but they have hurt its delicacy, brightness, and duration. Coloured flints alone can effect this in a proper manner.

T

meat

meat they take away, and which is necessary for cooking it, there is still enough remaining to entirely spread over the rest.

It is surely very probable, at least possible, that by following this easy process in our more temperate climates, larger quantities of provisions might be kept in barrels that were first well scalded with water of quick lime, lest they might communicate the taste of wood to the meat. I should imagine too, that for the crew in general, mutton and beef suet, hog's-lard, or oil, would do equally well. Proofs may be made with little expence or trouble; and as I have only communicated these short observations to a few persons, I do not know but some of them may already have been put in practice. I take, however, the present opportunity of making them public, hoping they may become useful under the auspices of an enlightened age.

The Indians, not only at sea, but on shore likewise, daily use the above kind of viands: they are wholesome, antiscorbutic, and

and have, besides, an agreeable flavour, which may as easily be given in Europe, as in Asia; and as they may become useful in navigation, I shall enter into a something more copious detail concerning them.

1. The use these people make of rice is well known: it is refreshing, proper to correct other aliments, and as it tempers the acridity of the humours, by thickening them, and preventing their dissolution, must be exceedingly wholesome at sea. I once crossed from India to the isle of France, in a voyage which it was supposed would not be above six weeks, but which happened to be twice as long, when all on board, without distinction, were obliged to pump night and day, the vessel making above four feet water in an hour. We eat rice instead of bread, and our scarcity compelled us to eat it boiled in sea-water; yet there were not above three or four sick among the whole, though many were Europeans.

2. The foldiers, failors, and Indian travellers, take various kinds of grain and peas, parched, fo as to preserve them many months, as a fuccedaneum for rice, which they frequently want opportunities to cook; in which cafe the *awols* is preferred, which, with them, advantageoufly fupplies the place of our bifeuit. It is made in the following manner: they take *nefly*, that is to fay, rice in the hufk, and fteep it twenty-four hours in water, made lukewarm by fire or in the fun, then fpread it on mats in the fhade, where they let it drain for an hour or two; they afterwards take fome handfuls of this *nefly*, and put it in an earthen veflel, firft made very hot by a ftrong fire, in which they ftir it about till the heat burfts the hufk; it is then emptied, and, while warm, pounded, not to reduce it to meal, but to fhell and flatten it; and this is *awols*, of which, without further trouble, if you take a handful and put it in water, with fugar, or in milk, hot or cold, it prefently fwells, and furnifhes a very wholefome aliment, as I have often proved by fea and land.

3. Some

3. Some Indians very wisely add hard curds to their other sea-stock, which are carried too by the Arabs and most of the caravans that traverse the deserts. Nothing can be more simple than its mode of preparation: when the milk is well turned, they put it in a clean cloth bag, and hang it in the shade, where it drains, and presently becomes hard like a stone. Their daily method of using it is, to break a bit off, and mix it in more or less water, according to whether they want it for food or a poignant refreshing beverage. These curds, if preserved from humidity, will keep several months.

4. Besides what they dry, they prepare fish with tamarinds; they wash, and sprinkle with pepper and salt, then take a vessel and put in a layer of fish and a layer of tamarinds; and when they open the jar to take any out, they are careful to leave it again well covered: many add pimenta, garlic, and mustard, and some asafœtida. Many things in Europe might supply the place of tamarinds.

5. In India, both by sea and land, they eat *achars* with meat, vegetables, and rice. The common people and certain tribes use little other seasoning to preserve them in salt, than green fruits and pot-herbs, or the tender buds of some plants; as for instance, of a kind of large reed called bamboo. But most people, in easy circumstances, have a preparation more agreeable to the taste: they put these fruits in vinegar, with citrons, garlic, cloves, ginger, pimenta, salt, and mustard. These *achars*, while they excite the appetite, give a tone to the muscles of the stomach. At first, I thought these minute relations would appear fastidious; but, on a second consideration, I imagined they might afford useful hints.

I have mentioned the fear the Indians have of pirates; their western coasts are almost continually infested by them: those most feared for their ferocity are the *Sanganes*, established towards the river Sind, in the Guzerat. Some years since, the armaments of the *Angrias* were the most considerable;

considerable ; at first they only durst attack the Indian merchantmen, but were afterwards known to fight European vessels of forty or fifty guns. The English were the first who took offence at their insults, and, in conjunction with the Mahrattas, destroyed them ; and the booty amply defrayed the expences of the expedition. The Mahrattas, or rather those petty princes that are their vassals, have now succeeded the *Angrians* ; and, by clandestine succours, presently become more powerful, have also insulted most flags.

Their naval strength consists of some frigates and vessels that carry eighteen and twenty-four pounders on the forecastle, and employ both oars and sails, by which they take advantage of the calms common in those latitudes. They attack those vessels astern that carry too great a weight of metal. If they can approach to board, some of them have a custom of tossing very brittle pots of quick-lime in powder on board, to blind such of their antagonists as cannot get away, and make them leave the

engagement. The pirates most to be dreaded by small vessels, on one part of this coast, are the *Maebles*, with double pirogues, and who, without being acknowledged by any prince, rob and murder. These *Maebles* are a kind of new Mahometan race, who, for some ages, have been forming from Indian proselytes, and most of them from the infamous tribes, slaves, and criminals. Their number on these maritime coasts, is, by degrees, become so considerable, that having tried their strength, it is certain, had not Hyder Ali intervened, they would at least have become independent. As these people have hitherto been separated from the other Mahometans by distance of place, ancient manners, and a mixture of gross prejudices, it should seem, if we except some merchants, they have hitherto adopted only the vices of the Gentoos, and of those to whose faith they are become converts.

Some people ask, how the Mahratta and other pirates procure the quantity of arms and naval stores they consume, and of those

those kinds too that are only to be found in the magazines of the Europeans, where they are often wanted for the services of the public? It is certain, these pirates seldom want them; how they get them, is not for me to examine here. I have heard others too express their astonishment, that these maritime insults and losses are suffered; for my own part, I am astonished that the coasts of Barbary should be the continual refuge of three or four tribes of free-booters, who collected from the refuse of the Ottoman empire, infest the latitudes of Europe, and insult, with impunity, her most respectable powers; several of which have finally submitted to pay them an almost arbitrary tribute, the disgrace of which they endeavour to soften away, by calling it a present: yet it is evident, without any formidable or expensive armaments, these pirates, more easily than those of India, might be obliged to betake themselves to a more useful and honest employment. The Indian pirates, after combat and pillage, are generally humane, and without interest too, for they do not make slaves, though

though they endeavour to get a ransom for such persons as they suppose to be rich. For some time past the Mahrattas have become systematical in their depredations : they keep residents, which, while they serve as spies on the arrival or departure of vessels, sell their passports. Some of the Indian traders provide themselves with them, but the most part endeavour, by one means or other, to do without them, as these protections are very expensive : besides, were they to purchase passports of all who pretend a right to sell them, the profits of the merchant on these coasts would be quite lost. The Portuguese have long laid claim to this right, and by virtue of ancient concessions from the court of Rome, believe themselves most conscientiously entitled to sell permissions to the Indians, to navigate the seas that wash their own shores, and to confiscate every article they shall please to deem contraband. For some years past Hyder Ali has pretended, likewise, his passport is necessary ; and, lastly, the English guard-ships exercise the right of visiting, and many suffer them to retain such things

things as they please. As to these last, though seldom punished, but rather strongly supported, it must be allowed, their vexations do not really originate in the government.

N° II

(Twice a day they rub and knead every part of their bodies with their hands.)

The advantages resulting from this practice, appear to have been anciently known in Europe, as well as Asia. Columella, in his Treatise on Agriculture, particularly recommends it for oxen. Among many of the eastern nations, the opulent are also great admirers of this kind of friction exercised upon their own persons; it is therefore probable, it was not prescribed for quadrupeds, till its agreeable and salutary effects had first been proved on men. It is performed in the following manner: they rub and knead various parts of the body, stretch the tendons, make the articulations of the joints crack, tap the patient with light-bounding strokes, more or less quick,
and

and knead and rub again with less pressure.

This operation, began with some force, recreates and supplies the want of exercise, by provoking and facilitating circulation ; and in this point of view may be very useful, but it is liable to abuse. A hand accustomed to this species of luxury, gradually becoming more light, gliding and pleasant, continues to press and pat a subject extended at his ease : presently by a succession of impressions, more and more pleasing, gentle titillations are excited, which are soon followed by a soft languor and a moisture, which become general, and induce a kind of depression or voluptuous slumber.

I have seen observations on this process, and the most favourable times of procuring this sort of passive enjoyment, by an Asiatic author of great antiquity. It was known too among the Romans : Seneca, Plautus, and Martial, speak of persons who cultivated this small talent. The dancing-girls,

girls, the young slaves, and the barbers, are those who excel in it among the Indians and Persians.

But many of these, as well as of the Tartars, particularly the warriors and priests, have another better habit of exciting the useful part of the above sensations, either when fatigued with, or, with the want of, exercise: they lie at length on the carpet, raise themselves upon their hands and feet, keep extending, contracting, and agitating the body with ardour, turning and throwing themselves suddenly from one side to the other, and reiterating these brisk alternative movements, till they begin to be a little tired. This kind of action is very wholesome, and proper to keep the humours in that state of fluidity and equilibrium which is most salutary, and is equally prescribed by the physicians and fencing-masters; but it is violent, and not agreeable to men at a certain time of life, with whom it is not habitual.

N° III.

(To which some add arrack, opium, or
Bangg.)

They distil various kinds of brandy in India, which we, in imitation of the Arabians, have called arrack: the best are made from grain or fruit fermented. Others are got from the liquors drawn from the cocoa and palm-tree, and the least pleasant is made from the bark of the black-thorn, bruised and fermented with water and jagre. Sometimes, before they distil this latter, they throw in a little quick-lime.

The tops of the leaves of a kind hemp, which, in many parts of Asia, forms a species of shrub, are called bangg. Many Indians, Arabs, and Mallays, have a habit of drinking every day some spoonfuls of the juice pressed from these leaves while green, or after having been laid to steep; to which they often add a little opium. These sort of people, too, generally mix the leaves in their tobacco, for which they are prepared,

pared, by being laid in the shade to dry, and are afterwards pounded with precaution, for the volatile particles are those most prized; they are likewise mixed up with an aphrodisiac electuary.

This plant, more strong in Asia than in Europe, is also, probably, more active. It is observed too, that the circumstances and dispositions, under which it is employed, seem to indicate its properties, perhaps because it then acts upon the animal spirits, which, already in motion, are disposed to receive its influence. But whether it occasions a heavy stupor, whether it impresses the counterfeit of gaiety upon the features, that is to say, a convulsive laugh, or whether, by a kind of delirium, it incites an alert or brutal courage, it is certain, that it every way affects the nervous system, and blunts the delicate sensations. The takers of bangg are fallow, their eyes are haggard, and soon or late they are attacked by tremblings in the limbs; the use of it is, therefore, highly condemned by the sensible people in these countries, and
is

is actually prohibited by the laws. The above effects, however, may point out some medical virtues of the plant to the faculty, and, properly combined and prepared, may become beneficial.

N° IV.

(The Nomade Indians esteem the Horse as the first of quadrupeds.)

These people pretend to find resources of every kind in the Horse: thus, when a brave man has lost his property, when he fears some violence that may endanger his life and liberty, or when he is dangerously wounded, they say, by way of proverb, and alluding to the swiftness or medical properties of the animal, “ Despair yet of nothing, the hoof of thy Horse is still thine.” Several travellers have noticed, that they likewise prefer horse-flesh to beef, that they hold Mares milk in the highest estimation for food, and extract from it a spirituous liquor. Some of the Moguls and Tartars make a very singular ragout, occasionally, on their parties of pleasure: the

the jockies bring a common Horse, but strong, in good order, and middle-aged, and present him a Mare, taking care to inflame his desires: at a proper time they slip a cord in a running-knot round the yard, close to the root, and at the instant of highest irritation, two men, who have each hold of an end, pluck it with all their force, and separate the penis from the body. The spirits thus fixed, and the member remaining in the same state, is washed, and cooked with aromatic and aphrodisiac spices to regale the guests. The body of the Horse, after they have cut off what they want, is sold, or sent in presents to friends.

N° V.

(But the Arabs, above all others, are inexhaustible on the subject of their Blood-horses.)

The *Bedoui* Arabians are well known in Europe for their wandering life and their passion for Horses. I have before endeavoured to notice a few things on the latter subject. I shall now add a few words on the

constitutive principles, which, for so many ages, have restrained, and induced the Nomades and other Arabs to this very singular kind of life. The object of the ancient legislators of Asia, I include Egypt, appears to have been to keep their subjects distinct and separate from all other people; for which purpose, every means, civil, political, and religious, were employed. Men, hardened to fatigue, faithful to a military sort of existence, that assures liberty, have neither fear nor pusillanimous hatred; they revenge, or they despise. The stranger, though an enemy, who approaches the tent of the Arabian, claiming the sacred rights of hospitality, is certain of meeting his benevolence. The man most likely to feel the distress of another, is he who knows distress himself, and who has few imaginary wants.

The *Bedouis*, proud of their independence, disdain their own tribes, that are become the inhabitants of cities. From earliest infancy, they have all been inspired with what is reported to be an antisocial haugh-

haughtiness, but which is the basis and guarantee of the body politic. Nobility belongs to the tribe, and not to the individual: rich or poor, he lives in the midst of his fathers, his friends, and his children; thus the glory and independence of his nation, and particularly of his horde, is his own. Since the empire of prejudice knows no boundaries, but those of the globe over which it presides, this kind of egotism may, perhaps, be found as tolerable as our *individual honour*, the systematic tendency of which is unlimited. The philosopher, worthy of the name, can see none but his brethren on the surface of the universe; but few eyes are strong enough to see so far. Strong truths, therefore, and principles, sublime in speculation, loosen the ties of society, and the reasoner ceases to be the citizen.

The Arab wandered in his deserts, when Mahomet gave him an impulse so powerful, that at first it seemed destructive of his national character. Under the auspices of that audacious warrior, prophet, and le-

gislator, this people were devoured by an ambition of conquest and conversion. The holy law of Ismael was to unite all the nations of the earth. Several hordes, however, remained attached to the ways of their forefathers, many returned, and others have arisen. The modern Arab is not precisely what he was, but his character is still distinct.

The administration of the *Sheik* Arabs was that of tender fathers seldom severe; but such mildness cannot be continued amidst the horrors of war, and the whirlwind of conquests: distant generals would be independent, and they were. From that time the divided supremacy passed into different families, whose pretensions were valour, genius, or intrigue, generally accompanied by guilt.

The empires of Mogul and Persia, originally formed nearly on the same principles, are in a state of dissolution, and that of the Turk is not far distant. The throne of the Sophis is overturned, and they are fighting

fighting for the spoils. The governors of the Indian provinces revere the name only of the supremacy established at Delhi; the emperor pretends to protect him, whose money or whose sword is the most powerful. Many of the chiefs perceive this decay, but out of respect to ancient usage, have deigned to support the diplomas themselves have fabricated. If this system may be consolidated, if princes brave, capable, and become independent, can transmit, for some generations, their acquisitions to posterity, a new order of Dynasties will arise out of the chaos of anarchy.

Some of the vast provinces of Asia, formed into independent states by the valiant, adroit, or fortunate soldier, may be transmitted to his posterity. The authors of many Asiatic revolutions are still living, and yet our historians, that every thing may resemble those manners, which contribute to the peace or honour of modern Europe, have, without fee or reward, fatigued themselves to establish brilliant genealogies for these new princes, the least ri-

diculous of which are founded on a familiarity of names. This labour is premature and superfluous. A multitude of vizirs are born in slavery ; for if these great dignities might have become hereditary, Asia would long since have felt those political shocks which seem preparing.

The physician of *Kouli Khan*, since known by the name of *Nadir Scha*, and other well-informed persons, have assured me, this prince rose from the greatest obscurity , and they say the same of *Kerim Khan*, the last sovereign of Persia. Hyder Ali is at present the only politic, wise, and powerful prince in the south part of the peninsula, and his name formerly was Hyder Naiken. No one is ignorant, that in the lower empire at Rome and at Constantinople, men have sprung from the refuse of the people, and mounted the thrones which they have debased : that is to say, their descendents have returned to their original insignificance. As to names in many parts of Asia, and particularly in India, they are changed on a change of condition ; and children

children seldom are called by the names of their fathers. The nabob and the slave differ in this respect only in surnames, that relate to grandeur, not hereditary, but temporary and individual.

Mahometanism, while it extended itself on fear, preserved the impression of the soil whence it originated, and the character of its author: it stamped haughtiness on the brow of its profelytes, and gave them a pride which has taught them to disdain him, whose feeble eyes cannot see the light of the Koran. This prejudice expanded the soul of the conquering foldier, and made him an enthusiast; but, by a contrary influence, it has enfeebled and debased his captives. Had not this great momentum been impeded by incoherent and destructive principles, the universe had probably taken a new face.

This character of religious pride seems to have communicated to the Arab, and afterwards to the Turk, an instinctive wisdom, by which they foresaw, that a few

foldiers, difperfed over an immense furface, muft, either them or their children, be exterminated by the numerous people they had enflaved, if they did not prevent them from continuing warlike; nay, if they even did not render them abject. They faw the energy of the few muft fink under the weight of a multitude, whole courage example might elevate, and the conqueror muft become the victim of a fatal fecurity, when customs, laws, and religion, were fo essentially different. Were he to depend upon diffentions only, every party might hope the fame, and his exiftence muft become exceedingly precarious.

The moft exact juftice is due to a conquered people, without which they never can be reconciled to the yoke; but that cruel afcendent, which, by a courfe of education, one race ought to affume and preferve over another, is perhaps ftill more indifpenfible. The Ottoman empire will fall, overpowered by its own inherent vices, but not by the efforts of the Greeks, Armenians, Coptics, and other nonconformifts.

ists. Were it possible to persuade them to appear alone in arms, and immediately to discipline them, I dare affirm, that two or three thousand European Janissaries would, at any time, be certain of conquest over these people, who, though anciently valiant, have been sunk so long, that their character is profoundly degraded.

The Europeans have attempted conquests in Asia, and, though apparently their powers have been always very small, they have ever maintained an astonishing superiority. I shall only mention the English and French in this place, and cite a few instances of their equal energy. The territorial acquisitions of the two nations cannot furnish a serious comparison: those of the English have astonished all Europe; the French, by force of arms, have only possessed one part of the Carnatic; the countries occupied by them above Mazulapatan, towards the coast of Orixá, was only ceded to them on condition of their maintaining an auxiliary body of troops for Salabetzingu, viceroy of Dekan, an ex-
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pence which their revenue could scarcely defray. Chandenagore, in Bengal, which is the best province for an extensive commerce, is an unfortified town, where no military are allowed. Their other acquisitions consist only in small separate forts on the sea-coast. This is all well known, and yet I dare aver, this great difference, properly estimated, will prove the efforts of France have not been inferior to those of her rival.

The English, intent on commerce only, paid tribute to many Indian princes, at a time when the French had informed the Mahratta envoys, their country produced only iron and soldiers. They had already learnt to estimate the haughtiness and ignorance of the people, and twelve or fifteen hundred men had often carried fire and sword in the heart of armies a hundred-fold more numerous. At last Dupleix, French commander of Pondicherry, disposed of the government of Arcot and the viceroyalty of Dekan. All India was astonished; the English themselves beheld this with surprise;

prize ; but presently, jealous of the glory of their competitors, on whom too their commercial existence must soon depend, they resolved to embrace the contrary party, as the only just one in their eyes.

The scene changes : the blood of Europeans drenches the fields of India, and misfortunes, losses, and gains, were equal. The two East-India companies were alike exhausted, and volumes were written to Europe on both sides, to demonstrate the justice of pretensions contrary to the ancient rights of the Mogul empire. Force only could determine the affair ; and the fate of a happy war, which England waged with France, decided in their favour.

After this, they had only the armies of the Indians to engage ; and hence, assisted by well disciplined natives, who have rendered them great service, originated the power that has been so much admired. From this moment, under the modest title of allies, or directors for the affairs of automatans, to which themselves gave motion

tion and existence, they have actually possessed an immense revenue, had it been properly administered. But the restless character of the European has hitherto appeared more proper to acquire, than to preserve distant possessions.

Abuse every where watched, and encroached upon, the footsteps of Power; nor is it wonderful, that at the distance of six thousand leagues, doors should be found open to cunning and impunity. A people, that may well be called generous, but with whom vice and virtue are carried to extremes, and among whom the most virtuous are often seated by the most vile, this people have given a most astonishing idea of their national character in India: their actions, power, and whole operations, for many years past, are scarcely conceivable. The picture would here be misplaced; I would not undertake to draw, even an outline of the monstrous refinements and dark horrors of which wicked and unworthy men have been capable. Two words may suffice: the cries of a multitude

titude of wretches have pierced even to Europe. Commissaries and inspectors were immediately appointed ; but merit is modest, and intrigue has often presided in the choice of a judge ; want of abilities, or deception likewise may render these means insufficient ; for it is true, that mediators and redressors, to satisfy their own or their friends cupidity, have occasioned greater devastations than undisciplined armies.

Let us cast an eye on two or three modes of administration nearly common to both nations.

The English possessions in India are, out of measure, beyond their national strength. It is not necessary to examine, if in confining their conquests to certain limits, the government would have acted more rationally, would have had fewer expences, and greater gains ; the ambitious and the designing must exercise their talents on vast surfaces. To acquire and preserve their possessions, they have been obliged to maintain and discipline large bodies of seapoys ; and hence their success.

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The colour, manners, language, and religion of these men, are different ; and as their masters have not taken any of those precautions which an intelligent foresight would indicate, it may be said, that by opening a new road to abuse and depredation, they have engendered in their bosoms those seeds of destruction which, sooner or later, must come to maturity. They have already had some lessons on this head ; that given by Kansaeb was severe. It was to this Indian, who, from a common seapoy, became commandant of Madura, that I made the voyage during the last war, of which I have spoken in a preceding article. He made himself independent, and, after opposing the whole force of the English in the Carnatic, till they began to despair of success, fell at last by the cowardly hand of perfidy.

There are other circumstances which will contribute to spread the principles of tactics, and the military resources of Europe among the Indians : ten or twelve thousand French deserters, scattered through
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Indostan, will help to produce this effect. Hence a plan was proposed in France to shake the power of the English: it was imagined, that all the princes of the peninsula might be stirred against the common enemy, and the means of recruiting their small parties have been voluntarily, though indirectly, given them: their chiefs have been encouraged by brevets, military distinctions, and even by rank as superior officers.

I confess this project, approved of by persons whose abilities I respect, and at first also by many of my best friends, has always appeared to me not only illusory, but dangerous to all future military power of the French in these countries. I may be deceived, but this consideration has induced me to insert, in this place, a few circumstances I have formerly had occasion to write on this subject.

The presence of the French deserters in India is certainly disagreeable to the English; but the question is, whether the hope
of

of a general confederacy among princes of a new date, each solely occupied in establishing individual power, be well founded? Or, supposing it so to be, would it originate in the political influence and combination of a hundred French commanders, each living at three, four, and five hundred leagues distance from the other? The Indians, who, by rewards, have drawn them to their service, have not done it to receive their commands, but to profit by their talents, in order to subjugate their neighbours. But facts are more convincing than dissertations.

Every one, who has the least knowledge of Indian affairs, knows, that the late Salabetzingu, viceroy of Dekan, has almost always had a corps of French troops about his person, sent him by the government of Pondicherry: yet M. Buffy, who commanded those troops, could never bring him or his counsel to a determination to lead his forces into Bengal or the Carnatic, either directly, or as auxiliaries to the French against the English.

Pondicherry,

Pondicherry, when attacked at the beginning of the present war, would have been saved by the least movement of Hyder Ali, and he suffered it to fall ; yet, during the first years of his reign, he received great assistance from about four hundred French, lent him by government, and devoted to, and serving him under the command of their own officers ; and it was, undoubtedly, his interest to have saved the place. At present he opposes the English with all his power ; but it is their own wild ambition that has armed him ; he is valiant and enterprising ; he is provoked, and he had tried his strength against them. In 1768, although abandoned by a small corps of European deserters, who were bought off, he obliged them to defray part of the expences of an unjust attack, and cede to him the district of *Karour*.

These two instances may be sufficient, and they prove, that the commanding officers of these auxiliary French troops could not influence the proceedings of princes, who had real national obligations, as well

as every reason to exert themselves for the establishment of the French in India: but, jealous, fearful, and easily diverted by the interest of the moment, Indian princes are confined within certain bounds, which are totally inimical to the enlarged European idea of a balance of power. Therefore, except in extraordinary cases, it is not difficult to foretel, how little can be expected from means thus distant and necessarily inferior.

I have thought it my duty to observe, that the encouragement given to these small corps of deserters was likely to produce dangerous consequences, if we suppose the government has any future views to establishment in India. I shall add, it seems evident, that the detachments of regular troops, formerly placed about the persons of the Indian princes, and received into their pay, have opened and enlarged the road to the bad consequences I am about to describe.

In 1769, I had occasion to visit the courts of various Indian princes: this gave me an opportunity of attentively observing one of these parties, then in the service of Bazalatzengu, viceroy of *Adbaoni*. As this was one of the most numerous and regular, what I shall observe may, with some exceptions, be applied to all others. A Mr. Zephir, since dead, was commander; he was a brave, prudent, well-informed man; his train and equipage had something very singular, he had twelve or fifteen hundred seapoys, and some topassies, which are blacks accoutered like Europeans, under him; and his corps consisted of about two hundred French, of whom one hundred and twenty were horsemen, and the others chiefly served in the artillery. The pay of the foot was two guineas a month, the horse three, without being at the expence of fodder, and with respect to manners, absolute liberty. What deserves particular notice too is, that, according to the custom of the country, which Hyder Ali is almost the only prince who occasionally violates, the soldier is really a volunteer: if discon-

tented, he may lay down his arms and retire; but being well paid, few of them profit by this liberty. Now it is remarkable, that among these nations, even those the least warlike, the condition of the common soldier is thought honourable, and therefore recruits are never wanted; pressing is unknown, and the time of service not being limited, those who enter generally remain all their lives.

Let us now suppose a grenadier shut up in one of our Indian garrisons or camps, whose pay does not amount to a fourth of this, subjected to a rigorous and intricate discipline, and kept in a degree of awe, which, however varnished, is next to abject. This man is, nevertheless, full of energy and a haughty courage; precious gifts, which nature would not bestow in vain. What then will be the effect, when he shall hear of the happy condition of his ancient comrades? Solicited, or at least encouraged, by their emissaries or commissioners, established in our colonies and elsewhere, can it be supposed he will not be tempted

tempted to forsake his colours? If he desert, he is threatened with death; but this it is his glory to disdain; and if he obtain his end, which, to those who know India, is very easy, he then becomes a volunteer; and we have seen how different will be his fate: if he has genius, and is enterprizing, he may aspire to fortune and honours. What I have said, in my opinion, sufficiently proves my supposition.

It is evident, that most of the commanders of these small corps are necessarily men of merit, for with no other plea, no other right, than the ascendancy which valour and talents bequeath, they persuaded their equals to unite, and proved to them it was their interest to submit to their orders. This shews their personal superiority; the brilliant and romantic side of such like adventures is foreign to national purposes; and it appears too real, too certain, that encouragements like these, in the present state of society, must open a new species of abuse in India, which it will be very difficult to remedy.

Most of the European powers, that have settlements in India, abound in projects for the best possible government of these distant countries. Reformations, mutations, meliorations, political, commercial, civil, religious, and military, nothing has been neglected. Among these, there have, no doubt, been some excellent plans, but ignorance, cunning, and even audacious selfishness have dictated others. Various projects of improvement have been discussed in England; one of these, for the advantage of the Indians, was to suffer them to enjoy the proprietorship of the lands they cultivate, by ceding them at a moderate price. Every husbandman, say they, attracted by this discreet benevolence, will eagerly desire to live under the protection of such an auspicious administration; and the territories of Great-Britain, in their present extent, will produce an immense sum. From this reasoning it is clear, that London, soon overloaded with riches, would become the metropolis of India. I only mention this fine dream, because it is productive of an error on the subject of proprietary rights

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in India, as believed in Europe, which has already opened a road to numerous acts of injustice.

Those men, who, in Asia, arrive at dignities, are often born in indigence: policy prefers them to others of equal merit, if she is free in her choice. These generally hold their possessions either from the munificence of their masters, or the abuse of authority. As their services are personal, their wealth is temporary: in case of death or disgrace, the chief part of their riches becomes either the prey of their enemies, or confiscated to the state, serves, perhaps, as a momentary recompence to their successors. Hence travellers have repeatedly said, the people possess nothing properly of themselves, especially of landed property; and hence these European discussions on such pretended regal rights; that is to say, false applications and occasional abuses, which, among the Gentoos, are really very uncommon, have been supposed laws; and what is worse, men naturally worthy and benevolent, landing in India, thus prepossessed,

have looked, without seeing; and suffered depredations, without mistrusting them to be such.

If, hereafter, it should be endeavoured to support these acts of inconsistent and atrocious despotism by examples, and they should pretend an immediate and prescriptive right to dispose arbitrarily of the inheritance the oppressed wretch hath received from his fathers, and bedewed with the sweat of his brow, it is certain, that a hundred precedents of this kind might be found, in the Europeans governments, to one in the remainder of the peninsula.

Yes, it is among these, that, when a despicable tyrant has farmed large districts, he has often not only dispossessed the rightful owners, to bestow their lands on others, but seized such as have been reputed wealthy, and, by a thousand tortures, forced them to deliver their hidden treasure. How often have we beheld villages totally abandoned, and the inhabitants retire to the lands of a neighbouring prince; whence
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if they return, it has only been in consequence of the most solemn written promises, that all things should be regulated according to ancient usage.

Are these usages so very little known then? No: but oppression must be supported. These great farmers, or directors, cannot obtain the preference over their opponents but by rich presents; and knowing the price at which themselves may be supplanted, every means with them is honest, by which they can sustain their power, or reimburse their expences. The savage, says Montesquieu, fells the tree, that he may gather the fruit. It is incontestible, that within these thirty or forty years, the villages, in many districts, have half of them disappeared; which difference cannot, in reality, be imputed to the ravages of war: then, as now, the Indian armies were always in motion; but before that period the husbandman could safely till his land, even in the sight of the enemy.

Territorial

Territorial property is held sacred among the Indians. It is under the sanction of the laws, that individuals buy or sell the land they acquire by inheritance or industry: the contract comes before the judge, is signed by him and witnesses; and one of the most ordinary forms is, that *as long as the sun and the moon shall enlighten the earth, so long the seller wills, that the land, for which he acknowledges he has received a just price, shall remain with the purchaser and his descendants.* The question, indeed, if properly investigated, resolves itself: we know, that most sorts of rice, which is the common food of the Indians, will not grow but in lands properly disposed to lie under water, for which reason it is often necessary to lower the surface: and what man would venture, at a great expence, to buy, grub, clear, and manure a field, if he had a tenant's right of enjoyment, of which he were liable daily to be deprived? I will not pretend to say what shall be hereafter, I only know, that abuses multiply rapidly; that, nevertheless, the Gentoo country is still the most happy; that the Mogul territories

ritories are sufficiently oppressed; but that the English administration, above all others, has hitherto been a devouring fire.

Such sort of details are here not very interesting, except to a few; but under the present circumstances, and for the honour of humanity, I dwell something longer on these subjects, than I at first proposed.

Whatever plan shall hereafter be adopted, peace or war, I will hazard one more general reflexion relative to the Europeans in India. Though small bodies of disciplined troops, taking advantage of the cowardice of the Asiatics, or rather of their absurd politics, have subjugated vast and populous regions; yet soon or late shall they not be expelled? Yes: when the patriotic chiefs shall have learnt to unite their different powers for the general good; when they shall take advantage of local situation and their superior knowledge of the country; when they shall acquire effective virtue, fidelity in their promises, equity in their decisions, and fortitude

tude in execution. Man, it is true, seems born for the yoke, and the neck of the southern Asiatic seems most pliant: the Arab and the Tartar have enslaved him, and their right has been the right of conquest. To this unjust, this dreadful claim, the still more restless European has added superiority of talents: he must run his course, he must fulfil his destiny; but while he is impelling others to wretchedness, may he remember, he is himself a man. The applauses of enlightened ages shall be denied to the warrior, who conquered none but feeble, defenceless, and divided enemies; but he shall be held truly great, who, equally respected and beloved by the vanquished and the vanquishers, knew to preserve and improve, while he governed his acquisition.

N° VI.

(They ornament their Horses with jewels and amulets, which last are to preserve them from evil eyes, &c.)

The valuable amulets are mostly formed of sentences from the Koran, secretly written, folded, and instantly inclosed in a little bag by some holy person, who, at the same time, pronounces proper prayers, which, that they may be most excellent, are extracted from the above book. Some amulets are preservatives against sickness, others from the eye of the envious, and others are supposed to render their owner invulnerable. If, by chance, the possessor of these last be killed or wounded, it is evidently through want of faith, or as a chastisement for some gross and secret sins. The eye of envy is had in singular dread all over Asia, for which reason, a well-bred person, who is acquainted with their manners, never testifies, by an exclamation, or otherwise, any indiscreet surprize at the first sight of a beautiful child, or a fine Horse ;

Horse; if he did, the simple Arab would not fail to place every accident, which, in the course of the year, might happen to them, to his account. Politeness and custom require he should say little more than *God is good, is powerful; this infant or this Horse shall prosper.*

N^o VII.

(This species, they say, descended originally from the stud of Solomon, &c.)

We learn, from the Bible, that, till the time of Solomon, the Jewish princes rode only on asses or mules, animals very proper to ride in the mountainous country they inhabited. It likewise teaches us, that under the splendid reign of this monarch, the Horses brought to Palestine were bought by his orders in Egypt and Syria. But through all these countries, instead of real traditions, flattering tales, created by ignorance, have been adopted by the modern inhabitants. Thus, in contradiction to chronology and the most respectable ancient authors, every trace of grandeur

grandeur or public utility is indiscriminately given to Alexander, Solomon, or some Jewish patriarch. These good folks know a multitude of antique facts, with which their fathers were perfectly acquainted, while they are ignorant of the names of the heroes whose memories they violate. Europe alone has opened an asylum to the manes of these great men.

But the thing, which, in this case, may well cause astonishment is, that European travellers, some of them exceedingly intelligent, have seemed credulous or systematic enough to qualify real tradition, and fatigue themselves to discuss, nay, even magisterially to support tales as improbable as the mythological descent of the Arabian Horses. The fable tells us, Procrustes was seized with a mad desire of stretching or lopping the limbs of his guests, till they would exactly fit his bed. It is as senseless a mania to run over the earth with little measures in our pockets, apply them in all cases, and, willing or not, force them to square with our standard.

N° VIII.

(Not being able to find a caravan, because of the Yefidi, that inhabit the mountains of Senjaar, &c.)

In most parts of Asia travellers, and especially merchants, generally go in caravans. In Mesopotamia, where I then was, they fear not only vagabonds and robbers, such as are every where found, but likewise the Arabs, Curdes, Yefidi, and Turcomans. These names present to the imagination an idea of professional banditti, and yet the people are most of them charitable and humane. It has been related, in a preceding article, how much the Arabian women dared and condescended to do for me: I was a stranger, worse than a heretic in their eyes, and in a situation to inspire horror. Their compassion certainly did not originate in interest, etiquette, or ostentation; young and old had no other guide but native sensibility.

Powerful

Powerful empires have often endeavoured to bring these Nomades under their subjection, but violence, intrigue, and treason, have been employed in vain. Often vanquished, but never subjugated, they look upon themselves as the true sovereigns of the countries they inhabit. According to them, the Turks are usurpers; and the merchants, who, with arms in their hands, endeavour to cross their deserts, without paying contribution, are unjust men, and punishable smugglers, who would defraud them of duties which are paid without difficulty all over the earth. Let us consider this matter impartially.

Have not the well-armed Europeans exercised a right, for several ages, over their own and countries newly discovered? Wherefore then give odious names to the good Arabs, who, to right of possession and prescription immemorial over their deserts, join that of force, which, in reality, ought to be respected.

When one of these hordes encounters a caravan, the latter seldom makes a serious defence; they soon come to a parley, the contribution demanded is generally moderate, and a single traveller is exempted, as I have twice experienced. When each side have given their words, every thing passes with good faith. The chief of the caravan makes a small present to the Scheik of the horde; and if he cannot pay in money the sum stipulated for each kind of merchandize, he gives him notes payable to the bearer. From this moment these pretended banditti become very good sort of people, who furnish various refreshments at a reasonable price, and also such escort as is necessary. Sometimes, however, they give no quarter to Turkish Bashaws and their suite, and even to travellers; but the desire of vengeance, or the necessity of reprisals, in such cases, urges them to the combat.

The Curdes are generally supposed to be less civilized than the other Arabs: I will relate a fact here, which may give a tolerable

tolerable clear idea of the rights of nations, as observed among these different Nomades.

In 1762, I arrived at Merdin, with a caravan of merchants, from Moufoul. Having learnt, that a Curde Scheik had fixed his camp in the plains of Nisibin, our *Caravanbashi* sent to demand a free passage, offering him a present of a piastre and half, *ixelote*, (about three shillings and nine-pence) for each mule. The Curde demanded twice as much; and the sum appearing unreasonable to the merchants, they determined to ask support, for which they were to pay, from the Bashaw of Diarbekir and the Muffalem of Merdin.

Above two thousand men were presently sent, to whom some of our own were added. My curiosity prompted me to be of the party; but as I had no great opinion of these mechanic-ill-armed recruits, marching without order or discipline, some on foot, some on horseback, and others on mules, I desired the commander of a small

corps of about forty Dalybashi to permit me to join him. These Dalybashi are European Turks and horsemen of acknowledged valour; the Bashaws have them generally for their body guards.

The battle was soon over: at the sight of the Curdes, who were scarcely three hundred men, armed with lances, our troops dispersed and fled. The Dalybashi kept compact, and with high carabines covered the fugitives; many of whom, notwithstanding, lost their Horses, arms, and turbans, and were beat on the back, as they ran, with the handle of the lance.

After this lesson, our Caravanbashi sent for terms of peace to the Scheik, and offered to pay the three piastras each mule, as demanded; but received for answer, he must now pay four, as an amend. Replies would have been useless; the terms were agreed to, on the morrow we received a convoy to escort us during four days journey; and we passed by their camp, where we were kindly received. This encounter

counter may give an idea of the nature of the claims, and the laws observed among such people.

The Yefidi, before-mentioned, are Chaldean Nomades, chiefly inhabiting the skirts of the mountains of Senjaar. They form a Mahometan sect so distant from orthodoxy, that their very name is synonymous to heretic. Their error lies in having adopted, or rather preserved, the belief of two principles, which is a very ancient opinion in that part of Asia. About three weeks after my fatiguing journey with the Tartars, to avoid falling into their hands, I, by a whimsical accident, had like to have been assassinated by the Curdes, because they supposed me one of that sect, which happened in the following manner :

When I departed from Diarbekir, I joined a small body of Turkish merchants that were going to Aleppo ; but learning, when we had crossed the Euphrates, that the Turcomans, to revenge themselves of

the government, were committing devastations we took the route to Antab. We were in sight of that town, and passing quietly through a camp of the Curdes, who had stopped there to sell their flocks, one of them observed I had a shield, a long beard, and that my hair was turned up and hid under my turban. The fairness of my complexion, though tanned, shewed I was no Bedoui, much less a Turk, for they never carry shields, and have their heads shaved; I was therefore a Yefidi. These last had lately carried off some of their cattle, and killed their people, and they concluded immediately I was a spy, sent to observe their force.

This news flew from mouth to mouth in an idiom peculiar to themselves, and I was instantly attacked on all sides. My first attempt was to spur my Horse, but I prudently stopped, after receiving two or three violent blows with clubs, which I had the good fortune to ward with my shield: but it was over in a moment; my companions instantly understood the mis-

take, and ran to save me, crying, and swearing by their beard, the name of God, and of the prophet, I was an European.

I was then conducted to the tent of the Scheik, who explained the cause of the mistake, made many kind excuses, and desired me, in token of friendship, to take a dish of coffee with him. This taught me, that in adopting the manners of strangers, it is necessary to be attentive to things seemingly indifferent.

The Asiatics are most of them exceedingly vindictive : if incapable of satiating their revenge on the guilty, they will exercise it on whatever belongs to him, and every means, even the most base, are alike welcome. A little before my first voyage in India, the captain of a French merchant ship at Moka had his head struck off, as he was sitting at his door, by a Bedoui Arab, who pretended, that his brother, having been killed at the bombardment of that place, it was undoubtedly by some of his race. We know it is not long since the

Turks, though more civilized, affected to consider all Europeans as appertaining to one family, which they comprized under the collective name of Frankis : whence the consuls and merchants have been a thousand times obliged to keep themselves shut up, and become answerable for the misconduct of an adventurer, the enterprizes of privateers, or the too fiery zeal of missionaries.

Lately, indeed, these people have began to acquire ideas of moderation on many subjects ; but as to the spirit of vengeance, it is always, among the Curdes, equally active. I was a witness, in 1762, of one of their atrocious acts, which had been preparing for eight years : one of the victims was murdered at my side ; I expressed my abhorrence of the deed, and they assured me it was their custom.

I mentioned the missionaries above ; I shall add, that though I have no reason but to speak in praise of the benevolence of those I met in the Levant, yet truth requires

quires I should say, that, humanly speaking, these pious men, who are spread through those countries, have hitherto been the cause of much unhappiness to the resident Christians, and exceedingly prejudicial to the interests of the French nation.

The Mahometans are known to be generally inconvertible; besides, that all pious temptations, with respect to them, are totally forbidden, as they might have the most tragical effects. Thus the only object of their mission, is to reconcile to the Catholic faith Greeks, Armenians, and other Christian sects.

It is not necessary here to enquire, whether the account of converts is or is not exaggerated; it is evidently an unavoidable source of enmity, among the ecclesiastics of the sects, tolerated in the Ottoman empire, because they are strictly obliged to subsist on the free gifts of their disciples. The Turks trouble themselves little concerning the different opinions of their Christian

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tian subjects. They are satisfied with despising and making them pay the *carache*; but they neglect no opportunity of profiting by their quarrels, and ruining the disputants by oppressive levies.

Not only our own, but the missionaries of Spain and Italy, are under the protection of France, in which cause her ambassadors have a thousand and a thousand times been obliged to exert all their influence, and even to expose their dignity. Hence it follows, that the brokers, interpreters, and merchants, Greeks, Armenians, and others, swear a most cordial, profound, and fanatic hatred to the French. Anciently the flag of France alone was seen in the Levant, but the nonconformists have seized, with avidity, every opportunity of cruelly wounding her commerce, her ancient prerogatives and stipulations, and to counteract all her political views.

N° IX.

(I and my domestic joined company with two Tartars, couriers from the Bashaws of Bagdad, &c.)

The Turkish government sends its expresses by Tartars, or people who bear that name. The post-houses are called *mintzil*; but as they furnish Horses only in consequence of orders from their superiors, and without restriction, they are generally very ill provided. The couriers, in most parts, ride the same Horse all day, and, sometimes, when they cross uninhabited countries, are obliged to retain them two or three days.

The Persians use both horse and foot couriers, called *Chatirs*, which last will go five-and-twenty or thirty leagues a day: they likewise, as well as the Arabs, employ dromedaries, the name of which, in these languages, signifies swiftness. As to the pigeon messengers, so well known in ancient and modern accounts, they are still
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used by some traders between Bagdad and Bassora: but this expedient, though it might every where succeed, is not very common.

In India, too, horse, foot, and dromedary couriers are employed: but in many provinces the government has a more expeditious and easy method, especially in countries that are mountainous and difficult of access: five or six footmen are established at fixed posts, three or four leagues distant from each other. These couriers, called *Tapals* in Talinga and Tamoul, travel always two together, to prevent accidents. When they arrive at the next post, they give or throw their packets to two other messengers, who depart instantly. These people are chosen strong, well formed, light, and kept in exercise, are always held ready to depart, and are not detained by calling at public houses to drink; they are almost naked, and carry nothing but their dispatches, which are not heavy, except their sabre in a belt, and a staff, on the top of which are iron rings, that by their clinking

ing frighten away the serpents. Their relays enable them to run day and night; and as they take the shortest route, it is very possible to communicate intelligence at least as soon as by our European expresses. When they have delivered their packets, they return immediately to their station, where, some say, they recruit themselves, by rubbing the soles of their feet with butter, which expedient the Persian and Arabian messengers also use. The English have established these *Tapals* in many of their Indian possessions.

In ancient times other means appear to have been practised in Asia, to convey distant and important intelligence. The following is what an old author has said upon this subject: *They used to form and to represent phrases by signals.* These few words clearly indicate, at least in my opinion, that these signals were alphabetic and hieroglyphic: the latter are still used in some parts of High Asia, like as in Europe they are employed at sea.

The signals, which I call hieroglyphic, would represent a certain number of phrases with the greatest ease and expedition : thus let it be required to communicate the following order to a squadron : *The enemy is in sight, a general chase* ; or the following to a besieged garrison : *Before break of day we will attack the lines—do you make a sally*. In the first of these examples are thirty letters, and in the other fifty-one ; but which a single signal might transmit from one vessel, or from one high place to another. If particular orders or advice, prolix or unforeseen, be necessary, it is then evident, such means are insufficient.

It should seem, that the great facility of these hieroglyphic signals, with other concurring circumstances, have insensibly made them forget the formation of those by phrases, of which ignorance has at length totally lost sight ; though, in certain cases, no invention can be found as a substitute. I shall insert what I imagine to have been
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the method, and make the application to our alphabet.

Let us suppose masts or poles erected at proper distances, just within sight, and, as far as possible, in a direct line, upon high and distinguishable places, at the foot of which centinels reside in barracks, who might likewise be very useful to the public security. Let each of these establishments contain at least twenty-seven flags, squared and fixed, so as not to be displaced by the wind; let their form and colour be all different, and, according to a secret agreement, let each represent a letter of the alphabet, except the twenty-seventh, which should be the signal of attention or command.

Now let us suppose the ancient Asiatics at Versailles, and in their concise and expressive manner, desirous of remitting orders to Brest, or Strasbourg, beginning with the following words: *The king commands that, &c.*

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Their first business would be to hoist the signal of attention, the centinels, from post to post, would immediately do the same, which would be left floating some minutes, to obtain a certainty of being observed, and of their being all prepared to transmit their orders. Then lowering this flag, they would hoist that which represents the letter T, which would quickly be replaced with the letter H, then E, &c. &c. till the whole intelligence was communicated. They might also have a flag to indicate an error, another for a pause, and others to answer all necessary purposes whatsoever.

By these means it is obvious, that different armies or detachments might correspond with each other, or with a besieged town, as might a squadron of ships with their admiral.

I shall further observe, that persons of confidence, placed to receive and transmit intelligence, should alone comprehend the meaning of the signals; the subalterns
should

should repeat them without being able to divine their sense. To obviate all accidents, nothing could be easier, than to change the characters from time to time. Thus a blue flag, triangular, long, or square, which might be A to-day, should be V to-morrow.

Night signals, though apparently more difficult, might be found equally simple: for example, after fires at the different posts had communicated the signal of attention, alphabetic lamps of various forms and colours, hung in curved, square, triangular, &c. frames, might supply the place of flags, and the same process followed as by day. With respect to time, a minute, I suppose, in each case, would be sufficient to raise and lower a character.

N^o X.

(These animals, if kindly educated, preserve the physical sensibility of their original instinct.)

It is in a state of liberty, or gentle domesticity, that animals acquire the characteristic energy or aptitude of which they are capable. It seems superfluous, to attempt to support this proposition by arguments; I think it necessary, however, to notice a trait of instinct, which determines Horses as well as camels, mules, asses, &c. to act as if they knew the physical tendency of certain causes capable of effecting their destruction.

In Arabia, Persia, and Chaldea, it is not rare, in time of great heats, to meet with siphons, or columns of air, that are full of mortal vapours, and which traverse a considerable extent of country. When they approach, all animals, if they can, remove a little out of the way; if not, they

they turn their faces with the wind, and fix their nostrils in the earth. Travellers, that cannot avoid them, immediately wrap their heads in their mantles. Thus, what we call instinct, has taught, with the same certainty as observation and reflexion, the precautions necessary to guard against a current of air, which is only dangerous, when, by way of respiration, it insinuates those noxious particles into the lungs, with which it is saturated, or rather of which it is the vehicle.

These siphons are called *Samiel*, in Arabia; and *Badfamoum*, in Persia; that is to say, wind poison. Some enlightened travellers have seriously written, that every individual, who falls a victim to this infection, is immediately reduced to ashes, though apparently only asleep; and that when taken hold of to be awoke by passengers, the limbs part from the body, and remain in the hand. Such travellers would evidently not have taken these tales on hearsay, if they had paid a proper attention to other facts, which they likewise

either did or ought to have heard. Daily experience proves, that animals, by turning themselves, and pressing their nostrils to the earth, as has been said, and men, by covering their heads in their mantles, have nothing to fear from these meteors. This demonstrates the impossibility, that a poison, which can only penetrate the most delicate parts of the brain or lungs, should calcine the skin, flesh, nerves, and bones. I acknowledge these accounts are had from the Arabs themselves, but their picturesque and extravagant expressions are a kind of imaginary coin, to know the true value of which requires some practice.

I have twice had an opportunity of considering the effect of these siphons with some attention. I shall relate simply what I have seen in the case of a merchant and two travellers, who were struck during their sleep, and died on the spot. I ran to see if it were possible to afford them any succour, but they were already dead, the victims of an interior suffocating fire. There were apparent signs of the dissolu-

tion of their fluids ; a kind of ferous matter issued from the nostrils, mouth, and ears, and in something more than an hour the whole body was in the same state. However, as according to their custom, they were diligent to pay them the last duties of humanity, I cannot affirm, that the putrefaction was more or less rapid than usual in that country. As to the meteor itself, it may be examined with impunity, at the distance of three or four fathoms ; and the country people only are afraid of being surprized by it when they sleep : neither are such accidents very common, for these siphons are only seen during two or three months of the year ; and, as their approach is felt, the camp-guards and the people awake, are always very careful to rouse those who sleep, who also have a general habit of covering their faces with their mantles.

The siphons have a double motion, one a strong rotation within themselves, the other a progressive movement, more or less accelerated, according to the force of the

upper winds by which they are carried, for their head is in the clouds; and thence they may be seen to receive both their impulse and first existence. I have observed, by the motion of the clouds, that when two violent currents of wind meet, are sustained, and agitate the atmosphere to a considerable height, we have scarcely on earth felt a breath of air. Thus these currents meeting, and acting in a contrary direction, form a whirlwind, which takes a medium course; that is to say, if the currents happen, one to come from the north, and the other from the south, the siphon will be carried either east or west; I mean nearly, for its progressive motion is often irregular and disturbed, and not in a direct line; and this seems to be the result of the ascendancy, which, by a sudden gust, one wind may obtain over another.

These dangerous air columns only occasionally inclose mortality in their bosoms; those that I have seen appeared to come from the chain of mountains, which is continued through Diarbekir, Curdistan, and

and the adjacent countries. It is probable, that they detach, collect, and carry off bituminous, sulphureous, vitriolic, and arsenical vapours. I cannot, from experiments, assert this, but I know, that these substances are found in various cantons among those mountains, and that they constitute a branch of commerce; that likewise there are various rivulets of a limpid water, that rise in the same places, which are styptic, acrimonious, and intolerably bitter.

Two other remarks concur to throw farther light on this matter, and indicate the qualities of the vapours with which these siphons are charged. It is observed, that those which are formed and directed in their course, by winds blowing from opposite points in traversing the deserts, carry off saline and sulphureous particles, which are dangerous only to the sight; and if they have occasionally been mortal to persons of delicate constitutions, it was only by suffocation.

Again, the natives have found, that when the most dangerous siphons have, for any length of time, followed the track of a river or a lake, and especially if they have been carried out to sea, they are presently deprived of their poisonous qualities, which are attracted and absorbed by the water. At certain seasons of the year, siphons are often seen upon the gulph of Persia; the proximity of the shores permit the natives to observe, that those formed upon the gulph itself, by the opposite currents of air that come from the mountains of Persia and Arabia, are filled with water only; but that, on the contrary, those which still remain near land inclose, in part, dust and small leaves, which indicate their origin to have been on the earth. But since these, as they proceed farther to sea, acquire a greater quantity of watery particles, I have no doubt, but in following the course of the gulph, they become totally aqueous.

From the foregoing observations I conclude, that these different whirlwinds, as
 well

well as those seen in Europe, are, in their own distinct and proper cause and formation, every where strictly the same. There are columns of water found at sea, which, by the enormity of their masses, are dangerous to navigation ; on shore, the whirlwind envelops dust and leaves, and, in its progress, tears trees up by the roots, and overthrows houses ; and those which are called famielli, or poisonous winds, appear to merit this name only in consequence of becoming the vehicles of destructive vapours.

N° XI.

(If then, a method could be found, which should secure the benefits of castration without its bad consequences, would it not be useful ? &c.)

Castration deprives the Horse of a great part of his vigour, courage, and pride ; though it must be allowed, that in regiments of cavalry, manœuvered according to the principles of European tactics, it would be next to impossible to avoid the
practice

practice, with Horses fed and taught by our grooms. Hence I conclude, it will be exceedingly useful to endeavour at explaining the receipt employed by certain Indian penitents, who, though perfectly formed, are incapable of generation, and do not even exhibit the least exterior tokens of virility.

There are various kinds of wandering Fakirs found in the interior parts of the peninsula. Some of these are naked, robust, and active; they have no equipage, but a little vessel, the skin of a beast and a weapon, such as a club, lance, pitchfork, or horn of an animal.

Most of these are impudent cheats, very able to force the charity of their disciples, if superstition did not usually prevent their necessities. The apparition of such a fellow astonishes a stranger at first, but it soon becomes so familiar, as scarcely to attract his attention; while, to himself or the natives, it does not occasion the least embarrassment. A person, says Montaigne,
was

was considering a beggar with astonishment, who, insensible to shame and the inclemency of the season, was walking almost naked; and testifying his surprize, the beggar replied, “ You keep your face uncovered, but I am all face.”

These religious vagabonds are not often met out of the Gentoo provinces. When they are obliged to pass through Mahometan or European towns (which last they are most careful to avoid) they tie a piece of cloth round their waists.

In 1766, I saw one of them, thus decently covered, in a village half a league from Pondicherry, where he did not remain quite a day. He was a man of a tolerably good mien, and in expiation of the sins of the people, wore a kind of wooden socks, through which small iron spikes were driven, and a girdle garnished after the same fashion. Two of his disciples followed, always ready to engrave his doctrines on the leaves of the latan-tree; while he, with a modest but firm tone, advised

vifed the people, who furrounded him at a respectful diftance, to place their money in his hands, at the intereft of a hundred for one, payable in another world. Thefe bargains were tranfacted with the utmoft formality : when any one came forward to give him a roupee, he demanded the name and furname of the creditor ; then turning to one of his fcribes, ordered him to write down, “ That Mr. Such-a-one, the fon
 “ of Mr. Such-a-one, had a right, here-
 “ after, to demand a hundred roupees of
 “ intereft.”

This holy gentleman was at all this pains, as he faid, to fulfil the vow of one of his companions, who was known by the miracles he had wrought in the north, where he propofed to build a temple with the money thus collected. One of the Indians, who, in confequence of his intercourfe with Europeans, was fomewhat fhort of faith, remarked, that in the northern provinces the other was probably telling the people this fine temple was to be built in the fouth. Many of thefe
 pious

pious persons pretend to recover lost or stolen goods, lay wicked spirits, predict future events, and actually serve as spies.

Some among this kind of monks are disciples peculiarly attached to the persons of the famous penitents, *avadoutes*; they are called, among each other, *Bairakuis*, which nearly answers to the word fellows, and are in general very good people. The greatest part of both orders, during their infancy, are confined to a regimen, which confirms them in a state of absolute carnal debility.

The real penitent *chenasseis*, or *tgoguis avadoutes*, are superior enthusiasts, who, to please the Author of all good, voluntarily submit to habitual punishments almost incredible. According to them, the union of the sexes, though right in the general order of nature, is only analogous to human weakness. To abandon family, friends, and property, preserve celibacy, and subsist on alms in an obscure corner, where they may employ themselves wholly in contemplation; such is the secret of arriving

arriving at a happy state of perfection, which, by a mystical annihilation, conducts to true beatitude : and it is to accomplish this, to free themselves from the iterations of nature, which may render youth, in particular, mutinous and indiscreet, that they anciently sought and discovered the remedy of which I am going to speak.

At six or seven years of age, the children destined to be penitents eat daily a small quantity of the crude and tender leaves of the tree called *mairkousie*. The dose at the beginning is about the size of a filbert, but it is occasionally augmented, and continued till they are about five-and-twenty, when it is as large as a duck egg. During all this time they are subject to no other regimen, except a light purge once in six months, with *kadoukaie*, or the black mi-robolan.

Evagrius, an ecclesiastical historian of the sixth century, has informed us, that some of the fanatic monks of Palestine went thus naked about the countries, and
through

through the towns, without ever discovering any symptoms of virility. How far their remedy might be depended upon, I will not pretend to say, but I may venture to affirm, that there is no imposition concerning the efficacy of the Indian custom. The person of whom I procured it was no absurd enthusiast; and as I had an opportunity of doing him a favour, he returned it by satisfying my curiosity. There is another advantage which renders this specific more interesting; this is, that instead of diminishing the powers, or injuring the form of a well-constructed body, it, on the contrary, confirms and establishes the health. But it is only by beginning very young, that such a regimen can be innocent and effective; it would be destruction to a man grown.

Such is the trial to which, had opportunity served, I desired to submit two or three colts, by beginning two months after they had left the mare, and continuing to their sixth or seventh year. It was my wish also to prove, if the salts and spirits
extracted

extracted from the leaves of this tree would have retained the like virtues, that they might have been sent to Europe, if the tree itself could not have been naturalized. Thus I amused myself, by meditating in silence on the means of rendering the ancient discoveries of fanaticism useful to humanity.

OF THE ORANG OUTANG (a).

THE Orang Outang, according to the opinion of the Indians, is a wild man of the same genus as other men, though constituting a very distinct species. From the earliest ages, the Asiatics have had opportunities of studying these singular beings ; perhaps they have had bad success : but we must acknowledge, the European opinion is not very decisive, when it classes them with Monkeys, from having seen only a very small number, single, young, or, in a state of slavery. While I endeavour to afford information on this subject, I shall chiefly confine myself, without adopting any system, to a relation of the

(a) The Orang Outang, or Man of the Woods, is called *Hademgengueli*, in Persian ; *Senpoulen*, in Tamoul ; *Oullouk*, in Indostan ; and *Orang Outang*, in Malaye. My observations in this article only relate to him of about five feet high. I have heard, though very confusedly, of a small race ; if it exists there are pigmies of this species.

facts I collected in the island of Sumatra, whither I was sent in 1767.

It appears, that the Orang Outang is now only to be found in some parts of Africa, and the large islands to the east of India. From the enquiries I made, I may venture to say, that he is no longer to be seen in the peninsula on this side of the Ganges; and, likewise, that he is become very rare in the countries where he still propagates. Has this race then been confounded with others, destroyed by them, or devoured by wild beasts? Circumstances gave me an opportunity of observing one of these ambiguous beings that had been lately caught; and the observation I made on his proportions, and physical and moral habitudes, will, I have no doubt, be willingly received. I learnt also some particulars from the answers which others, at that time, made to my questions.

The Man of the Woods was four feet eight or ten inches high (French); a yellowish tint prevailed in his eyes, which were
black,

black, small, and confined ; and, though somewhat haggard, indicated inquietude, embarrassment, and chagrine, rather than ferocity ; his mouth was very large, the bones of the nose not exceedingly prominent, and those of the cheeks, on the contrary, near the temples, very projecting ; the resemblance and conformation of the bones of the head, altogether, were little different from the same parts in many Tartars and Negroes : though he did not appear very old, his face was a little wrinkled ; his flesh-colour was a brown, or tawny white ; his head of hair, some inches only in length, was of a dark brown, as well as the hair on the other parts of his body, and which, besides, was thicker on his back than in front ; he had very little beard ; his breast was tolerably broad, his buttocks not very fleshy, his thighs short, and his legs bowed. These last defects, in proportion, when compared to ours, are, in part, found amongst various people, and seem to result from their manner of living, from crouching on their hams, and from being carried in their infancy on the

backs or hips of their mothers. His great toes, though not so much separated from his other toes as those of monkies, were enough so, to give him great facility at griping or seizing. This also is either one of the vices, or an advantage in the conformation common to many men of these countries, who climb a tree or a rope precisely after the same manner.

I have never had an opportunity of seeing the Orang Outang, except crouching or standing; but though, as I was informed, he walks habitually upright, he takes advantage, in his state of liberty, of hands and feet, when he wants to run or leap a ditch. It may be this kind of exercise, perhaps, which contributes to keep the arms so very long, for the ends of his fingers reach almost to his knees. His genital parts were tolerably well proportioned; his penis, in a quiescent state, about five inches long, appeared to be that of a man, without a visible prepuce. There are men in all countries, uncircumcised, who have no apparent prepuce; and,
under

under certain circumstances, these non-conformities may become proper to a separate and distinct race. Travellers have pretended, that without circumcision most of the Arabians would be incapable of generation. Such persons were, no doubt, desirous of assigning a natural cause for so singular a custom; and men are apt, when they have invented and established a system, to turn their eyes involuntarily from ten facts against, to fix them upon one in favour of their hypothesis. I may have occasion hereafter, in another work, to point out the motives of circumcision among these people, as well as of the extirpation of the nymphæ, and afterwards of the clitoris of the women. However, the less or greater extension of the membranes or teguments of such parts appears to be indifferent to the classification of the species.

I have never seen the female Orang-Outang, but was informed their breasts were somewhat flat; that their sexual parts, resembling those of women, were subject too to the like menstrual flux. The term

of their gestation is supposed to be about seven months ; which calculation has probably been made from such as have been taken pregnant, for they do not propagate in a state of servitude,

As to the formation of the sounds by which they made themselves understood, I confess I could not obtain any thing like a precise idea. The individual I observed, occasionally gave a deep and prolonged sigh ; and, at other times, a kind of internal cry was heard ; but this was only when he was teized or ill-treated. The modulations of his voice seemed chiefly to express impatience, lassitude, or grief.

They are said to have two modes of copulation, one like quadrupeds, and the other like the natives ; that is to say, crouching on their hams ; a position in which both the Indian and the Orang Outang habitually rest. They wander in the woods, or upon mountains of the most difficult access, where they live in small societies, and take every precaution for their subsistence
or

or defence, that can be expected from men absolutely savage. Of this I cannot doubt, after what I have myself seen of the polity observed among monkeys. In a word, the Malayes, like the other Indians, rank the Orang Outang among the last class of the human species, and pretend, that, in a state of liberty, they freely propagate with ours, and add, that this mixture is still fruitful.

I confess I find nothing improbable in this selection of hearsays, not even in the opinion, which, founded upon certain characteristic resemblances of consanguinity, perceives the last order of the human species in these, at least doubtful, beings: and, in fact, what to this day is the Laplander, the savage of some new-discovered countries, or even the negro, the ancient inhabitant of interior Africa? They do, at present, what they always have done, vegetate. Thus may we not suppose, a race, though more or less hairy, which difference is purely accidental, a little more grossly organized? His faculties must, consequently, become something less ac-

tive. I pretend not to determine; but if unforeseen and compulsive accidents had not hindered me from purchasing the subject I have mentioned, perhaps, by granting him the appearance of liberty and society, and treating him with gentleness and prevention, I might possibly have acquired some facts concerning the nature and degree of perfection to which the race might be brought (*b*).

(*b*) Having been informed, that a Malaye lord, with whom I had some acquaintance, had been some little time in possession of this Orang Outang, I went to see him under another pretext. I was careful not to mention my design to any of our own officers, because, it was my practice to collect in silence the materials I one day intended to employ, and because our European air, of eager admiration, is apt to make the Asiatics cautious, who are always suspicious with respect to us, and to make objects serious and important, which otherwise would not have drawn any particular attention; in which case they never fail to demand an exorbitant price. I thought myself certain of obtaining the Orang Outang for a moderate present, when we were attacked by the banditti, of which I have before spoken, and which put an end to my researches on this curious object. I afterwards learnt he died soon after my departure.

I cannot,

I cannot, however, accede to the opinion of some travellers, who imagined they perceived in the Orang Outang certain impressions and customs, which, from motives of conveniency, utility, and imitation, have, from time immemorial, been adopted by polished nations. They have seemed surprized too at certain acts, which, according to them, afford every appearance of a modest and shy bashfulness among the females. Is it astonishing, that such habits have been observed in a state of servitude? It only proves they are factitious, and the effect of education. They have always lived absolutely naked; hence all these conjectures concerning shame or pudency, cannot have any real foundation (c).

The Orang Outang possesses a savage fierceness, but he does not appear to be wicked, and seems quickly to understand his master's commands; but disdainng to propagate in slavery, it is acknowledged his character cannot really submit to that state. He continually cherishes a strong uneasi-

(c) See Remarks.

ness

ness and profound melancholy, which bring on a kind of consumption or marasmus, which soon terminates his days. The Indians told me this, and I found the fact confirmed, by the example of the individual of which I have spoken.

R E M A R K S.

(All these conjectures, concerning shame or pudency, cannot have any real foundation.)

How can it seriously be presumable, that the female Orang Outang exhibits spontaneous acts of instinctive or reflective modesty, when even, among the human species, united in society, pudency seems to be chiefly the effect of habit, which originated in motives of utility, civil or religious necessity, and imitation? Most nations have many prejudices and customs exceedingly opposite; but it is in their manners that the greatest differences and shades, diversely contrasted and combined, may be observed.

observed. Thus the ideas which the Europeans, in particular, annex to the exercise of virtues purely moral, are totally unknown in many vast countries of the universe.

It has been remarked in a preceding article, how the religious Indians shew their sovereign contempt for all human superfluities, and walk through towns and villages entirely naked; and their nudity, instead of being scandalous in the eyes of a people who have been anciently polished, is, on the contrary, an object of public edification. But these customs have sprung up under the veil of superstition; let us confine ourselves to a transient view of the daughters and wives of men, among whom a refined education has produced little of that soft sensation which we call pudency.

Such are the women of the Bedoui Arabs, who, as before observed, are assuredly more effectually modest and virtuous, than those who breathe the air of a seraglio. Such are the young Indian girls,

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who

who inhabit those cantons, where ancient customs have been the least altered. Both these are often seen naked, and come, go, and perform all their actions without concern, and without effrontery.

As to those people, really savage, who wander toward the poles, in various parts of Africa, America, and the islands to the east of India, if they sometimes appear to regard decency in dress, it is occasioned by cold, vanity, or such like motives: but most of them are satisfied with tying a piece of skin, or fibrous bark, round their bodies, the form of which declares their only end to be that of preserving these delicate parts from the first shock of accidental contact with other bodies. In fact, if we take away religious precepts and motives, how should unenlightened savage innocence, not subjected by political reasons, blush at its nakedness? Separate all such causes, and how should it fear evil, from yielding to the soft and ingenuous impulse of nature? When such gentle sensations and a prophetic voluptuousness invite to pleasure,
the

the approach perhaps, and perhaps the hope of enjoyment so vaunted, may distract the imagination: the pulse is quickened, the heart palpitates, hopes, and trembles; but anxiety, fear, and timidity, are not pudency and shame.

This slight retrospect, apparently, determines the question. A traveller is an historian, who ought to endeavour to relate facts in all their native simplicity; but civilized man, born and bred under certain circumstances, frequently judges from foregone conclusions.

OF THE THEVANGUA, OR
TATONNEUR (*a*).

THE Thevangua lives retired among the rocks and woods of the most solitary and southern parts of India, and in the island of Ceylon. Notwithstanding some similarity of organization, he neither appertains to the monkey nor makis species. This race is pure, separate, and distinct, as well in conformation as in faculties and manners; and as he is little known, I shall give some description of his form,

(*a*) The animal I describe by the name of Tatonneur (creeper) on account of his mode of walking, is well characterized in India by the Tamoul word *Thevangua*. He is called *Tongre* likewise; that is to say, the sleeper. This is the animal which M. de Buffon has called Loris (after the article Makis) which name was given it by the Dutch, who saw it in the island of Ceylon. I presume, that at a distance they imagined they discovered a resemblance between the cry of this animal and that of a parrot, really called Loris, which is found in the isles to the east of India. Such resemblances naturally occasion misunderstandings.

and

and particularly of his characteristic habits.

The Thevangua is quadrumane, and would be well described by the name of the *Pigmy Cynocephalus Nightwalker*. In 1755, one of those Indian pioneers, who always wander with their families, sold me one. He was not quite a foot high when erect, though I have heard they are sometimes a little taller: mine was quite formed, and, during a year that I kept him, I could not find that he had increased in height. His ears and the back part of his head resembled those of the monkey, but his front was proportionably large and more flattened; his nose, as slender and more short than that of the pole-cat, projected just below the eyes, something like the muzzle of a small Spanish dog; his mouth, exceedingly wide and well garnished, was armed with four long and pointed canine teeth; his eyes large, and even with the face, the iris apparently of a brown-grey, mixed with a tint of yellow; his neck short, his body very long, and his size, above his hips, at least three inches

inches in circumference. I had him castrated, and his testicles, though proportionably very large, were absolutely shut up in the belly; his penis was well detached from his body, and covered with a prepuce.

Many other parts, likewise, of these singular animals, appear to be formed in miniature on the model of man. Thus they have no tail, their buttocks are fleshy, and without callosities; their breast large, their hands and arms well turned, and so are their legs, except that their great toes are too much separated like those of the monkey (*b*); the hair of their head and back is of

(*b*) The figure of the Thevangua, or Loris, in M. de Buffon, is very correct, except that the bones, and especially the articulations of the hands and feet, do not appear so prominent in the living animal. But such little irregularities are to be found in the features of every subject, as soon as the flesh and muscles become dry, and are deprived of that roundness which gives beauty and proportion.

M. de Buffon, in the short description he has given of this animal, mentions a remarkable circumstance, and perhaps unique, which is, “ that the female urines
“ through

of a dirty grey, a little inclinable to the fawn; but on the fore-part of their body it is much less deep and thick, and leaves the flesh visible, which is of a soft, fair, and animated colour.

The Thevangua usually goes on all fours, but with a kind of constraint, inasmuch, that when he wishes to make haste,

“ through the clitoris, which has a passage like the
 “ penis of the male, and these two parts have a perfect
 “ resemblance both in length and thickness.”

Having never heard of this singularity in India, I confess I made no enquiries on the subject; and if the remark has been transmitted to Europe by an exact observer, I am wrong to doubt the fact. I will relate, however, what has struck me on this matter, with respect to wild she apes: many of these have the clitoris so long, that it often projects forward, and, at first sight, appears like the penis of the male; but it is not so situated, has no passage, and is less. If we suppose that the female Thevangua sometimes has this small muscular body, equally projecting, it is not at all impossible, but that a traveller, not very attentive, and perhaps a little in love with the marvellous, may have imagined he has really seen them urinate through that part. However, I should be far from denying a fact, because it was a little more or less out of the common order of nature. I only mention my suspicions.

he scarcely runs four fathoms in a minute, which tardiness originates in his conformation and habits ; his legs and thighs, as well as man's, are apparently too long to run after the manner of quadrupeds ; and it has always seemed to me, that when the one I had was obliged, by carrying something in his arms, to walk upright, he went with greater freedom.

This animal has a modulation in his voice, a kind of whistling that is not unpleasant. I could easily distinguish the cry of pain or pleasure, or even that of chagrine or impatience : if, for example, I pretended to rob him of his prey, his countenance changed, and he inwardly uttered a tremulous, more acute, and painful tone. The Indian, of whom I bought mine, told me, that their mode of copulation was face to face, close, and crouching on their hams.

The Thevangua differs greatly from the monkey in his exterior form, but more still in his character and manners. He is

6 by

by nature melancholy, silent, patient, carnivorous, and noctambulous. Retired, and living only with his little family, he remains crouching all day, with his head resting upon his hands, and his elbows between his thighs. But in the midst of this sleep, or state of inertia, though his eyes are closed, his ears remain exceedingly sensible to all impressions from without, and he never neglects to seize whatever prey shall inconsiderately venture within his reach. Though I believe the glare of the sun displeases him, yet I never could find that the pupil of his eye suffered any extraordinary contraction, or was fatigued by day-light. It is, without doubt, this happy conformation which preserves him, though feeble and slow, from other ferocious beasts, and gives him a superiority over the less and nimbler creatures, on which he usually feeds.

I kept mine, during the first month, tied round the waist by a cord, which, without attempting to untie, he sometimes lifted up with an air of grief. I took

charge of him myself, and he bit me at the beginning four or five times, for offering to disturb or take him up; but gentle chastisement having soon corrected these little passions, I afterwards gave him the liberty of my bed-chamber. Towards night he would rub his eyes, then looking attentively round, would walk upon the furniture, or oftener upon ropes that I had placed on purpose.

A little milk, or very juicy fruits, were not disagreeable to him; but this was a last resource, he was only fond of small birds and all sorts of insects. If he beheld game of this kind, which I used to tie at the part of the chamber opposite to him, or shew him and invite him to me, he would presently approach with a long careful step, like a person walking on tip-toe going to surprize another. When he was within a foot of his prey, he would stop, and raising himself upright, advance gently, stretching out his arm, then at once seizing, would strangle it with remarkable celerity.

This

This little animal perished by accident. He appeared much attached to me; it was my custom to caress him, especially after feeding: his return of affection consisted in taking the end of my fingers, pressing them to his bosom, and fixing his eyes half open upon mine.

OF MONKIES (a).

IN most of the habitable parts of our continent, lying between the tropics, and a little beyond, we find several races of quadrumane animals all comprehended under the generic name of Monkies: I speak only of those of India.

In 1753, I saw at the house of the late M. Dupleix, then governor of Pondicherry, the species with long arms, and without tails, called Gibbon, of which M. de Buffon has since given a description. I know nothing of his way of life in a state of liberty, but from various information: I have reason to believe, that if his race still exists in the peninsula, it is become very scarce. That animal, from his conformation, may be considered as forming the intermediate chain between the Monkey and the Orang Outang.

(a) The Monkey is called *Meymoon*, in Persian; *Rooba*, in Arabic; *Hoorançoe*, in Tamoul; and *Ban-door*, in Indostan.

The

The Monkies most common in India, at least those that most willingly approach the habitations of men, have hair of a dirty earthy grey, the tints of which, in the upper part of the body, are something deeper, and inclined to the olive; the belly and the face are almost white. This species may easily be tamed, and carried into distant countries. The largest of them seldom exceed two feet and a half in height when erect,

There are two other races, distinguished by the beard and hair of the head, which surround the face like a kind of glory. This long hair, whitish on the one, and brown on the other species, is quite distinct from the colour of the rest of the body; their tail is shorter too than that of the former race. They seldom stray from the rocks and woods, and the Indian jugglers do not often catch them, because they find, that though very adroit, they are hard to tame, and do not live long in captivity. Their greatest height, when

standing, appeared to me to be something less than three feet and a half.

The Baboon, with a short tail and darker colour, has nearly the same height; but he is stronger made, has a longer muzzle, and more formidable canine teeth. He likewise resides in lonely woods and among the rocks, but he is more industrious than the bearded Monkey to pillage the cultivated grounds. I have seen one of this species in India, brought from Mozambique in Africa, that was stout made, muscular, and four feet high.

A sixth race of Monkeys have hair, which, on the head and shoulders, is very dark, but which becomes lighter and lighter in such a manner, as to be almost white on the face, breast, and belly: with some, however, it is dark on their face too; their body is muscular, but genteel; their tail exceedingly long, and generally over their back, so as to form a semicircle with the tip, which has a good effect. Their figure is not so clumsy, nor their muzzle so long
as

as that of the Baboon, but they are equally savage, have nearly as great a degree of dangerous lasciviousness, and like him live secured in woods and solitary places, whence they make excursions into the cultivated districts. The tallest I have seen were not above four feet standing, but there are said to be some higher. It is chiefly in the body of these animals that the bezoar is found, and which is, by many, supposed to be the most valuable (*b*).

I have been told, by Indian travellers, that besides these, there are two other races of Monkies in some cantons of the peninsula, the smallest of which are scarcely a foot and a half standing. I content myself with mentioning them only.

All these different Monkies, though apparently of the same genus, constitute species which are absolutely distinct; for though they live in perfect liberty under the same climate, the same latitudes, the same cantons, and feeding on the same ali-

(*b*) The name of the Bezoar is *Bazboor*, in Persian.
ments;

ments; they have received and transmitted, without confusion, certain characteristic and striking differences in their form, hair, size, &c. But without entering into details on their exterior, I shall endeavour to give something like a precise picture of their mode of life, and the police observed among them.

Monkies differ in size, form, and strength, but they are almost equally thievish, sly, and mischievous; wherefore they have been generally driven from the habitations of men. Considered, however, with respect to the resemblance they bear to the human form, and the antics, humour and provident subtlety they possess, these imitative beings, notwithstanding their defects, have ever been objects of admiration and even of amusement to the most sensible people: thus they were brought to the wise Solomon in the ships of Tharshish.

The Gentoos are perhaps, at present, the only people among whom these animals are suffered to live, with a bounty which
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they daily abuse. In many places considerable herds, especially of the second race, have settled, as it were, in the midst of them, having the roofs of vast antique temples appropriated to them, where they live and propagate in full security. In these places then, and among the fertile woods and mountains of this country, are the best opportunities of seeing and studying them in a state of liberty.

Every race of Monkies live in society, and form a kind of horde, consisting of from fifty to two or three hundred individuals. Each has its chief, remarkable by his size and superior deportment : he is indebted for his rank to his strength and courage; and a habit of respect and fear seems to be preserved towards him, even in old age, though not, perhaps, in decrepitude. This chief (which I shall call *Anoumantt*, because that is the name of one whose exploits have been celebrated in the Indian mythology) marches or fights at the head of his subjects, and keeps them in the greatest order ;

order ; his cry, gesture, or simple grimace, is immediately obeyed.

When I have been travelling, I have occasionally entered these antique temples to repose myself, when my Indian dress gave these animals little suspicion ; for, notwithstanding their apparent disregard, they are exceedingly observant. I have seen several of them at first considering me, and looking attentively at my food : their eyes and agitation painted their inquietude, their passion to gormandize, and the strong desire they had to appropriate at least a part of my repast to themselves.

As these sort of rencounters were amusing to me, I always took care to provide myself with parched peas ; at first I would scatter a few on that side where the chief was, and he would approach by degrees, and collect them with avidity. I have afterwards presented my hand full ; and in the places most sanctified, where they are accustomed to see none but pacific men, who make a conscience of disturbing them,

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the chief would venture to approach, though at first sideling, and fixing his eyes upon me, to divine, if I had not some sinister purpose against him. Presently become bold, he would seize the thumb of the hand, in which I held the peas, with one, and eat with his other hand, still keeping his eyes fixed on mine. If I laughed or stirred, he would break off his repast; and, working his lips, make a kind of muttering, the sense of which his long canine teeth, occasionally shewn, plainly interpreted. When I threw a few at a distance, he seemed satisfied that others should gather them up; but he grumbled at, and sometimes struck those that inconsiderately came too near me. His cries and solicitude, though in part the effect, perhaps, of greediness, apparently indicated his fear lest I should take advantage of their weakness to ensnare them: and I constantly observed, that those which were suffered to approach me nearest, were the well-grown strong males; the young and the females were always obliged to keep at a considerable distance.

The care and tenderness of the mothers toward their offspring did not appear less conspicuous : they held them under a proper obedience and constraint ; I have very often seen them suckle, caress, cleanse, and search the vermin of their young ; and afterward crouching on their hams, delight to see them play with each other. They would wrestle, throw, or chase one another ; and if any of them were malicious in their antics, the dams would spring upon them, growling, and seizing them with one hand by the tail, correct them severely with the other. Some of them would immediately try to escape, but when they were out of danger, would approach in a wheedling and caressing manner, though ever liable to relapse into the same faults : in other cases, each would come at the first cry of the dam. If they removed to a little distance, the young would follow gently ; but they mounted on her back, or rather hung by embracing her under her belly, if it was necessary to go swiftly.

They

They are all very suspicious, but as they are still more greedy, it is not difficult to procure them without noise. I have seen a juggler employ a very simple method to catch them: he chose a by-place near their haunts, and fastened a copper vessel, the mouth of which was about two inches in diameter, to the foot of a tree, then removed to a distance, after scattering some grains that were soon picked up. A quarter of an hour after he brought more, which were not suffered to remain long. The same was repeated a third time, but he was less sparing of his grain, especially around and within the pot, in which were fixed five or six running knots, crossing each other in all directions. He had scarcely hid himself, before several Monkies and their young ran to try who should get the first. They had soon emptied the vessel, but two hands were caught. The juggler, ready to take advantage of the proper moment, did not give them time to disengage themselves, but ran and threw a carpet over them, under which he found two females and their young, for they

hardly

hardly ever at first abandon the dam. This man kept the two young ones only.

The conduct of the free Monkies is remarkable towards such as become captives: if one is chained in their neighbourhood, especially of the society to which he belonged, they will try various means for some time to procure him his liberty: but when their efforts are ineffectual, and they have seen him daily submit to slavery, whether it be suspicion, contempt of his embarrassed air, or whatever motive else, it is certain, that so far from admitting him among them, they will fall upon and beat him unmercifully, if he should escape, and pretend to join them, after having lived too long in confinement.

They are generally peaceable enough among each other: in extensive, solitary, and fertile places, herds of different species come, go, and sometimes jabber together, without disturbance or confusion of race. However, if adventurous stragglers seem desirous of seeking their fortunes on
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the trees, countries, or places another herd has appropriated to itself, they immediately unite to sustain their rights of possession with vigour. I have had no opportunity of seeing any of their most serious encounters, but I will relate a little affair which I saw, and of which M. de Maissonpré, before-mentioned, and six other Europeans were witnesses.

Several herds of the second species, mentioned at the beginning of this article, were settled in the enclosures of the Pagodas of Cheringam. One of the long-bearded Monkies had stolen in, and was soon discovered. At the first cry of alarm, many of the males united, and ran to attack the stranger. He, though superior in size and strength, and one of the most vigorous among his own species, saw his danger, and flew to attain the top of a pyramid eleven stories high, whither he was instantly followed, and seemed ready to be assailed on all sides; but when arrived at the summit of the building, which terminated in a very small

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round

round dome, he placed himself firm, and taking advantage of his situation, seized three or four of the most hardy, and precipitated them to the bottom. These proofs of his prowess intimidated the rest, and after much noise they thought proper to retreat. The conqueror remained till evening, and then betook himself to a place of safety.

Monkies are all libidinous to a disgusting excess. The Anoumantt of each troop seems, above all others, to reserve the right of exercising his concupiscence at pleasure. I have seen him often, after eating the grain I have given him, begin his sports within four paces of me, and before the rest of his society, who remained good-natured spectators. But I have always remarked, that the other males, though very strong, have taken their companions a little aside. If the Chief sees them, and does not approve their pleasures, they separate at the sound of his voice. I am, however, led to believe, that he does not restrain the lubricity

city of others, but when he himself finds remains of desire sufficiently strong to awaken his jealousy: when he is thoroughly satisfied, he does not seem to hinder them from doing the same. And though under these circumstances the strong Monkies take care to remove to some distance from the Anoumantt, others, weaker in gradation, use the like precaution with respect to them. As to the females, they are always ready to conform, eager to satisfy their desires, and never trouble themselves about by-standers, except when they are afraid of being molested.

They copulate after the manner of most quadrupeds: it is pleasant, in these moments, to behold the animated vermilion tint, the grimaces, the coquetteries chiefly of the female: if, for a moment, their changeable countenance should be fixed, it only expresses, more forcibly, the fire by which they are devoured. When their passion is allayed, each, as if in emulation, is eager to hug, scratch, search, and eat the

vermin of their friend. These last careſſes, which are tokens of ſolicitude, tenderneſs, and gallantry, are obſervable among the women of many ſavage people : affected by the ſame ſentiments, they expreſs them after the ſame manner.

The modulations of voice in the Monkey are the very reverſe of melodious ; yet muſic, or if you pleaſe, the noiſe of inſtruments, beat or touched in equal time, ſeems to make a powerful and agreeable impreſſion on their organs. Every time that Indian, and ſometimes when European ſoldiers, march to the ſound of inſtruments, either near the temples or places where they are a little familiarized, or even in the uninhabited cantons, immediately young and old, male and female, run to the edges of the rocks, or the extreme branches of trees. The old ones crouch and admire, trembling a little ; but the others utter gentle cries of tranſport, jumping and gambolling in proportion as ſuch a noiſy ſymphony approaches their ears. M. de Maiſonpré,

sonpré, who used, with me, to amuse himself with this singular spectacle, observed, that hereafter some new Orpheus, who had the art of seizing the tones which most powerfully affect these animals, may enter their woods and return, followed by this grotesque group. This has an air of pleasantry, but in a limited sense is not improbable. We find, by observation, many animals, such as serpents, elephants, camels, and others, upon which proper airs produce certain effects : thus the generous horse at the sound of the trumpet, chafes and bounds with joy.

The mountains and woods which abound in pulse and wild fruits, furnish plenty of subsistence to different species of Monkies; beside, that most of them might, in case of need, become carnivorous, since, in a state of liberty, they willingly, and by preference, eat eggs and insects. They do not want resources for life then; but had they twice as many, the stolen morsel is with them always the sweetest.

sweetest. Never satisfied with what nature, equally beneficent at all times, affords, they seldom miss an occasion to steal whatever they can from houses, or at least to maraud in the gardens and cultivated lands.

However, as they run some risque in such excursions, and as they are acquainted with many of the precautions taken against them, either by instinct or experience, from which they have sometimes had severe lessons, every thing is conducted with the greatest order. Some of them, that, no doubt, are entitled to a share, squat among the rocks, or on the tops of trees, hiding themselves among the branches, so as to see without being seen, where they very carefully keep watch, while the rest transact their business. At the least appearance of danger the guard gives a shrill cry, and the robbers immediately escape with hands and mouths as full as possible.

Many

Many of the Monkies, especially those of the second species, being incapable of disputing the possession of the places which are most abundant in wild fruits with the stronger race, have, as I have said, fixed their residence on the tops of the ancient temples, whence they descend to the habitations of the pacific tribes of Indians, with whom they are actually become astonishingly importunate. They are not only obliged to keep every thing under lock and key, or the house is soon pillaged, but if one of these animals perceives a child by itself, with bread or fruit, he will often go and steal it ; and if the child makes any resistance, will shake him with an angry countenance, or perhaps give him a gentle bite. If a woman is drying grain in the sun, she is obliged to stand with a stick in her hand, not with an intention to hurt them, but because a parcel of these thieves are sometimes clinging to the tiles and walls, and others skipping round, all of which perfectly understand how to take advantage of the least inattention. Thus, while

while she threatens or chafes such as seem the most enterprizing, others behind her watch the proper moment, and seize it with all the address imaginable (c).

It is evident, a little powder and shot would soon rid them of such troublesome visitors. This is often done by the Mahometans ; but this expedient, especially in temples, would draw down a thousand curses on the traveller's head, and might be attended with dangerous consequences in those countries, where the Gentoos are the masters, or have an ascendancy by their numbers. I saw a French soldier receive two strokes with a sabre, and was with difficulty rescued from the populace of Benglour, a town at that time belonging to Hyder Ali, and under the Mahometan administration, for killing a Monkey that had eat his food.

Enlightened, or induced by a succession of new events, numbers of the Indians appear

(c) Ravens and Crows are almost equally embarrassing to the Indians.

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to have shook off many of their prejudices; most of these good people, nevertheless, consider the mischievous offspring of these animals, which have taken a fancy to reside among them, or in their temples, as under the safeguard of hospitality and religion. Hence it is meritorious to protect and procure them the means of subsistence.

Formerly the charity of certain princes and civil officers went so far as to fix on lands, the fruits of which were abandoned to them: or to appropriate revenues for the purchase of grain, which was dealt out to them on certain days of the week. This benevolent distribution is still practised in many places, and it is commonly in the courts of the temples at stated hours, where it is conducted with remarkable order. A kind of sacristans come first, carrying fruit and grain crude and dressed, which they deposit in heaps on the leaves of the bananier, placed along the gallery. The Monkies, in the mean time,

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cling to the neighbouring buildings, and fix their eyes on this delightful sight. The old ones crouch, jabber, and work their lips in silence; the young gambol, dance, and utter gentle cries of pleasure, till, at the sound of a bell, or other instrument, they all descend to the repast. For some minutes every thing passes very peaceably, to which, no doubt, the presence of the Anoumantt greatly contributes, while he, with his mouth always full, flies from heap to heap, eager to taste of all. Besides, at first, each is so busy to stuff himself, and fill his alforjas, that hands, jaws, all are absolutely employed: but I have observed, towards the conclusion, the strongest, in order to get a better share, grumble, and even give slight blows to their neighbours on the right and left.

On a retrospective view we find, that these animals, by their comprehension of the modulations of the voice, generally accompanied by gesture, collectively or individually obey, come, go, separate, or
unite,

unite, for one common end. They begin or leave to fight, place spies, and give each other assistance: the male and female provoke desire by coquetteries; the young obeys the dam; in fine, each, as circumstances vary, knows what is necessary to be done for his particular, or for the general good.

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