

in which they burn the same whale-oil that they use for their common drink. In summer, they seem to have as little enjoyment as in winter ; for they are obliged to live perpetually in a thick smoke. They have no other contrivance to guard themselves against the bite of the gnats, and various other flies, which are extremely numerous, because their summer is so short, that flies of every species appear nearly at the same time, and crowd the air. Notwithstanding this melancholy and hard mode of living, these people are seldom sick, and almost all of them arrive at extreme old age. The men, even when old, are so vigorous, that they are not easily to be distinguished from the young. Blindness, a natural consequence of their situation, is very frequent among them, and is the chief malady to which they are subjected. Their eyes being perpetually dazzled with the reflection from the snow in winter, autumn, and spring, and at all seasons involved in smoke, few of them retain their sight after an advanced period of life.

From these and similar facts, it appears, that the Samoiedes, the Zemblians, the Borandians, the Laplanders, the Greenlanders, and the savages to the north of the Esquimaux, belong to the same race of men ; because they resemble each other in figure, in stature, in colour, in manners, and in customs. That very strange custom of offering their wives and daughters to strangers, and of being vain when the offer is accepted, proceeds, probably, from a sense of deformity both in themselves and in their females. In the neighbouring nations, on the contrary, as those of China and Persia, where the women are most beautiful, the jealousy of the men is remarkable. Upon surveying the different nations adjacent to that vast tract of country occupied by the Laplanders, there seems to be no relation between them and the race last mentioned. The Ostiacks and the
Tongusians,

Tongusians, who are adjacent to the Samoiedes on the south and south-east, are the only people who have any marked resemblance to them. The Samoiedes and Borandians have no similarity to the Russians. The Laplanders resemble not, in any degree, the Finns, the Goths, the Danes, or the Norwegians. The Greenlanders differ totally from the savages of Canada, who are large and well made. The Ostiacks, however, seem to be a less ugly, and a taller branch of the Samoiedes *. The Ostiacks feed upon raw flesh or fish. They eat every kind of animal without distinction; and for drink they prefer blood to water. They are, in general, idolaters, and they appear to form the line which separates the Lapponian and Tartarian races. The Tongusians seem to be less degenerated than the Ostiacks; for, though ugly, they are taller and better proportioned. The Samoiedes and Laplanders lie under the 68th or 69th degree, but the Ostiacks under the 60th. The Tatars, who are situated along the Wolga, in the latitude of 55, are a gross, stupid, and brutal people. Like the Tongusians, they have no ideas of religion; and they will not marry young women till they have had intercourse with other men.

In Asia, the Tatars occupy vast regions. They spread over that great tract of country which extends from Russia to Kamchatka. The Tatars border with China, the Kingdoms of Boutan, and of Alva, and the Mogul and Persian empires, as far as the Caspian sea, on the north and west. They extend along the Wolga and the west coast of the Caspian, as far as Daghestan. They have penetrated to the north coast of the black sea, and have establishments in the Crimea, in Little Tartary, and in the Ukraine. These people, even

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* *Le Voyage de Evertshbrand*, p. 212. les nouveaux *Mém. sur l'état de la Russie*. Tom. I. p. 270.

when young, have large wrinkled foreheads ; their noses are broad and short, and their eyes small and sunk *. Their cheek bones are high, and the lower part of their face is very narrow. Their chin is long and prominent, and the upper jaw falls in. The teeth are long and distinct from each other. The eye-brows are so thick, that they cover the eyes ; the face is flat, the skin tawny, and the hair black. Their bodies are of a middle size, but strong and robust. Their beards are scanty, and the hairs are disposed in tufts, like those of the Chinese. There is something frightful in the countenances of the Calmuck Tartars. All of them are wandering vagabonds, and live in tents made of cloth, or of skins. They eat the flesh of horses, either raw, or a little softened by putrifying under their saddles. They likewise eat fishes dried in the sun. Mares milk, fermented with the flour of millet, is their usual drink. They all shave the head, except a small tuft, which is allowed to grow, in order to form two tresses, one of them to hang on each side of the face. The women, who are as ugly as the men, wear their hair, in which they fix small pieces of copper, and similar ornaments.

No marks of religion, or of decency in their manners, are to be found among most of these tribes. They are all robbers ; and the Tartars of Daghestan, who border on civilized nations, have a great trade in slaves, whom they carry off by force, and sell to the Persians and Turks. Their chief wealth consists of horses, which seem to be more numerous in Tartary than in any other country. The Tartars live perpetually with their horses, and are continually occupied in training, dressing, and exercising them. They manage their horses with such skill and address, that a stranger would be apt to imagine that both creatures were animated by the same mind.

To

* Vid. les Voyages de Rubrusquis, de Marc Paule, de Jean Struys, du Pere Avril, &c.

To know the particular distinctions which subsist among the race of Tartars, we must attend to the descriptions of their different tribes communicated to us by travellers. TAVERNIER informs us, that the Calmucks, who live in the vicinity of the Caspian Sea, between Muscovy and Great Tartary, are a robust people, but, perhaps, the most ugly and deformed beings exhibited upon this earth. Their faces are so broad and so flat, that their eyes, which are small, are situated five or six inches asunder. Their noses are so depressed, that, instead of regular nostrils, two holes are only to be seen. Their thighs bend outward, and their legs inward.

After the Calmucks, the Tartars of Daghestan may be considered as holding the next rank in deformity. The Little Tartars, or those of Nogai, who live in the neighbourhood of the Black Sea, though they have flat faces, small eyes, and, in their general figure, resemble the Calmucks, are by no means so ugly. This race of Tartars have probably lost a part of their original deformity by their intercourse with the Circassians, the Moldavians, and other adjacent nations. Like the Calmucks, the Siberian Tartars have broad faces, short flat noses, and small eyes; and, though their languages greatly differ, their general similarity is so striking, that they ought to be regarded as the same race of people. PÈRE AVRIL considers the Tartars of Bratski as of the same race with that of the Calmucks; and, as we advance eastward, and approach Independent Tartary, the features of the Tartars gradually soften and become more agreeable; but their essential characteristics are never obliterated. The Mongou Tartars, who conquered China, are the most polished race of these people. Still, however, like all the other tribes, their eyes are small, their faces broad and flat; and they have thin black or red beards*,

short

short funk noses, and a tawny complexion. The inhabitants of Thibet, and the other southern provinces of Tartary, are likewise less deformed.

Mr SANCHEZ, first physician to the Russian army, a man of learning and ability, communicated to the COUNT DE BUISSON some remarks made by him, in travelling through Tartary, of which the following is the substance.

Mr SANCHEZ, in the years 1735, 1736, and 1737, visited the Ukraine, the banks of the Don as far as the sea of Zabach, and the confines of Cuban, till he arrived at Asoph. He travelled over the deserts which lie between the country of the Crims and Backmut. He journeyed among the wandering Calmucks from the kingdom of Calan to the banks of the Don, among the Tartars of Crimea and Nogai, and likewise among the Tartars of Kergissi and Tcheremissi; who are situated to the north of Astracan, from the 50th to the 60th degree of latitude. He informs us, that the Tartars of Crimea and of Cuban were of a middle stature; and that they had broad shoulders, narrow flanks, strong nervous limbs, black eyes, and a tawny complexion. The Tartars of Kergissi and Tcheremissi are smaller and more squat; they are grosser and less agile; their eyes are black; their complexion tawny, and their faces are still broader than those of the former. Among these Tartars, he observed several men and women who had no resemblance to the natives, some of whom were as white as the inhabitants of Poland. As these nations abound with both male and female slaves, who are carried off from Russia and Poland; as a plurality of wives and concubines is permitted by their laws; and, as their Murzas, or nobles, bring their wives from Georgia and Circassia, the children produced by these alliances are whiter, and

and less deformed than those of the unmixed natives. Among the Tartars, there is even a whole nation, that of the Kabardinski, the inhabitants of which are remarkably beautiful. M. SANCHEZ saw no less than three hundred of these men in the Russian service; and he assures us that they made a very handsome appearance. Their countenances were as white and fresh as any in Europe: They had large black eyes; and they were tall and well proportioned. He adds, that the Lieutenant-General of Serapikin, who had lived long in Kabarda, informed him, that the women were equally beautiful. This nation, however, M. SANCHEZ tells us, are said to have come originally from the Ukraine, and had been transported into Kabarda about an hundred and fifty years ago.

On one side, the blood of the Tartars is mixed with that of the Chinese, and, on the other, with that of the oriental Russians. But this mixture never obliterates entirely the characteristic features of the race; for, among the Muscovites, the Tartarian aspect is not unfrequent; and, though the former have originated from the common European race, many individuals with squat bodies, thick thighs, and short legs, like those of the Tartars, are still to be found. But the resemblance of the Chinese to the Tartars is so great, that it is uncertain whether they belong not to the same race. The most striking difference between those people arises from a total disparity in their dispositions, manners, and customs. The Tartars are warlike, fierce, and fond of hunting. They love exercise and independence; and they are hardy and brutally gross. The manners of the Chinese are totally opposite; for they are effeminate, peaceable, indolent, submissive, superstitious, ceremonious, and parasitical. In the form and features, however, they greatly resemble the Tartars.

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It is remarked by LUGON, that the Chinese men are large and fat, with well-proportioned limbs, round broadish faces, small eyes, large eye-brows, high eye-lids, and small snark noses. They have seven or eight tufts of hair only on each lip and very little on the chin. Those who inhabit the southern provinces are more brown and tawny than those in the northern parts; and, in colour, they resemble the people of Mauritania, or the most swarthy of the Spaniards. In the middle provinces, however, they are as white as the Germans. DAMPIER informs us, that in the island of St John, on the coast of China, the natives are tall, erect, and not incumbered with fat; that they have long visages and high foreheads; that their eyes are small, their nose pretty large and elevated, their mouth of a moderate size, their lips thin, their complexion ash-coloured, and their hair black; that their beard is naturally scanty; and that they pull out all the hairs, except a few on the upper lip and chin. GENTIL tells us, that the Chinese, especially in the northern provinces, have nothing disagreeable in their aspect. Those, indeed, in the southern provinces, whom necessity exposes much to the sun, are tawny. They have, in general, small oval eyes, short noses, and thick bodies of a middle stature. The women, he assures us, employ every art in order to diminish their eyes. For this purpose, the young girls, instructed by their mothers, extend their eye lids continually, with the view of making their eyes oblong and small. These properties, in the estimation of the Chinese, when joined to a flat nose, and large, open, pendulous ears, constitute the perfection of beauty. He adds, that their complexions are fine, their lips of a beautiful red colour, their mouths well-shaped, and their hair exceedingly black; but that their teeth are blackened by chewing betel; and their constant practice of painting injures their skin to
such

such a degree, that they have the appearance of old age before they reach their thirtieth year.

PALAFOX assures us, that the Chinese exceed the oriental Tartars in whiteness; that they have also smaller beards; but that, in every other respect, there is little difference in the countenances of these two nations. INNIGO BIERVILLAS tells us, that the Chinese women are formed with more symmetry than the men. The faces of the latter, he remarks, are large, and their complexions of a yellowish hue; their noses are broad and flattened; and their bodies are thick and coarse. On the contrary, the women are exceedingly handsome; their complexion and their skin are very fine; and their eyes are beautiful. He adds, that few of them have good noses, because, from some prejudice, they are artificially compressed during infancy. Almost all the voyagers agree, that, in general, the Chinese have broad faces, small eyes, and hardly any beard; that the natives of Canton, and along the southern coast, are as tawny as the inhabitants of Fez in Africa; but that those of the interior provinces are commonly white. From these and similar facts, it is apparent that there are great similarities between the Tartars and Chinese. To confirm this idea, we shall subjoin the following passage from Charadin: ‘The size of the Little Tartars,’ he remarks, ‘is about four inches smaller than that of the Europeans; and, in the same proportion, they are thicker. Their complexion is copper-coloured; their faces are broad, flat, and square; their eyes are small, and their noses compressed. Now, these are the exact features of the Chinese; for, after the most minute investigation, during my travels, I found that all the people to the east and north of the Caspian Sea, and to the east of the peninsula of Malacca, have the same configuration of face, and nearly the same stature. From

‘ this circumstance I was induced to think that all these people, notwithstanding the varieties in their manners and complexion, sprung from the same source ; for differences in colour proceed entirely from climate and the manner of living ; and varieties in manners originate from the soil, and from the degrees of opulence enjoyed by different nations

We are informed by Father PARENIN, who resided long in China, and diligently observed the manners of that people, that the neighbouring nations on the west, from Thibet to Chamo, differed from the Chinese in language, features, external conformation, and manners ; that they are rude, ignorant, and slothful, faults by no means common among the inhabitants of China ; that, when any of these Tartars come to Peking, and are asked by the Chinese the reason of these differences, they answer, that these are occasioned by the soil and the water. PARENIN adds, that this remark seems to be more verified in China than in any other country he ever visited ; and that, when following the Emperor in an excursion to Tartary, as far as the 48th degree of north latitude, he discovered Chinese families, who had migrated from Nankin, and settled in that country. The children of these people had become perfect Mongous, with their heads sunk between their shoulders, crooked limbs, and a gross and disgusting aspect †. The Japanese are so similar to the Chinese, that they may be considered as the same race of men. Their colour is indeed darker, because they inhabit a more southern climate. They are haughty, warlike, full of vigour, civil, and obliging ; but they are a vain and inconstant people. With incredible patience they sustain hunger, thirst, cold, heat, and every other hardship incident

* Chardin, tom. 3. p. 86.

† Lettres Edifiantes, Recueil 24.

cident to human nature. Like the Chinese, they eat their victuals with small sticks; and they use, during their meals, a multitude of strange grimaces and ceremonies. They are laborious and skilful artificers; and, in fine, their manners, customs, and dispositions, are nearly allied to those of the Chinese.

The ridiculous custom of rendering the feet of their females so small that they can with difficulty support their bodies, is common to both nations. Early compression and confinement are said to be the means by which this end is accomplished. But it is universally allowed, that every woman of fashion, and every woman who wishes to be reckoned handsome, must have her feet so small that they could easily enter the shoe of a child of six years of age. It may, therefore, upon the whole, be concluded, that the Japanese and Chinese are the same race of men; that the commencement of their civilization must have been at a very early period; and that they differ more from the Tartars in their manners than in their figure.

The country of Jesso, which lies to the north of Japan, is situated under a climate which ought to be temperate. It is, however, cold, barren, and mountainous. Its inhabitants are also totally different from those of China and Japan. They are a gross and a brutal race, possessing neither arts nor manners. Their bodies are thick and short; their hair is long and bristly; their eyes are black; their forehead is flat; and their colour yellowish. Their whole bodies, as well as their faces, are very much covered with hair. They live like savages; and their food consists of the blubber and oil of whales, and of other fishes. They are exceedingly indolent and slovenly. They allow their children to go almost naked; and the women employ no other ornament but that of painting their lips and eye-brows

blue. Hunting bears and rein-deer, and fishing whales, constitute the chief pleasure and occupation of the men. Though they have some Japanese customs, yet, in general, they have a greater resemblance to the Samoiedes, or to the northern Tartars, than to the natives of Japan.

In viewing the people on the south and west of China, we find, that the Cochin-Chinese, who inhabit a mountainous region which lies south of China, are more ugly and more tawny than the Chinese.

The Monarch of Cochin-China is absolute master of that extensive kingdom, which he governs by the assistance of four principal ministers, who possess the power of disposing of all employments, whether civil or military. The household of the Monarch is composed of the strongest and most handsome men who can be found in the kingdom. He is very rich; and his wealth proceeds from a tax paid by all his subjects, from the age of nineteen to that of sixty. The Cochin-Chinese, when compared with the other Indians, are a brave, active, and industrious people. Though they are poor and ignorant, they are lovers of truth. They are, however, extremely polite to strangers, as well as to each other. The Cochin-Chinese are fond of women; and a man, by their law, may have as many wives as he can maintain. Women, convicted of infidelity, are exposed to the fury of irritated elephants. The women have not our ideas of modesty; for they go quite naked to the middle, and bathe promiscuously, and without any ceremony, in the view of the public. The Cochin-Chinese, in their persons, have a great resemblance to the Chinese, and their women are fair and beautiful.

In this country, the religion is the same with that of China. The
people

people do homage to Pagodas ; and their learned mandarines attend the temple of Confucius, in the same manner as those of China. The chief learning of the Cochin-Chinese is their capacity of reading Chinese books, and acquiring a knowledge of the principles of morality which they contain. The whole country of Cochin-China consists of chains of mountains ; and the intervening valleys are well cultivated. The high mountains are covered with wood, and are the habitation of elephants, tygers, and many other ferocious animals. From these mountains, however, they procure honey, wax, ratan^c, gamboge, and even gold. Mines of this precious metal are very frequent ; but, though these mines might be very productive, if the natives were industrious, and acquainted with the art of mining, they are much neglected. They never dig deeper than the height of a man. ‘ In the place where I saw them at work,’ says the Abbé ROCHON, ‘ masses of pure gold, perfectly free from
‘ the mixture of extraneous bodies, and weighing two ounces, are
‘ sometimes found. This gold, collected in dust or small fragments,
‘ is afterwards formed into cakes, and carried to market, where it is
‘ sold like other merchandise ’

The Tonquinese, who live under a colder climate, and whose country is richer, are more beautiful and handsome. We are informed by DAMPIER, that the Tonquinese are of a middle stature, and that, though tawny, their skin is so fine and delicate, that the small changes in their complexion from redness to paleness are easily perceptible, a circumstance which distinguishes them from all the other Indians. The visage of the Tonquinese is flat and oval ; their
nose

* Voyage to Madagascar, and the East Indies, by the Abbé Rochon, p. 393
Translat.

nose and lips well proportioned; their hair long, black, and very thick; and they employ every art to render their teeth black. In the relations subjoined to TAVERNIER'S VOYAGES, we are told that the Tonquinese are of a goodly stature, and of an olive colour; that they have not the flat faces and noses of the Chinese; and that they are, in general, much more handsome.

From the facts above related, it is obvious that these nations differ but little from the Chinese. They resemble, in colour, the inhabitants of the southern provinces of China. Their being more tawny is owing to the superior heat of their climate; and, though their faces and noses be more prominent, they may still be considered as people who have sprung from the same stock. The same observation is applicable to the natives of Siam, Pegu, Aracan, Laos, &c.; for, though they differ from the Chinese in colour, yet they differ in a more remarkable manner from the other Indians. According to LOUBERE, the stature of the Siamese is rather small; their bodies are well made; their faces are large, and their cheek-bones prominent; their fore-head contracts suddenly, and, like the chin, terminates in a point; their eyes are oblique and small; the white of the eye is yellowish; the cheeks are hollow, owing to the great elevation of the upper part of the cheek-bones; the mouth is large, the lips thick, and the teeth black; their complexion is coarse, being a mixture of brown and red; their nose is short, and rounded at the point; their ears are naturally large, and are much esteemed when they are of a remarkable magnitude. All the eastern nations discover this taste for long ears. Some draw the lobe of the ear, in order to stretch it to a greater length, and pierce it so as to allow the admission of an ordinary pendant. Others, as the natives of Laos, so prodigiously widen the holes in their ears, that a man's hand may
be

be thrust through them : Hence the ears of these people often descend to the tops of their shoulders.

The ears of the Siamese are naturally larger than ours. They have coarse, black, straight hair, which both men and women wear so short, that, all round the head, it reaches no lower than their ears. They cover their lips with a perfumed species of pomatum, which gives them an unnaturally pale appearance. Their beards are small, because they constantly pull out the hairs. We are informed by STRUYS, that the women of Siam wear such large and heavy pendants in their ears, that the holes gradually become wide enough to admit a man's thumb. He adds, that the colour of both women and men is tawny ; that they are not tall, but handsome ; and that, in general, they are a mild and polished people. It is remarked by Father TACHARD, that the Siamese are very agile, and that their country produces dancers and tumblers equally dexterous as any of those in Europe. He farther tells us, that the custom of blackening their teeth originates from the notion of its being unbecomly for men, like the brutes, to have white teeth.

In the kingdoms of Pegu and Aracan, the inhabitants differ not from those of China and Siam, except in their colour, which is somewhat blacker *. Large flat foreheads are admired by the natives of Aracan. To procure this species of beauty, immediately after birth, they apply a plate of lead to the foreheads of their children. Their nostrils are large and open ; they have sparkling eyes ; and their ears are so long, that they rest upon their shoulders. Without reluctance, they eat putrified fishes, mice, rats, and serpents †. The
women

* Pig. fctta, p. 46.

† Voyages de Ovington, tom. 2. 271.

women are pretty fair, and their ears are as long as those of the men *. The natives of Achen, who lie still farther north than those of Aracan, have likewise flat faces and olive complexions: Their manners are gross: Their boys are allowed to go quite naked; and the girls have only a thin plate of silver to prevent their blushes †. It is obvious, that all these nations differ not much from the Chinese; and that they resemble the Tartars in the smallness of their eyes, their flat visages, and their olive colour.

In proceeding southward, however, they begin to be much more sensibly diversified. The natives of Malacca, and of the island of Sumatra, are small, black, active, and well-proportioned. They go naked from the middle upwards, except a small scarf, which they carry sometimes on one shoulder, and sometimes on the other ‡. Nature has made them brave; and they become very formidable after taking their opium, which produces in them a kind of ferocious intoxication ||. According to DAMPIER, the inhabitants of Malacca and Sumatra belong to the same race: They speak nearly the same language; their tempers are fierce and haughty; their stature is of a middle size; they have long visages, black eyes, noses of a moderate bulk, and thin lips. By the frequent chewing of betle, their teeth are dyed black §. In the island of Pissagan, which lies about sixteen leagues west of Sumatra, the inhabitants are tall, and, like the Brasilians, of a yellow colour. They have long smooth hair, and go absolutely naked **. Those of the islands of Nicobar, which lie north
of

* *Recueil des Voyages de la Compagnie Hollandoise*, tom. 6. p. 251.

† *Ibid.* tom. 4. p. 63. and *le Voyage de Mandelsho*, tom. 2. p. 328.

‡ *Les Voyages de Gherardin*, p. 46.

|| *Lettres Edifiantes*, Recueil, 2. p. 60.

§ *Dampier*, tom. 3. p. 156.

** *Recueil de la Comp. de Holl.* tom. 1. p. 281.

of Sumatra, are of a tawny yellowish complexion, and go likewise perfectly naked *. We are told by DAMPIER, that the natives of the Nicobar islands are tall and handsome; that their visage is long, their hair smooth and black, and their noses of a moderate size; that the women pull the hairs from their eye-brows, &c. In the island of Somb-
 rero, to the north of Nicobar, the natives are very black, and paint their faces with various colours †. In Malacca, in Sumatra, and the small adjacent islands, though the natives differ between themselves, they differ still more from the Chinese, Tartars, &c. and seem to have sprung from a different race; yet the natives of Java, who border upon those of Malacca and Sumatra, have no resemblance to them; but they resemble the Chinese, except in colour, which, like that of the Malays, is red mingled with black. PIGAFETTA remarks ‡, that these people likewise resemble the natives of Brazil; that their complexion is coarse; that, though neither of a remarkably large nor small stature, they are very muscular and squat; that their faces are flat, and their cheeks flabby and pendulous; that their eye-brows are large, and inclined toward the temples; that their eyes are small, and their beards thin, and very black. We are informed by Father TACHARD, that the people of Java are strong and handsome; that they are active and brave; and that the great heat of the climate obliges them to go naked. It appears, from the *Lettres Edifiantes*, that the inhabitants of Java are of a purplish red colour; and that they are mild, courteous, and familiar.

It is related by FRANCIS LEGAT, that, in Java, the women, who are not so much exposed to the heat of the sun, are less tawny
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* *Lettres Edifiantes*, Recueil, 2. p. 172.

† *L'Hist. gen. des Voyag.* tom. 1. p. 327.

‡ *Ind. Orient.* part 1. p. 51.

than the men ; that their countenances are comely, their breasts prominent and handsome ; that their complexion, though dusky, is uniform and beautiful ; that they have a delicate hand, a soft air, sparkling eyes, and an agreeable smile ; and that many of them dance with great spirit and elegance [†]. The Dutch voyagers, in general, agree, that the natives of Java are handsome, nervous, and robust ; that their visages are flat, their cheeks prominent and broad, their eyes small, and their eye-lids large, their hair long, and their colour tawny ; that their beards are scanty ; that they wear their nails and hair very long ; and that they polish their teeth with files †.

From these and similar facts, it may be concluded, that the natives of Java have a great resemblance to the Chinese and Tartars ; and that those of Malacca, Sumatra, and the small islands adjacent, differ from them both in form and features. Neither is this phaenomenon surprising ; for it is obvious, that the peninsula of Malacca, the islands of Sumatra and Java, as well as the other islands in the Indian Archipelago, must have received their people originally from the neighbouring nations on the continent. This circumstance must necessarily have given rise to a great variety among the inhabitants, both in colour and features, and in the form of their bodies. For example, in the island of Java, there are a people denominated *Chacrelas*, who differ totally from the natives of this island, as well as from all the other Indians. They are white and fair, and their eyes are so weak, that they cannot bear the rays of the sun. In the day, they go about with their eyes half shut, and directed to the surface of the ground ; and they see best during the night ‡.

The

* Les Voyag. de Franc. Legat. tom. 2. p. 137.

† Recueil des Voyag. de la Comp. Holl. tom. 7. p. 202. Mandellou, tom. 2. p. 344.

‡ Les Voyag. de Legat. tom. 2. p. 137.

The inhabitants of the Molucca islands, PYRARD remarks, have a great resemblance to those of Sumatra and Java in language, manners, customs, arms, colour, &c. [†]. We are informed by MANDISSLO, that the men are rather black than tawny, and that the women are fairer; that their eyes, eye-brows, and eye-lids, are large; that their bodies are strong and robust; that they are agile and dexterous; and that they live long. We are likewise told by this traveller, that each island has a language [‡] peculiar to itself; and that, therefore, they have probably been peopled by different nations. He adds, that the inhabitants of Bali and of Borneo, are rather black than tawny [|], but, according to other travellers, they are only brown, like the other Indians ^{||}. It is related by the Dutch travellers, that the natives of the island of Banda are remarkable for longevity; that they had seen a man aged 130, and many others who approached to that extraordinary period of life; that these islanders, in general, are very indolent; that the men do nothing but saunter about; and that all the laborious offices are performed by the women [§].

The inhabitants of Manilla, and of the other Philippine islands, by their intercourse with the Spaniards, the Indians, the Chinese, the Malabars, the Negroes, &c. are more diversified, perhaps, than those of any other part of the world. The Negroes, who live in the woods and rocks of Manilla, differ entirely from the other inhabitants. Like the Negroes of Angola, some of them have crisped hair,

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and,

* Les Voyag. de Pyrard, tom. 2. p. 178.

† Les Voyages de Mandello, tom. 2. p. 378.

‡ Voyag. de Mandello, tom. 2. p. 363.

|| Recueil des Voyag. de la Comp. de Holl. tom. 2. p. 120.

§ Ibid. tom. 1. p. 566.

and, in others, it is long, and their colour consists of various shades of black. Among these people, like the islanders mentioned by PRO-
 LOMY, some have been seen, it is said, who had *tails* four or five inches in length. For this supposed fact, the ingenious COUNT DE BUFFON quotes the authority of GEMELLI CARRERI *. BUFFON, it would appear, had been unacquainted with the history of GEMELLI CARRERI. He was an Italian, and for many years was tortured with the gout. This valetudinarian took a fancy into his head, that, for his own amusement, he would write supposititious travels; and, from the aid of books and his own imagination, he composed a most voluminous work. He writes in the first person, which induces an unwary reader to believe that CARRERI actually visited all the people and countries he describes. But the fact is well known, that his imaginary travels were composed when sitting in his elbow chair, with his feet wrapped in flannel. STRUYS is likewise quoted as an authority for the existence of tailed-men; but he gives them a more respectable tail; for he makes it more than a foot long †. He adds, that this tail was covered with red hair, and was somewhat similar to that of an ox. This tailed man, he farther asserts, assured him, that the tail was a result of the climate; for all the natives of the southern part of the island had tails. LINNAEUS, and some other authors of learning and respectability, have given credit to these and similar relations.

We are told by DAMPIER, that, in the island of Mindanao, one of the principal and most southerly of the Philippines, the inhabitants are of a middle stature; that their limbs are slender, their bodies thin and straight, their visages oval, their foreheads flat, their eyes
 small

* Tom. 5. p. 68.

† Voyag. de Struys, tom. 1. p. 100.

small and black, their noses short, their mouths large, their lips red and thin, their teeth and hair black, their colour tawny and more yellow than some of the other Indian tribes; that the women are handsome and fairer than the men; that their visages are longer, and their features pretty regular, except the nose, which is flat and short; that their limbs are slender, and their hair long and black; and that, in general, the men are alert and ingenious, but much addicted to robbery and idleness. From the *Lettres Edifiantes*, we learn, that the natives of the Philippine islands have a resemblance to the Malays, who formerly conquered these islands; that the nose is short, the eyes large, the complexion is of a yellowish olive colour, and their language and customs are nearly the same.

The island of Formosa lies to the north of Manilla, and is not far distant from the province of Fokien in China. These islanders, however, have no resemblance to the Chinese. STRUYS tells us, that the men of this island, particularly those who live in the mountains, are small in stature; that their faces are flat; that the women have full coarse breasts, and a beard like the men; that their ears are naturally long, and their length is augmented by heavy shells which they use as pendants; that their hair is long and black, and their complexion of a blackish yellow colour; and that, though inclined to indolence, they are dexterous in managing the bow and the javelin, excellent swimmers, and run with incredible swiftness. With regard to a very extraordinary custom which takes place in this island, all travellers are agreed; namely, that the women are not allowed to bring forth children till after the age of thirty-five, though they are permitted to marry long before that period. RECHTEREN, speaking of this strange custom, expresses himself in the following manner: ‘ After marriage, the women are not allowed to be mothers till they
have

‘ have completed their thirty-fifth or thirty-seventh year. When
 ‘ they are pregnant before this period, their priestesses trample with
 ‘ their feet upon the women’s bellies, and in this manner force them
 ‘ to miscarry ; an operation much more painful and dangerous than
 ‘ a natural labour. But it is disgraceful, and even a high crime, to
 ‘ allow a child to come into the world before the age prescribed.
 ‘ I have seen women who had sixteen of these forced miscarriages,
 ‘ and were only permitted to bring forth their seventeenth child *.’

The Ladrone or Mariana islands are farthest removed from the eastern coast ; they are inhabited by a people rude and unpolished. Till the arrival of the Europeans, Father GOBIEN relates, they had never seen artificial fires ; and that they were greatly astonished when MAGELLAN exhibited to them the wonderful effects of this subtle but active element. Their colour is tawny, though rather more fair than that of the natives of the Philippian islands ; they are a more robust race of people than the Europeans ; and they are tall and well-proportioned. Though they feed almost solely on roots, fruits, and fishes, they are fat and corpulent ; but their corpulency prevents them not from being nimble and active. Their longevity is so great, that the age of an hundred years is not esteemed to be extraordinary among these people, without experiencing either disease or sickness. In general, the hair of these islanders is crisped †, their nose and eyes are large, and their complexion is similar to that of the Indians. The natives of Guan, one of these islands, have long black hair, a large nose, white teeth, thick lips, a long visage, and a ferocious aspect.

Les Voyag. de Rechteren dans le Recueil des Voyag. de la Comp. de Holl.
 tom. 5. p. 96.

† L’Hist. des Isles Mariannes, par le P. Gobien.

aspect. They are also very robust; and their height, it is said, is often seven feet *.

The land of the Papous and New Guinea lie to the south of the Mariana islands, and to the east of the Moluccas. We are told by ARGENSOLA, that the Papous are as black as the Caffies; that their hair is crisped; and that their faces are meagre, and have a disagreeable aspect. Some of these people, however, are as fair as the Germans; but they have weak eyes †. LE MAIRE informs us, that the natives of this country are very black, savage, and brutal. They wear rings in their ears and noses, bracelets of mother of pearl on the wrists and above the elbows, and cover their heads with bonnets made of the barks of trees, and painted with various colours. They are a robust and well proportioned people. In the chase they are exceedingly swift; and, as they know not the use of iron, clubs, lances, and spears made of hard wood, are their only weapons. Like dogs, they employ their teeth as offensive weapons. The appearance of the women is disgusting to Europeans. They have breasts so long that they hang down to the navel, and very prominent bellies. Their limbs and arms are small, their visages resemble those of apes; and their features are truly hideous ‡. DAMPIER farther tells, that the inhabitants of the island of Sabala, in New Guinea, are a species of tawny Indians, with long black hair, and whose manners differ not from those of the other eastern isles; and that, beside these, who seem to be the chief inhabitants of New Guinea, there are likewise Negroes with woolly crisped hair §.

When

* Dampier, tom. 1. p. 378; and Cowley's Voyage round the World.

† L'Hist. de la Conquete des isles Moluques, tom. 1. p. 148.

‡ Les Voyag. de la Comp. de Holl. tom. 4. p. 648.; and La Navigation Australe Jacques le Maire.

§ Dampier, tom. 5. p. 82

When mentioning another of these islands, called *Garret-Denys*, DAMPIER remarks, that the natives are robust, black, and well formed; that they have large roundish heads, and short crisped hair, which they cut in different fashions, and paint with various colours; that they have large round faces, and flat broad noses; that, however, their countenances would not be so disgusting, if they did not thrust through their nostrils a peg about an inch thick, and four inches long, each end of which rests upon their cheek-bones, and a small part of the nose only appears around this absurd ornament; and that in their ears similar pegs are worn *.

On the coast of New Holland, which is situated in the 16th degree of south latitude, the natives are perhaps the most miserable of the human species, and make it approach nearest to the condition of brutes. They are erect, meagre, and tall. They have thick eyebrows, a round fore-head, and very large heads. Their eye-lids are perpetually half shut, a habit contracted in infancy to defend their eyes from the assaults of the gnats; and, as they seldom open their eyes, they cannot see objects at a distance by any other means than by elevating their heads, as if they were looking at something far above their own height. Their noses and lips are thick, and their mouths are large. It should appear that they pull out the two fore-teeth of the upper-jaw; for in neither sex, nor at any particular period of life, are these teeth to be seen. They are beardless; their visage is long, without exhibiting a single agreeable feature; their hair is black, short, and crisped; and their skin is equally black as that of the Guinea Negroes. Their only clothing consists of a piece of the bark of a tree tied round their waist, with a handful of long herbs placed in the middle. They erect no houses; and, with-
out

out any covering, they sleep on the ground. Men, women, and children, associate promiscuously, to the number of twenty or thirty. A small fish, which they catch in reservoirs made with stones in arms of the sea, constitutes their chief nourishment; and with bread, and every species of grain, they are totally unacquainted *. In another part of the coast of New Holland, about the twenty-second or twenty-third degree of south latitude, the natives appear to be of the same race with those now described. They have the same defect in their eyes, and are ugly and disgusting. Their bodies are tall and slender; their skin is black, and their hair crisped †.

In a voyage to Botany Bay, in New South Wales, Governour Phillip, commander of a squadron fitted out to establish a settlement for British felons in that remote region, informs us, that the natives, though in so rude and uncivilized a state as not to have hitherto made the smallest attempt to defend themselves by clothes from the inclemency of the weather, have some ideas of sculpture. In all the excursions of Governour PHILLIP in this island, or rather immense continent, the representations of animals, of shields, of weapons of war, and even of men, were seen carved upon the rocks. These figures were rough, but completely expressed the objects they were intended to represent. The figures of fishes were frequent; and, in one place, the form of a large lizard was sketched out with considerable accuracy. On the top of a hill, the figure of a man, in the attitude commonly assumed by these people when they begin to dance, was executed in a still superior manner. The bodies of these people, in general, smell strongly of oil; and their dark colour is greatly augmented by dirt. They discover, however, emotions of disgust when they meet with effluvia to which their organs have not been accus-

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tomed.

* Dampier, tom. 2. p. 171

† Ibid. tom. 4. p. 134.

tomed. Bread and meat they never refuse, but generally throw them away soon after. But every present of fish they always accept with avidity. Observing the ground to be raised in several places, like a kind of rude graves, Governour PHILLIP had some of them opened. In one, a jaw-bone was found not fully consumed; but, in general, they contained ashes only. From the position of these ashes, it appeared that the body must have been laid horizontally, and raised from the ground a few inches, or as high as to admit a fire underneath.

Before drawing any general conclusions from all these facts and descriptions, we shall take a cursory view of some of the Asiatic and African nations.

In traits and features, the Moguls, and other natives of the peninsula of India, nearly resemble the Europeans, except some slight differences in colour. Though, in the Indian language, *Mogul* signifies *white*, the skin of the Moguls is olive. The Mogul women are very handsome, and bathe often. They are, like the men, of an olive colour; and, contrary to the common run of European women, their legs and thighs are long, and their bodies short*. We are told by TAVERNIER, that, after passing Lahor, and the kingdom of Cashmere, the Mogul women have no hair on any part of their bodies, and that the men have very scanty beards†. The Mogul women, says THEVENOT, are chaste, and very fruitful. They bring forth their children with so much ease, that they not unfrequently walk the streets the day after they have been delivered. In the kingdom of Decan, he adds, that the men marry at ten, and the
women

Les Voyages de la Boulaye le Gouz, p. 153.

Voyages de Tavernier, tom. 3. p. 80.

women at eight years of age ; and that they frequently have children at this early period of life. But women who have born children so soon, generally cease to bear after they see their thirtieth year, when they become wrinkled, and have all the appearances of old age. Some of these women puncture their skins in imitation of flowers, and paint them with the juices of plants, which makes the skin seem to be stuffed with flowers *.

In Bengal, the natives are more yellow than the Moguls ; and their manners are likewise very different. The women of Bengal, instead of being chaste, are thought to be the most lascivious and debauched in all India. In this country, a great slave-trade, both of males and females, is carried on ; and many eunuchs are made, both by a simple privation of the testes, and by a total amputation of the parts. The natives of Bengal are beautiful and handsome ; they are fond of commerce ; and, in their manners, they are exceedingly mild †.

On the Coromandel coast, the natives are blacker than those of Bengal ; they are also less civilised, and go almost naked. On the Malabar coast, the natives are still more black. They are of the same size with the Europeans, and have long, smooth, black hair. The women wear gold rings in their noses ; and men, women, and girls, bathe promiscuously in ponds made in the middle of their towns. Though black, or at least exceedingly brown, the women are comely and handsome ; and they are often married at the age of eight years ‡.

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* Tavernier, tom. 3. p. 34.

† Voyages de Pyrard, p. 34.

‡ Recueil des Voyages, tom. 6. p. 461.

Among the different nations of India, we meet with very singular, and often whimsical customs. The Banians refuse to eat any thing that has been animated. They are afraid to kill the smallest insect, and will not destroy the louse that bites them. To feed the birds, fishes, and insects, they throw rice and other grains upon the ground and into the rivers. When they accidentally meet a fisher or hunter, they earnestly intreat him to desist from his employment. If he still persists, they offer him money for his gun or his net; and, if he does not comply, to frighten the fishes, they trouble the waters; and to put the birds and other game to flight, they raise the most hideous cries *.

In Calicut, there is a band of nobles, called *Naires*, whose sole profession is that of arms. Though of an olive colour, they are handsome and comely. They are hardy, tall, brave, and very dexterous in the management of their weapons. They lengthen their ears to such a degree, that they hang down to their shoulders, and sometimes even lower. These Naires are allowed to have only one wife; but the women may have as many husbands as they chuse. Father TACHARD informs us, that, in the class or cast of Nobles, a woman has sometimes ten husbands, whom they consider as slaves subjected to their beauty. This privilege is confined to ladies of rank; for women of inferior stations are allowed but one husband. Women of this condition, however, take care to alleviate this seeming hardship by their intercourse with strangers, to whose embraces they abandon themselves without reserve, and their husbands presume not to challenge them. The daughters are prostituted by their mothers even before they arrive at a proper age. The common people of Calicut are smaller, worse shaped, and more ugly than the
Naires

* Voyages de Struys, tom. 2. p. 225.

Naires or nobles *. Among the latter, some men, as well as women, have legs as thick as the body of an ordinary person. This deformity is not a consequence of any accident; for they have it from their birth. The skin of these legs is rough and hard like a wart. Notwithstanding this cumbersome deformity, the persons subjected to it are both active and nimble. This thick-legged race have not multiplied greatly either among the Naires or the other Indians. They appear, however, in other places, and particularly in the island of Ceylon †.

Though not equally black, the natives of Ceylon resemble those of the Malabar coast ‡. Their ears hang down to their shoulders; their aspect is mild; and they are an alert, dexterous, and vivacious people. The ordinary inhabitants go almost naked; and the women, according to a pretty general custom in India, have their bosoms always uncovered ||. In the northern part of the island of Ceylon, we meet with a species of savages called *Bedas*, who occupy a small district only. The spot they inhabit is covered entirely with wood. Here they conceal themselves in such a manner, that to discover any of them is extremely difficult. Their complexion, like that of the Europeans, is fair, and sometimes red. Their language seems to have no analogy with that of any other peculiar to India. They have neither villages nor houses; and with the rest of mankind they have no intercourse. Bows and arrows are their only arms, with which they kill wild boars, stags, and other animals. They do not dress their meat, but season it with honey.

We

* Pyrard, p. 411.

† Ibid. p. 416. Recueil des Voyages de la Comp. de Holl. tom. 4. p. 362.

‡ Pigafettae Ind. Orient. part 1. p. 39.

|| Recueil des Voyages, &c. tom. 7. p. 19.

We are ignorant of the origin of this tribe, who live in detached families, and are not numerous *. But these Bedas of Ceylon, and the Chacrelas of Java, who are both fair and few in number, seem, by some accidental cause, such as shipwreck, to be of European extraction.

The natives of the Maldiva islands are handsome, and, if we except their olive colour, they differ little from the inhabitants of Europe. They are, indeed, a mixed people, being composed of almost all nations. Those who occupy the northern parts of these islands are more civilized than those who inhabit the more southern districts. Notwithstanding their olive colour, the women are beautiful. Their hair is universally black, which they regard as a beautiful ornament. To have their hair very long and thick, is esteemed to be highly ornamental; and, to accomplish this purpose, they anoint their heads with a perfumed oil. The men are more hairy than those of Europe. These islanders love exercise, are industrious artists, very superstitious, and much addicted to venery †.

The inhabitants of Cambaia, in general, are ash-coloured; but those who live near the sea are more swarthy than the others ‡. The natives of Guzarat are yellow ||; and those of Goa, and of the neighbouring islands, are olive §. The Dutch voyagers inform us, that the natives of Guzarat are yellowish; that their size is nearly the same with that of the Europeans; that their women, who are seldom
exposed

* L'Hist. de Ceylon, par Ribeyro, p. 177.

† Pyrrard, p. 120. and 324.

‡ Pigafettae Ind. Orient. part 1. p. 34.

|| Voyages de la Boulaye le Gouz, p. 225.

§ Id. ibid.

exposed to the sun, are more fair than the men, and that some are almost as white as the Portuguese *. We are told by MANDELSLO, that the people of Guzarat are more or less tawny, or olive, according to the climate under which they live; that the men are well made and strong, and that their faces are large, and their eyes black; that the women are small, but handsome; that they have long hair, wear pegs in their noses, and large pendants in their ears †. The antient inhabitants of Guzarat may be easily distinguished from the more modern by their colour, which is much blacker; and they are also more barbarous and stupid ‡.

The principal settlement of the Portuguese in India is Goa; and, though its former splendour be greatly decayed, it still continues to be an opulent and a commercial city. It was once the greatest market for slaves in the whole known world. Here beautiful women and girls were sold from every nation of Asia. These female slaves, who were of all colours, had many accomplishments: They were skilled in music, and in every kind of sewing and embroidery. The Caffre girls from Mosambique, though black, were the chief favourites of the Indians. ‘It is remarkable,’ says PYRARD, ‘that the sweat of the Indians, whether male or female, has no unfavoury odor, while the stench of the African Negroes, when they are overheated, is perfectly unsupportable.’ He adds, that the Indian women love the European men, and prefer them even to the white Indians ||. The Persians lie adjacent to the Moguls, whom they greatly resemble: Those of them, especially, who occupy the southern parts of Persia, differ very little from the Indians. The natives of Ormus,

* *Recueil des Voyages*, &c. tom. 6. p. 405.

† Mandelslo, p. 195.

‡ *Ibid.* tom. 2. p. 222.

|| Pyrard, tom. 2. p. 64.

Ormus, of Bafcia, and of Balafcia, are very brown and tawny ; while those of Cheshmur, and other provinces of Persia, where the heat is not so intense as at Ormus, are fairer ; and those of the northern provinces are still more white *. According to the Dutch voyagers, the women in the islands of the Gulph of Persia are brown and yellow, and by no means beautiful. Their visages are large, and their eyes ugly. They resemble the Indian women in some of their manners and practices, as that of wearing rings in the cartilages of their noses, and of passing a gold pin through the skin of the nose, near the eyes †. This custom of piercing the nose, and ornamenting it with rings and other trinkets, extends much farther than the Gulph of Persia ; for many of the Arabian women wear rings in their noses ; and the men, by way of gallantry, often salute their wives through these rings, which are sometimes large enough to encircle the whole mouth ‡.

We are told by XENOPHON, that the Persians, in general, were a thick and a fat people. MARCELLINUS, on the contrary, says, that, in his time, they were meagre and thin. With this last author OLEARIUS agrees, and adds, that they are strong and hardy ; that their colour is olive ; and that their hair is black, and their noses aquiline ||. CHARDIN informs us, that the blood of the Persians is naturally gross ; for the Guebres, a remnant of the antient Persians, are ugly, ill-made, and rough skinned. The inhabitants of the provinces which border upon India, because they never intermix with
other

* *La Description des Provinces Orientales* par Marc Paul, p. 22, 39. Pyrard, tom. 2. p. 256.

† *Recueil des Voyages de la Comp. de Holl.* tom. 5. p. 191.

‡ *Voyage fait par ordre du Roi dans la Palestine*, par M. D. L. R. p. 260.

|| *Voyage d'Olearius*, tom. 1. p. 501.

other tribes, are almost equally clumsy and deformed as the Guebres. In other parts of the kingdom, however, the blood of the Persians is now highly refined by frequent alliances with the Circassians and Georgians, two nations who, in personal beauty, surpass all the world. In Persia, there are few men of rank who have not been produced by Circassian or Georgian mothers. Even the King himself, on the female side, is generally sprung from one or other of these nations. As it is many ages since this mixture commenced, the Persian women have become, though they do not rival the ladies of Georgia, extremely beautiful and handsome. The men are, in general, erect and tall; their complexion is ruddy and vigorous, and they have an engaging deportment and a graceful air. The mildness of the climate, joined to their temperate mode of living, contribute greatly to improve the beauty of their persons. This quality they do not inherit from their fathers; for, without the aid of commixture with fine women from other countries, the Persian men of rank, who are descendants of the Tartars, would be very deformed and ugly. But now the Persians are a refined and an ingenious people. Their imagination is extremely fertile. Though warlike, they are very fond of the arts and sciences. Their tempers are soft and ductile, and they are vain and ambitious of praise. They are exceedingly voluptuous, and much addicted to gallantry. They are prodigal and luxurious; and, to commerce and oeconomy, they are equally strangers*.

In Persia, fine women, of all complexions, are common. On account of their beauty, they are imported thither by the merchants from every country. The white women are brought from Poland, Russia, Circassia, Georgia, and the frontiers of Great Tartary. The black

females are transported from the dominions of the Mogul, and from the kingdoms of Visapore and Golconda, and the blacks from Melinda and the coasts of the Red Sea *. The inhabitants of Persia, Turkey, Arabia, Egypt, and of Barbary, in the time of Mahomet and his successors, extended their dominions by invading immense territories, and, by intermixing with the natives of all these regions, became exceedingly diversified both in manners and appearance. The Turks, the Persians, and the Moors, have acquired a considerable degree of civilization and polished manners. But the Arabs, in general, still continue in a state of rudeness, and of lawless independency. Like the Tartars, the Arabs roam about from place to place, without any government or law, and almost without any social intercourse. Their chiefs authorise rape, theft, and robbery. They have no estimation for virtue, and glory in almost every species of vice. Though inured to labour, the Arabs live in extreme misery. They have neither bread nor wine; neither do they cultivate the ground. Instead of bread, they use some wild grain, which they mix with the milk of their cattle †. They keep flocks of sheep, goats, and camels, which they lead from place to place till they meet with a sufficient pasture. Here they erect their tents, and live with their families till the grass is consumed, when they decamp, and go in quest of another fertile station ‡. Though their mode of living be uncomfortable, and their food very simple, the Arabs are a robust and a strong people: Their stature is not diminutive, and they are, in general, pretty handsome. But as most of them go either entirely naked, or slightly covered with a tattered shirt, their skins are scorched with the heat of the sun ||.

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* Tavernier, tom. 2. p. 368.

† Les Voyages de Villamon, p. 603.

‡ Thevenot, tom. 1. p. 330.

|| Voyages de Villamon, p. 602.

Those who inhabit the coasts of Arabia Felix, and the island of Socotora, are of a smaller stature, and their complexions are ash-coloured or tawny. The Arabs paint their lips, arms, and the most conspicuous parts of their bodies, with a deep blue colour *. This paint, which they lay on in little dots, and make it penetrate the flesh by puncturing the skin with needles, can never be effaced †. This custom is also frequent among the Negroes who carry on trade with the Mahometans. The Arabian girls who live on the frontiers of Tunis and Tremesen, to improve their beauty, paint their bodies with cyphers of a blue colour. This effect they produce by means of vitriol and the point of a lancet. In this practice they are followed by the country Africans, but not by those who live in towns. Some of these, indeed, paint a small flower on the fore-head, their cheek, or their chin, with the smoke of galls and saffron, which produces a fine black. They likewise blacken their eye-brows ‡. The Arabian women of the Desert, La Boulaye informs us, paint their hands, lips, and chin, of a blue colour; that, in general, they wear rings of gold or of silver, about three inches diameter, in their noses; that, though born fair, their complexions are injured by a continual exposure to the sun; and that the young girls are very agreeable, and sing almost perpetually ||.

The Arabian princesses and ladies,' another traveller tells us, 'whom I was permitted to see, were extremely handsome, beautiful, and fair, because they are always covered from the rays of the sun. But the common women, beside their tawny complexions,

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* Pigafettae Ind. Orient. part 1. p. 25.

† Voyages de Pietro della Valle, tom. 2. p. 269.

‡ L'Afrique de Marinol, tom. 1. p. 88.

|| Voyages de la Boulaye le Gouz, p. 318.

' are very much blackened by the sun ; their form is exceedingly
 ' disagreeable ; and, except those natural attractions which always
 ' accompany youth, I could never perceive any thing in their ap-
 ' pearance that could please the fancy. These women puncture
 ' their lips with a kind of needles, and cover them with gun-powder
 ' and the gall of oxes, which penetrate the skin, and render them blue
 ' and livid during life. They employ the same art on the angles of
 ' the mouth, on each side of the chin, and upon the cheeks. They
 ' paint the eye-lids with a black powder, and draw a black line from
 ' the corner of each eye, with a view to make them appear more
 ' expanded ; for the chief beauty of the eastern women consists in
 ' large and prominent eyes. Among the Arabs, female beauty is
 ' expressed by saying that she has the eyes of the antelope. They
 ' always compare their mistresses to this sprightly animal ; and black
 ' eyes, and the eyes of the antelope, are the principal topics of their
 ' love-songs. The antelope is indeed a most beautiful, and a hand-
 ' some creature. In its aspect it has a degree of innocent timidity,
 ' which has a great resemblance to the modesty and apprehension
 ' natural to young women. They puncture their arms and hands,
 ' and form upon them the figures of animals, &c. and paint their
 ' nails of a reddish colour. With the same colour, the men likewise
 ' paint their hair and the tails of their horses. The women pierce
 ' their ears in several places, to which they hang rings and broaches.
 ' They also wear bracelets on their arms and legs *.' To this ac-
 count it may be added, that the Arabs are very jealous of their
 wives ; and that, though they either purchase them, or carry them
 off by force, they treat them with gentleness and respect.

Though adjacent to the Arabs, and though governed by similar laws,

laws, the Egyptians have very different manners and customs. For example, in all the towns and villages along the Nile, there are young girls destined by the public for the pleasure of travellers, without any obligation to pay for the indulgence. For this strange species of hospitality they have houses filled with these girls; and with rich men, when about to die, it is reckoned a pious deed to found and endow houses for this charitable purpose. The Egyptian women are very brown, but have fine lively eyes. They are pretty tall; their dress is not agreeable; and, in their conversation, they are exceedingly tiresome*. They are said to be very prolific†. Notwithstanding the many salubrious qualities ascribed to the periodical overflowings of the Nile, GRANGER tells us, that the air of Egypt is unfavourable to health; that diseases of the eyes are very frequent, and so difficult to cure, that the patients generally lose their sight; that there are more blind persons in Egypt than in any other country; and that, during the overflowings of the Nile, the greatest part of the inhabitants are tormented with obstinate and deleterious dysenteries‡.

The Egyptians of both sexes are generally of an olive colour, and, the higher we ascend from Cairo, the people become more tawny, till we arrive at the confines of Nubia, where they are nearly as black as the Nubians themselves. The principal vices of the Egyptians are idleness and cowardice. During the day, their chief employment is drinking coffee, smoking tobacco, sleeping, and chattering in the streets. Though grossly ignorant, they are fantastically vain, affect to despise all other nations, and are much offended when
any

* Les Voyages du P. Vanleeb. p. 43.

† Les Voyages du Sieur Lucas, p. 83.

‡ Ibid. tom. 3. p. 194.; and P. Vanleeb. p. 42.

any person advises them to send their children to Europe for instruction in the arts and sciences *.

The nations on the coasts of the Mediterranean Sea, from Egypt to the Western Ocean, and those who inhabit the internal regions of Barbary, as far as Mount Atlas, consist of various races, as those of the original natives, Arabs, Vandals, and Spaniards. In more ancient times, the Romans and Egyptians peopled these territories with men of very different qualities. For example, the inhabitants of the mountains of Arras have no resemblance in their aspect and complexion to the adjacent tribes. Instead of being tawny, their complexion is white and ruddy; and their hair is of a deep yellow; but that of the neighbouring nations is black. From these and similar circumstances, Dr SHAW thinks it probable that they are descendants of the Vandals, who, after their expulsion, took refuge in parts of these mountains †. In the kingdom of Tripoli, the women, though adjacent to those of Egypt, have not the smallest resemblance to them. The former are tall, and consider height of stature as an essential characteristic of beauty.

It is an affectation among the Moorish women to have their hair so long as to reach to their heels; and those whose hair is shorter, use false locks ornamented with ribbons. They paint the hair of their eye-lids with black lead, and consider the dark colour produced by it as a great mark of beauty. This custom is both general and very ancient: It was practised by the ladies of Greece and of Rome, as well as by those of the East ‡. Even in Europe, the Moorish women would be reckoned handsome. The skin of their children

is

* Lucas, tom. 3. p. 194.; and P. VanHeb. p. 42.

† Shaw's Travels.

‡ Ibid.

is very fair and delicate; and though, by exposure to the sun, the boys soon become swarthy; yet the girls, by keeping more within doors, preserve their beauty till the age of thirty, when they generally cease to bear children. As a recompense for this early sterility, they are often mothers at the age of eleven, and grandmothers at that of twenty-two; and, as they live as long as the Europeans, they commonly see several generations *. From MARMOL's description of these different countries, it appears, that, in Barbary, the inhabitants of the mountains are white, and that those of the plains and sea-coasts are brown and tawny †. With regard to the Numidians, he informs us, that they are rather tawny than black; that, though the men be meagre, the women are pretty fair and jolly ‡; but that the natives of Guaden, at the extremity of Numidia, and on the frontiers of Senegal, are rather black than tawny §; that, on the contrary, the women of the province of Dara are fresh-coloured and beautiful §.

From the above historical enumeration, it appears, that all the people who live between the 20th and 35th degree of north latitude, that is, from the Mogul empire to Barbary, and even from the Ganges to the western coast of Morocco, differ not much from each other, except in such varieties as have arisen from intermixtures with more northern nations, who have occasionally conquered and over-run some of those vast regions. In this extensive territory, which stretches, nearly within the same parallels, about two thousand leagues, the people are brown or tawny, but pretty handsome and comely. If, in the next place, we scrutinize those who live under more temperate climates, we shall find, that the inhabitants of the northern

* Shaw's Travels.

† Marmol, tom. 2. p. 536.

‡ Ibid. tom. 3. p. 6

§ Ibid. p. 7.

§ Ibid. p. 11.

northern parts of the Persian and Mogul empires, the Armenians, the Turks, the Mingrelians, the Georgians, the Circassians, the Greeks, and the Europeans in general, are not only the fairest, but the most handsome people on this globe; and that, however remote Cashmire may be from Spain, or Circassia from France, the natives of those countries, who are nearly at equal distances from the equator, have a great resemblance to each other. BERNIER remarks, that the people of Cashmire are famous for their beauty. They are equally handsome as the Europeans, and have not a feature peculiar to the Tartarian race. Their women are beautiful; and it is a common practice with strangers, when they visit the Mogul court, to marry Cashmirian women, in order to procure children by them as fair as genuine Moguls*.

The blood of Georgia is still more refined than that of Cashmire. In the former country, an ugly countenance is hardly to be seen. With regard to the Georgian women, Nature has adorned them with a profusion of graces. They are slender-waisted, tall, handsome, and their faces are extremely beautiful †. The men are also very handsome ‡. Nature has made them ingenious; and, if neglect of proper education, joined to debauched manners, did not render them very ignorant, they might make a considerable progress in the arts and sciences. But there is not a country, perhaps, in the universe, where libertinism and drunkenness have arrived at a degree so disgraceful as in Georgia. We are told by CHARDIN, that even the clergy are much addicted to wine; and that they keep a number of female slaves, whom they use as concubines. That he was informed,

* Voyage de Bernier, tom. 2. p. 281.

† Chardin, p. 204.

‡ Il Gen o vagante del Conte Aurelio degli Anzi, tom. 1. p. 170.

informed, he adds, by the prefect of the Capuchins, that the Patriarch of Georgia openly declares, that the man who does not intoxicate himself at their great festivals, as those of Christmas and Easter, is unworthy of the name of a Christian, and deserves to be excommunicated from the church *. However, notwithstanding all these vices, the Georgians are a civil, grave, humane, and peaceable people.

It is remarked by STRUYS, that the women of Circassia are also exceedingly fair and beautiful. Their complexion exhibits the most delicate tints. Their fore-heads are smooth and large. Without the assistance of art, their eye-brows are so fine, that they have the appearance of curved threads of silk. Their eyes are large, alluring, and full of animation. Their noses are handsome, and their lips are vermilion itself. Their mouths are small, but the perpetual residence of smiles. Their chins are the termination of the most perfect oval. Their throat and neck are extremely handsome; and their skin is as white as snow. Their hair is of a beautiful black colour. Their stature is tall, and their movements graceful. They wear a small black cap, upon which they fasten a roller of the same colour. But the widows, instead of this roller, wear the bladder of an ox fully blown up with air, which gives them a ludicrous appearance. The women of inferior station, in summer, wear a shift only, which is commonly blue, red, or yellow, and open to the middle of the body †.

We are informed by TAVERNIER, that the women of Circassia and Comania, like those of Georgia, are extremely handsome; that

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they

* Chardin, p. 205.

† Struys, tom. 2. p. 75.

they preserve the freshness of their complexions till the age of forty-five or fifty; and that they are all industrious, and frequently employed in the most laborious offices. Some of their laws with regard to marriage are singular. If a husband is displeased with his wife, and makes the first complaint, the superintendant of the district sends for the wife, sells her, and procures another for the husband. The same privilege is enjoyed by the wife if she makes the first complaint

According to the relations of travellers, the Mingrelians are equally handsome and beautiful as the Circassians or Georgians, and seem to belong to the same race of people. ‘ In Mingrelia,’ CHARDIN remarks, ‘ there are women extremely handsome, of a majestic air, whose form and visage are enchanting, and their aspect attracts every beholder. Those who are less handsome, or advanced in years, daub their fore-head, eye-brows, cheeks, nose, and chin, with a coarse paint. Others paint their eye-brows only, and are very attentive to their dress, which resembles that of the Persians. They use a veil, which covers only the crown and back part of the head. Though lively, civil, and affectionate, they are very perfidious; for there is no wickedness which they will not perpetrate, in order to procure, to preserve, or to get rid of their gallants. The men likewise possess many bad qualities. All of them are trained to robbery, which they study both as a business and an amusement. With great satisfaction they relate the depredations they have committed; and, from this polluted source, they derive their greatest praise and honour. In Mingrelia, falsehood, assassination, and theft, are good actions; and whoredom, bigamy, and incest, are esteemed as virtuous habits. The men marry two or
‘ three

* Tavernier, tom. 1. p. 469

‘ three wives at a time, and keep as many concubines as they chuse.
 ‘ In this country, husbands are not jealous of their wives. When a
 ‘ wife is detected in the act of infidelity, he has only a right to de-
 ‘ mand a pig from the gallant, who commonly eats a share of it in
 ‘ company with both husband and wife. To have many wives and con-
 ‘ cubines they consider as a laudable practice; because it enables them
 ‘ to beget the greater number of children, whom they either sell for
 ‘ gold, or exchange for wares and provisions *.’ The Mingrelian
 slaves are not very dear. A man, from twenty-five to forty years
 of age, may be purchased for fifteen crowns; and, when farther
 advanced, for eight or ten. The finest girls, from thirteen to eigh-
 teen, cost twenty crowns only, a woman about twelve, and children
 only three or four †.

The Turks, who purchase great numbers of these female slave, are so intermixed with Armenians, Georgians, Arabians, Egyptians, and Europeans, that it is almost impossible to distinguish the original natives of Asia Minor, Syria, and the rest of Turkey. The Turks, in general, are robust, and pretty well made ‡. Among these people, crooked or deformed individuals are rarely to be seen. Most of their women are also very handsome and beautiful. They are exceedingly fair, because they seldom go abroad, and never without their veils ||. ‘ There is not,’ says BELON, ‘ a woman in Asia, however
 ‘ mean her condition in life, who has not a complexion fresh as a
 ‘ rose, and whose skin is not fair, delicate, and as smooth as velvet.
 ‘ Before they go to bathe, they make an unguent of Chian earth,
 ‘ with which they anoint their whole bodies. Some of them paint
 ‘ the eye-brows of a black colour; and others eradicate the hairs
 C c 2
 ‘ with

* Chardin, p. 77.

† Ibid. p. 105.

‡ Thevenot, tom. 1. p. 55.

|| Ibid. tom. 1. p. 105.

‘ with *rusma*, and paint artificial eye-brows in the form of a black crescent, which gives them a beautiful appearance at a distance, but, when viewed more near, they are very ugly. This custom, however, is extremely antient *.’ He adds, that, in Turkey, neither males nor females suffer the hair to grow on any part of their bodies, except on the head and chin ; that they compose an ointment of equal quantities of *rusma* and quick-lime, diluted in water, which they apply immediately before entering the warm bath ; that, when they begin to sweat, the hairs fall off by rubbing with the hand, and the skin remains smooth and soft, without the smallest vestige of hair †. In Egypt, he farther remarks, there is a shrub called *alcanna*, the leaves of which, when dried and pounded, make a yellow or reddish paint, with which the women tinge their hair, hands, and feet ‡.

The Turkish women, to make their eye-brows of a deeper black, employ a preparation of tutty. They bathe often, use perfumes, and exert every effort to improve their beauty. The present natives of Judea resemble the other Turks. But they are more swarthy than those who live in Constantinople, or on the coasts of the Black Sea, in the same manner as the Arabians are browner than the Syrians, because they inhabit a more southern climate. This observation is equally applicable to the Greeks : The inhabitants of the northern districts are fairer than those of the islands, or of the southern provinces. The Greek women, in general, are still more beautiful and vivacious than the Turkish. The Greeks esteem large eyes, and elevated eye-brows, in either sex, as great points of beauty || ; and, it is not unworthy of remark, that, in all the medals and busts
of

* Observ. de Pierre Belon, p. 199.

† Ibid.

‡ Ibid. p. 136.

|| Observ. de Belon, p. 200.

of the antient Greeks, the eyes are much larger than in those of the antient Romans.

The inhabitants of Greece, of Naples, of Sicily, of Corsica, of Sardinia, and of Spain, who are situated nearly under the same latitude, have complexions extremely similar. All these people are more swarthy than the French, the British, the Germans, the Moldavians, the Circassians, and the other natives of the northern parts of Europe, till we arrive at Lapland, where, as formerly remarked, we meet with men of a very different appearance. The Spaniards, though meagre, are a handsome people. Their features are regular, and their eyes beautiful: But their complexion is swarthy and yellowish. Their children, some time after birth, continue to be fair; but the operation of the sun and air soon renders them yellow and tawny.

We are informed by LINNÆUS, that the Goths are tall; that their hair is as white as silver; and that the iris of their eye is bluish. He adds, that the Findlanders are muscular and fleshy; that their hair is of a whitish yellow colour; and that the iris of the eye is of a deep yellow †. The women of Sweden are said to be very prolific. RUDBECK tells us, that the Swedish women generally produce eight, ten, or twelve children; and that eighteen, twenty, twenty-four, and even thirty, are not uncommon. That the men, he adds, often exceed the age of a hundred years; that some of them arrive at a hundred and forty; and that one lived a hundred and fifty-six, and another a hundred and sixty-one years ‡. The author of the *Historical Voyages of Europe* confirms the observation of RUDBECK, that

* Relation du Voyage d'Espagne, p. 187.

† Linn. Faun. Succ. p. 1.

‡ See Olavi Rudbekii *Atlantica*.

that the Swedes are more famous for longevity than any other nation of Europe. He adds, that he saw several men who, he was assured by good authority, exceeded their hundred and fiftieth year*. He ascribes this longevity of the Swedes to the salubrity of the air. With regard to Denmark, he makes the same remark: The Danes, says he, are robust and tall; of a lively and florid complexion, and, from the wholesomeness of the air they respire, live to great ages: The Danish women are likewise fair, handsome, and very prolific†. Previous to the reign of CZAR PETER I. the Russians were almost completely barbarous. They were born slaves; they were grossly ignorant, brutal, cruel, and had neither courage nor urbanity of manners. Men and women went promiscuously into the hot baths; and, like the Laplanders, after coming out of these baths, which were uncommonly hot, plunged themselves into cold water. Their food was extremely coarse‡. But, even at this unrefined period, the women had the address to colour their cheeks, to pull the hairs from their eye-brows, and to paint artificial ones. The Carelians and Ingrians, who inhabit the northern parts of Muscovy, have constitutions vigorous and robust. In general, their hair is white or fair§. They resemble the Finlanders, and speak the same language.

The nations who inhabit the northern parts of Africa, from the Mediterranean to the Tropic, have already been described. The people beyond the Tropic, from the Red Sea to the Ocean, a vast extent of country, are a kind of Moors; but they are so swarthy, that they seem to be almost black. In general, the men are very brown; the women are somewhat fairer, well-made, and do not want beauty.

* Les Voyages Historiques de l'Europe, tom. 8. p. 229. † Ibid. tom. 8. p. 279

‡ Relation curieuse de Muscovie, p. 181.

§ Nouveaux Memoires sur l'Etat de Grand Russie, tom. 2. p. 64

ty. There is a great number of Mulattoes among these Moors, who are of a blacker colour; because they are produced from Negroes women, who are purchased by the Moors, and with whom they have many children*. Under the 17th or 18th degree of north latitude, we meet with the Negroes of Nubia and of Senegal, both on the coast of the Red Sea, and on that of the western ocean. From the 18th degree of north to the 18th of south latitude, the whole inhabitants of Africa, except the Ethiopians or Abyssians, are perfectly black. Hence that portion of the globe occupied by this race of men comprehends an extent of territory, parallel to the Equator, of about nine hundred leagues in breadth, and considerably more in length: Beyond the 18th or 20th degree of south latitude, however, the natives cease to be negroes.

The natural colour of the Ethiopians is brown or olive, like that of the southern Arabs. They are tall, and have regular features, fine eyes, well proportioned noses, thin lips, and white teeth. The Nubians, on the contrary, have flat noses, thick lips, and their skin is extremely black†. These Nubians are a species of Negroes, and have a great resemblance to those of Senegal. The Ethiopians are a half polished people. They wear garments of silk and of cotton. They are very negligent in the culture of their lands; because the citizens and vulgar are oppressed and plundered by the nobles. Each of these classes live separately in their own hamlets or villages. They are fond of crude victuals; and the second course in their feasts consists of raw flesh, which they consider as the greatest delicacy. They have vines, but they make no wine. Their only beverage is an acid composition of tamarinds and water. Their knowledge

* Marmol, tom. 3. p. 29, 33.

† Lettres Edifiantes, Recueil 4. p. 349.

knowledge of the arts and sciences is very limited ; for their language is rude, and their mode of writing is so imperfect, that they require several days to finish a common letter, though the characters of their alphabet are more beautiful than those of the Arabians *.

Admiral DRAKE, in his voyage round the globe, mentions a singular fact, which has since been confirmed by HASSELQUIST. On the frontiers of the desert of Ethiopia, he tells us, there are men called *Acridophagi*, or locust-eaters. They are black, meagre, very nimble, and of small stature. During the spring, infinite numbers of locusts are transported into their country by hot winds which blow from the west. As they have neither cattle nor fish, they are under the necessity of feeding upon these locusts, of which they amass vast quantities. These they cure with salt, and preserve them for food through the whole year. This miserable species of nourishment is said to produce strange effects : These men seldom reach the age of forty years. When they approach to this period of life, caterpillars are engendered under their skin, which at first create a great itching, and become so prodigiously numerous, that their whole flesh swarms with them. These insects first devour the belly, then the breast, and continue their ravages till they eat the whole flesh from the bones.

In that tract of Ethiopia, which stretches to Cape Gardufu, there are immense deserts. This easterly part of Ethiopia is almost entirely uninhabited. Ethiopia is bounded on the south by the Bedwins and some other nations, all of whom observe the Mahometan law, which corroborates the opinion, that the Ethiopians have originally sprung from the Arabians, who have even spread themselves along the coasts of Melinda ; for the inhabitants of these coasts are only
tawny,

* Voyages de Comp. de Holl. tom. 4 p. 34.

tawny, and follow the religion of Mahomet*. The natives even of Zanguebar are not black, and most of them speak the Arabic language. This country, though it lies under the Torrid Zone, is not excessively hot; and the hair of the natives, like that of the Negroes, is black and crisped †. Upon the whole of this coast, as well as in Mofambique and Madagascar, we find some white men, who must unquestionably have originated from other countries.

To form a just idea, however, of the varieties to be met with among these black nations requires a more minute examination. Upon comparing the testimonies of travellers, it appears, in the first place, that the varieties among the blacks are as numerous as those among the whites. Both have their Tartars and Circassians. The natives of Guinea are very ugly, and emit an intolerable odour. Those of Sofala and Mofambique have no bad smell, and are very beautiful. The blacks, therefore, may be divided into two different and principal races, that of the Negroes, and that of the Caffres. The first comprehends the blacks of Nubia, Senegal, Cape Verd, Gambia, Sierra-Leone, the Teeth and Gold Coasts, that of Juda, Benin, Gabon, Loango, Congo, Angola, and of Benguela, as far as Cape Negro. Under the second may be comprehended all the nations from Cape Negro to the point of Africa, where they are known by the appellation of *Hottentots*, and all those on the eastern coast, within the same latitude, as the territories of Natal, Sofala, Monomotapa, Mofambique, and Melinda: The blacks of Madagascar and of the adjacent islands are likewise not Negroes, but Caffres. These two races of men differ more from each other in colour than in features, hair, skin, or odour: Their dispositions and manners are also very differ-

* Pigafetta, p. 56.

† Marmol, p. 107.

ent. On a cloſer examination of the people who conſtitute theſe two races, we ſhall find as many varieties among the blacks as among the whites, and an equal number of ſhades from brown to black as, in the other race, from brown to white.

To begin with the nations and countries to the north of Senegal, and, proceeding along the coaſt, the different people which have been deſcribed by travellers ſhall be ſeparately deſcribed.

It is certain, in the firſt place, that the natives of the Canary iſlands are not negroes; for it is aſcertained by voyagers, that the original inhabitants of theſe iſlands were tall, handſome, and of a vigorous complexion; that the women were beautiful, and had fine hair; and that the inhabitants of the ſouthern parts of each iſland were more olive than thoſe of the northern *. In the hiſtory of his voyage to Lima, DURET informs us, that the ancient inhabitants of the iſland of Teneriff were robuſt and tall, but tawny and meagre, and that, in general, their noſes were flat †. Theſe people, we ſee, poſſeſſed nothing in common with the Negroes, if their flat noſes be excepted. In the ſame latitude with theſe iſlands, the natives of Africa are Moors. They are very tawny; but, like the iſlanders, they belong evidently to the race of whites.

At Cape Blanc, the inhabitants are Moors, and follow the Mahometan religion. They wander, like the Arabs, from place to place, paſturing their camels, horſes, oxen, goats, and ſheep. They carry on a traffic with the Negroes, who give them two or three ſlaves for

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* L'Hiſtoire de la premiere decouverte des Canaries, par Bontier et Verriere, p. 251.

† L'Hiſt. gen. des Voyages, par M. l'Abbe Prevot, tom. 2. p. 230.

a camel, and eight or ten for a horse *. These Moors supply us with gum Arabic, which they have a practice of dissolving in their milk. They seldom use flesh as a diet, and never kill their cattle till they are about to die of disease or of old age †. The river Senegal divides the Moors from the Negroes. The Moors, who inhabit the north side of this river, are only tawny; but the Negroes, who live on the south side of it, are perfectly black. The Moors wander about with their flocks; but the negroes are stationary, and dwell in villages. The former are free and independent; but the latter are the slaves of cruel tyrants. The Moors are meagre, small in stature, and have a puny aspect; but they are a sly and an ingenious people. The negroes, on the other hand, are large, plump, and well-proportioned; but they are a simple and a stupid race.

Both on the south and north sides of the river Senegal, there is a species of men distinguished by the appellation of *Foulies*, who form a shade between the Moors and Negroes, and, perhaps, have been produced by a commixture of the two nations. These *Foulies* are not so black as the Negroes, but much more brown than the Moors; and thus hold a middle rank between the two. They are also more civilized than the negroes, follow the religion of Mahomet, and are hospitable to strangers ‡.

Mulattoes form the chief inhabitants of the Cape de Verd islands. They sprung from the Portuguese who originally settled there and the native Negroes of these islands. They are called *Copper-coloured Negroes*; because, though their features are the same with those of the Negroes, they are not so black, but of a yellowish colour. They are a handsome and an ingenious people, but very idle and indolent.

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They

* Voyage du le Maire, p. 46.

† Ibid. p. 66.

‡ Ibid. p. 75.

They procure their food chiefly by fishing and hunting. Their dogs are trained to kill the wild goats, which are very numerous in those islands. Their wives and daughters are delivered, without reluctance, to the embraces of strangers, for presents of very small value *.

The southern banks of the Senegal exhibit the first genuine Negroes. These people, as well as those who live in that tract of country comprehended between this river and that of Gambia, distinguish themselves by the name of *Faloffs*. They are exceedingly black, handsome, and of a goodly stature. Their aspect is by no means so disagreeable as that of the other Negroes. The features of some of them, and particularly those of the women, are very regular. They entertain the same ideas of beauty as the Europeans; for they are fond of fine eyes, small mouths, thin lips, and well proportioned noses. They differ, however, with regard to the basis of the picture; for they esteem a black shining colour as indispensibly necessary to constitute a beauty. Their skin is very soft and fine; and, if we abstract our prejudices in favour of particular colours, their women are as beautiful as in any other country in the world. In general, their females are handsome, gay, active, and amorous to an extreme degree. They show a particular attachment to white men, whom they cherish with ardour, both to gratify themselves, and in the hope of procuring presents. In their intercourse with foreigners, their husbands lay them under no restraint. But, though they offer their wives, daughters, and sisters to strangers, and think their honour injured by a refusal; yet, when their wives transgress with men of their own nation, their jealousy excites such ferocity of passion, that they not unfrequently beat, and even cut themselves with
fabres.

* *Voyages de Roberts*, p. 387.

fabres. Those women, notwithstanding, seldom want a tobacco-pipe out of their mouths; and, when heated, their skin emits a disagreeable odour, though not so offensive as that of the other Negroes. They are fond of dancing to the sound of the drum and calabash. In these dances, all their movements consist of lascivious postures. They bathe often, and file their teeth, in order to make them more equal. Most of the young women engrave figures of animals, flowers, &c. on their skin, a practice common in Otaheite and other islands in the southern ocean.

Among the Negroe women, when travelling, it is a general practice to carry their children on their backs. To this cause, some writers ascribe the flat noses and big bellies of the Negroes. The mother, in raising the child by sudden jerks, makes its nose strike against her back; and the child, to avoid these frequent blows, keeps its head back and its belly forward *. Their hair is black, and crisped like curled wool. Their hair and colour constitute the chief difference between them and other men; for their features are not more different from those of the Europeans, than the Tartarian visages differ from those of the natives of Britain. We are assured by Father TERTRE, that the flat noses of the Negroes are occasioned by a general practice of mothers, who depress the noses of their new-born infants, and squeeze their lips, in order to thicken them; and that those children who escape these operations, have elevated noses, thin lips, and fine features. The Negroe women are very prolific. They bring forth with ease, and require neither midwife nor accoucheur. Child-bearing, with them, is attended with no troublesome consequences; for they fully recover their strength by repoling themselves
for

* Le Maire, p. 144.; Le Père du Jaric, p. 364.; et Le Père du Tertre, p. 423.

for a day or two. They are excellent nurfes, and treat their offspring with great tendernes and affection.

The Negroes who inhabit the Cape de Verd coast, and the island of Goree, are very black, but handsome. Though robust and strong, they are indolent, and cultivate neither vines, corn, nor fruits. Fishes and millet constitute their principal articles of food ; for they seldom eat flesh. The Europeans they compare to horses, because they eat herbs. But they are so passionately fond of spirits, that they often sell their parents, their children, and even themselves, for brandy *. They wear only a cotton garment, which covers them from the middle of the body to one half of the thigh ; because, they allege, the heat of the climate prevents them from using any more clothes †.

Like the Negroes of Guinea, those of Sierra-Leone are of a black colour, though less deep than that of the natives of Senegal. They paint their bodies with red and other colours. They also paint a ring round their eyes of a white, yellow, or red colour, and make different coloured streaks upon their faces. Many of them cut figures of plants and animals upon their skin. Their women are still more debauched than those of Senegal. Though many of them are common prostitutes, they incur neither censure, nor the smallest dishonour. Both men and women wear ear-rings made of teeth, horns, shells, bits of wood, &c. which often weigh three or four ounces. Some pierce their nostrils, or upper lips, for the purpose of suspending similar ornaments. Their clothing consists of an apron made of the bark of trees, and covered with the skins of apes ; and to those skins they fix little bells. Their beds are made of rush-

mats.

* Voyages de M. Gennes, p. 15.

† Lettres Edifiantes, Recueil II p. 48.

mats. They eat fish, or flesh when it can be procured; but their chief food is yams and bananas *. Their principal passion is for women; and they are idle and inactive. Though in the near neighbourhood of rich valleys, hills covered with trees, green and fertile fields, beautifully intersected with brooks and rivers, they often continue to occupy wild and barren places. But their stupidity and indolence render them insensible to every pleasure and advantage of this kind.

The Negroes of Guinea, though they have vigorous constitutions and enjoy good health, seldom arrive at old age. A Negroe of fifty years is a very old man. Their premature intercourse with the females may be one cause, at least, of the shortness of their lives. When very young, their children are allowed to indulge in every species of debauchery †. The Negroes of the islands of Annobona, St Thomas, &c, resemble those on the adjacent continent. Men and women go promiscuously naked, except a small apron round their middle ‡. On the coasts of Arada and Juda, the Negroes are not so black as those of Senegal, Guinea, and Congo. To all other meat they prefer the flesh of dogs. At their feasts, a roasted dog is commonly the first dish presented to their guests. This taste is not peculiar to the Negroes; for the savages of North America, and of some Tartarian nations, are equally fond of the flesh of dogs.

We are informed by *PIGAFETTA*, that the Negroes of Congo are less black than those of Senegal. Though, in some individuals, the

* *Indiæ Orient. par. 2. in qua Johannis Hugonis Linſſcotam, &c. Navigatio*, p. 11.

† *Le Voyage de Guinée, par Bougain, p. 143.*

‡ *Pyrard, p. 16.*

the hair is red ; yet, in general, it is black and crisped. The men are of a middle size. Some of them have brown eyes ; in others, they are of a greenish colour. Their lips are not very thick ; and, in their features, they have a great resemblance to the Europeans *.

They have very singular customs in certain provinces of Congo. For example, when a man dies in Loango, they place his corpse, in a sitting posture, on an amphitheatre raised about six feet above the ground. He is then dressed in his best garments, and fires are kindled around him. In proportion as the moisture is absorbed by the clothes, he is covered with fresh ones, till the body is perfectly dry. After this, he is buried with great solemnity. In the province of Malimba, the husband is ennobled by the wife. Upon the death of the King, if he leaves only a single daughter at the age of puberty, she becomes absolute mistress of the kingdom. Her reign is begun by making a tour through her dominions. In her passage through the different towns and villages, all the men are obliged to appear before her, and she singles out the individual whom she fancies most to pass the night with her. When returned from her journey, she sends for the man who best pleased her, and instantly marries him. Immediately after marriage her power ceases, and devolves upon the husband. These facts are extracted from the Travels of M. DE LA BROUSSE, along the coast of Angola, in the year 1738. He adds a fact not less singular. ‘ These Negroes,’ he remarks, ‘ are extremely vindictive, of which I shall give a convincing proof. They daily demanded of us some brandy for the use of the King and chief men of the town. One day this request was denied, and we had soon reason to repent it ; for all the English and French officers having gone to fish on a small lake
‘ near

* *Indiæ Orient.* part 1. p. 5. ; *Drake's Voyage*, p. 110.

‘ near the sea-coast, they erected a tent for the purpose of dressing
 ‘ and eating the fishes they had caught. When amusing themselves
 ‘ after their repast, seven or eight negroes, who were the chiefs of
 ‘ Loango, arrived in sedans, and presented their hands, according to
 ‘ the custom of the country. These Negroes privately rubbed the
 ‘ hands of the officers with a subtle poison, which acts instantaneouf-
 ‘ ly ; and, accordingly, five captains and three surgeons died on the
 ‘ spot.’

In Senegal, Gambia, Cape de Verd, Angola, and Congo, the Negroes are of a finer black than those of Juda, Issigni, Arada, and the neighbouring provinces. When in health, they are totally black ; but, when sick, they become copper-coloured, or yellowish *. The Negroes of Angola are preferred in the French islands, on account of their strength, to those of Cape de Verd : But, when heated, they emit a smell so rank and offensive, that they infect the places through which they pass for more than a quarter of an hour. The Negroes of Cape de Verd do not smell so strong as those of Angola : They have likewise a finer skin ; they are more handsome ; their features are softer, and their dispositions more gentle †. In Guinea, the Negroes are robust, and very fit for cultivating the ground, and other laborious employments. Those of Senegal are not so strong ; but they are more ingenious, and better adapted for domestic servants ‡. We are informed by CHARLEVOIX, that the Negroes of Senegal are the most handsome and docile ; that the Bambaras are larger, but that they are all thieves ; that the Aradas are the best cul-

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tivators

* *Nouv. Voy. aux isles de l'Amerique*, tom. 4 p. 138.

† *L'Hist. des Antilles*, par le Père du Tertre, p. 493.

‡ *Nouv. Voy. aux isles de l'Amerique*, tom. 4. p. 116.

tivators of the earth; that the Congos are the smallest in stature; that they are excellent fishers, but much addicted to desertion; that the Nagos are the most gentle and humane, the Mondongos the most cruel and ferocious, the Mimes the most resolute, but capricious, and very apt to despair; and that the Creole or Mungrel Negroes, from whatever nations they originate, retain little of their parents, but the colour and the abject spirit of slavery. They are more ingenious, but more slothful and debauched than the Negroes of Africa. CHARLEVOIX adds, that the genius of the Guinea Negroes is very limited; that some of them appear to be almost entirely stupid, being unable to reckon beyond the number three; that their memories are extremely limited; the past and the future being equally unknown to them; that some of them are possessed of humour, and make tolerable mimics; that they are very cunning, and would die rather than reveal a secret; that they are gentle, humane, simple, credulous, and superstitious; but that they are brave, faithful, and, if properly trained to war, would make excellent soldiers *.

The Negroes seem not to be possessed of much genius; but their feelings are very acute. They are melancholy or gay, slothful or laborious, enemies or friends, according to the treatment they receive. When well fed, and not abused, they are contented, chearful, and ready for every kind of employment. But, when oppressed and maltreated, they become peevish, and not unfrequently die of melancholy. They are exceedingly sensible both of benefits and of abuse. Against those who injure them, they entertain a mortal hatred. But, when they have an affection for a master, to show their zeal and attachment, there is not an office, however hazardous, which they will not

* Hist. de St Dominique, par le Père Charlevoix.

not execute with intrepidity. By nature, they are affectionate, and ardently love their children, friends, and countrymen*. Without any motive but that of compassion, they freely distribute the little they possess to the indigent and necessitous.

The ingenious and humane COUNT DE BUFFON, when treating of this subject, makes the following manly reflections: ‘ The unfortunate Negroes, as appears from their history, are endowed with excellent hearts, and possess the seeds of every human virtue. I cannot write their history, without lamenting their miserable condition. Is it not more than enough to reduce men to slavery, and to oblige them to labour perpetually, without the capacity of acquiring property? To these, is it necessary to add cruelty and blows, and to abuse them worse than brutes? Humanity revolts against those odious oppressions which result from avarice.—The Negroes are forced to labour; and yet the coarsest food is dealt out to them with a sparing hand. They support, say their obdurate task-masters, hunger without inconvenience; a single European meal is sufficient provision to a Negroe for three days; however little they eat or sleep, they are always equally strong, and equally fit for labour†. How can men, in whose breasts a single sentiment of humanity remains unextinguished, adopt such detestable maxims? How dare they, by such barbarous and diabolical arguments, attempt to palliate those oppressions which originate solely from their thirst of gold? But, let us abandon those hardened monsters to perpetual infamy, and return to our subject.’

We know little of the inhabitants of the coasts and interior parts
 E c 2 of

* Hist. des Antilles, p. 483.

† Hist. de St Dominique, p. 468.

of Africa, from Cape Negro to Cape de Voltes, an extent of about four hundred leagues. Thus far, however, we know that these men are not so black as the other Negroes, and that they resemble the Hottentots, with whom they border on the south. On the contrary, the Hottentots are well known, and have been described by many voyagers. They are Caffres, and would be of a tawny colour only, if they did not bedaub their skin with black paint and grease. M. KOLBE, however, regards them as genuine Negroes. He informs us, that all of them have short, black, crisped, and woolly hair *. M. KOLBE, however, tells us, that their colour is not totally black, but olive, though they employ every art to darken their skin. Their dispositions are likewise different from those of the Negroes; for the latter are cleanly sedentary, and easily reconciled to servitude. But the Hottentots are disgustingly nasty; they are a wandering independent people, and very jealous of their liberty.

The inhabitants of the Cape of Good Hope are described by GAMA, who arrived in the Bay of St Helena in the year 1497, as being blackish, of small stature, and having an aspect extremely disagreeable. He adds, that the sound of their voice resembled that of fighting; that their clothing was the skins of beasts; and that they armed themselves with bludgeons hardened with fire, and pointed with the horn of some animal †. The Dutch voyagers tell us, that the savages north of the Cape are a smaller people than the Europeans; that they are of a reddish brown colour; that they are extremely ugly, and increase their blackness with paint ‡. In another place, they inform us, that the colour of the Hottentots resembles
that

* Description du Cap de Bonne Esperance, p. 95.

† Hist. gen. des Voy. par l'Abbé Prevôt, tom. 1. p. 22.

‡ Voyages de la Comp. de Hollande, p. 218.

that of Mulattoes ; that their countenances are very disagreeable ; that they are of a middle stature ; that they are meagre, and exceedingly fleet in the chace ; and that, when speaking, their voice resembles the clucking of a Turkey cock * : Father TACHARD tells us, that though the hair of the Hottentots be, in general, woolly, like that of the Negroes, many of them have long hair which hangs upon their shoulders. He adds, that some of them are as white as the Europeans, but that they disguise their natural colour by covering their bodies with grease and the powder of a certain black stone ; and that the women, though born fair, paint themselves black with a view to please the men †. OVINGTON says, that the Hottentots are more tawny than the other Indians ; that they have some resemblance to the Negroes in features and colour, only they are not so black ; neither is their hair so much crisped, nor their noses so much flattened ‡.

It is apparent, from these and many other testimonies, that the Hottentots are not real Negroes, but blacks approaching to whiteness, in the same manner as the Moors are whites approaching to blackness. These Hottentots are a singular race of people. Their females, who are generally much smaller than the men, have an excrescence, or broad hard skin, which arises from the top of the os pubis, and hangs down, like an apron, till it reaches the middle of their thighs ||. All the women who are natives of the Cape are subject to this deformity, which they willingly uncover to any person who wishes to examine it. The men are all half eunuchs, not by nature,

but

* Voyages de Spitzberg, p. 443.

† Le Premier Voy. du Prêtre Tachard, p. 108.

‡ Voyage d'Ovington, p. 194.

|| Descript. du Cap, par M. Kolbe, tom. 1. p. 91. and Voyage de Courlai, p. 297.

but by a most absurd custom of cutting out, about the age of eight years, one of their testicles. M. KOLBE saw this operation performed. The circumstances with which this religious ceremony is accompanied are singular. The priest rubs the boy with grease taken from the entrails of a sheep; they lay him on his back, bind his hands and feet, and some of his friends hold him fast in that position. The priest then proceeds, and with a sharp knife cuts out the left testicle. In its place, he puts a ball of grease of nearly the same size, accompanied with some medicinal herbs. The wound is then sowed up with a needle made of the bone of some small bird, and a thread from the tendon of a sheep. The patient is then untied and the priest rubs the whole body of the boy with grease so copiously, that it forms a kind of crust. In the next place, the operator, with his nails, makes furrows in this crust of grease, from one end of the body to the other, and then discharges his urine upon them. After this operation he again fills up the furrows with fresh grease. These preparations being finished, the boy is abandoned, and left alone in a condition resembling death rather than life. He is then obliged to creep, in the best manner he can, into a hut erected near the place where the operation was performed. In this miserable hovel, he either dies or recovers without assistance, or any other nourishment than the grease with which he is encrusted. In two days, he generally recovers, issues from his hut, and returns to his relations*.

Though all the Hottentots have flat noses, this would not happen to them, if their mothers did not compress them immediately after birth; for they consider prominent noses as great deformities. Their lips are very thick, their teeth are white; their eye-brows are bushy, their heads large, their bodies meagre, and their limbs slender.

Their

* Descript. du Cap, par Kolbe, p. 275.

Their existence seldom exceeds forty years. This limited duration of their lives is chiefly occasioned by the nastiness in which they continually wallow, and the putrid flesh which constitutes their principal food. The Dutch, says TAVERNIER, carried off a Hottentot girl a few days after birth, brought her up among themselves, and her colour continued to be as white as that of any European. From this fact he draws the natural conclusion, that all the Hottentots would be equally fair, if they did not daub their bodies with black paint and grease.

In the territory of Natal, which stretches along the African coast beyond the Cape of Good Hope, the natives differ greatly from the Hottentots. They are better made, and less ugly. Nature has likewise made them blacker. Their visages are oval, their noses well proportioned, and their teeth white. Their general aspect is agreeable, and their hair is crisped. Like the Hottentots, however, they are fond of grease; for they wear bonnets made of tallow. The height of these bonnets is from eight to ten inches. The tallow is well refined. They apply but little of it at a time, and mingle it so completely with their hair, that it never falls off*. M. KOLBE tells us, that these people do not stammer in their speech like the Hottentots; that they build houses, cultivate the ground, and sow a species of maize, of which they make a fermented liquor†. Beyond Natal are the territories of Sofala and Monomotapa, where, according to PIGAFETTA, the natives are black, but taller and thicker than the other Caffres. Those of Monomotapa, we are told by the Dutch voyagers, are black, tall, handsome, and have fine features. The girls wear no clothes but a piece of thin cotton stuff upon their middle.

* Dampier, tom. 2. p. 393.

† Descript. du Cap, tom. 1. p. 136.

middle. When married, however, they put on garments. Though very black, these people differ from the Negroes. Their features are not so ugly; they emit no bad smell; and they can endure neither hard labour nor servitude.

The inhabitants of Madagascar and of Mosambique are more or less black. The hair of the natives of Madagascar is not so much crisped as those of Mosambique. Neither of these people are genuine Negroes. Both men and women go perfectly naked. They eat the flesh of elephants, and sell the ivory to merchants *. Madagascar is inhabited by blacks and whites; the latter of whom, though tawny, seem to be a different race. The hair of the former is black and crisped; but that of the latter is more fair, less crisped, and much larger. It is remarked by FRANCIS CAUCHE, that these whites are probably of European extraction; for none of them whom he saw had flat noses, like the Chinese. He likewise informs us, that the Madagascar whites are fairer than the Castilians; that their hair is long; that even the blacks are not flat-nosed, like those on the continent; and that their lips are not thick. There are also many persons in this island of a tawny or olive colour, who probably proceed from a commixture of the whites and blacks. We are told by the same traveller, that the natives round the Bay of St Augustine are tawny; that they have no beards; that their hair is smooth and long; that they are a tall and handsome people; and that, though they probably never heard of Mahomet, the males are all circumcised †. The first European settlement on this island was established
by

* *Recueil des voyages*, tom. 3. p. 623.; *Le Voy. de Moquet*, p. 265.; et *La Navigation de Jean Hugues Lintscot*, p. 20.

† *Voyage de François Cauche*, p. 45.

by the French ; but it was soon abandoned *. Upon their arrival they saw the white men formerly mentioned ; and they perceived that the blacks had a great respect for the whites †. Madagascar is a very populous island, and abounds in cattle and good pasturage. Both sexes indulge much in debauchery ; and public prostitution is not reckoned dishonourable. They are fond of singing, dancing, and similar amusements. Though naturally indolent, they know and practise some of the mechanical arts. They have no furniture in their houses, but sleep upon mats. Notwithstanding this circumstance, they have husbandmen, carpenters, smiths, potters, and even goldsmiths. They eat their meat almost raw ; and, after singeing the hair, they devour the skins of their oxen. The vulgar go nearly naked ; but drawers or petticoats of cotton or of silk are used by the more opulent ‡.

The inhabitants of the interior regions admit not of any accurate description, because we have too little knowledge of them. Those whom the Arabians call *Zingues* are black, and nearly in a savage state.

From the authorities which have been quoted, it appears that the Negroes are a different species of blacks from the Caffres. It is still more apparent, however, that the differences in colour are the genuine effects of climate ; and that the peculiarities in features have a great dependence upon the customs and practices observed by different nations, as those of flattening the nose, pulling the hair from the eye-brows, making the ears unnaturally long, the lips thick, the

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* Voyage de Flacour.

† Voyage de M. Delon.

‡ Le Voyage de Flacour, p. 90. ; Struys, tom. 1. p. 32. ; Pyrrard, p. 38.

face broad, &c. We cannot have a stronger evidence of the influence of climate upon the colour of the human skin, than to find, under the same latitude, and distant from each other above one thousand leagues, a race of men so similar as those of Nubia and of Senegal; and that the Hottentots, who have sprung from the blacks, are the whitest people in Africa, solely because the country they inhabit is the coldest.

The natives of Madagascar are called *Malegaches* or *Madecasses*. They are portly in their persons, and generally exceed the middle stature. In their countenances, striking marks of good nature and frankness are exhibited. They discover no desire of learning any thing which has not a relation to the simplest wants of nature. An uncommon degree of carelessness and apathy renders every thing unsupportable to them which requires any exertion of mind. They are sober, sprightly, and active, and spend their lives in alternate rest and amusement. To the Malegache, the present moment is to be enjoyed; he seems not to be susceptible of foresight; and he entertains not an idea that any man can give himself uneasiness about futurity. These islanders are perfectly free beings, and, in general, enjoy health of body and tranquillity of mind. The Malegache is his own absolute master. He has no restraint on his freedom. He acts and does what he pleases, except what may be injurious to his fellow creatures. He never attempts to assume an empire over the minds or actions of his neighbours. Each individual adopts his own mode of living, in which no body ever thinks of disturbing him.

In Madagascar, the inhabitants are divided into a great number of tribes, which are all governed by particular chiefs. The lands are not divided, but belong to those who take the trouble of cultivating

vating them. Rice constitutes their chief food, though they likewise use butcher-meat and fish, of which last their seas and rivers afford great quantities, as well as a great diversity of kinds. The power of their chiefs is much limited; but, in the province of Carcanaffi, they are the supposed proprietors of all the land, which they distribute among their subjects, who pay a small quit-rent only. It is not unworthy of remark, that, among these remote islanders, we can trace evident marks of the feudal laws of Europe. In this province, the people have some knowledge of writing. In the Madecasse language, there are a few historical compositions; but their learned men, who are denominated *Ombiaffis*, use solely the Arabic characters. They have written treatises on medicine, geomancy, and judicial astrology. The Ombiaffes are both physicians and forcerers, a conjunction not altogether, even in one of the most enlightened kingdoms of Europe, despised or abolished, as we learn from the late famous narratives of the effects of *animal magnetism in Paris*! The most celebrated of these forcerers come from the province of Matatane, where magical tricks are in the highest estimation. The other natives of the island dread the Matatanes, because they excel in this art of deception. In their public schools, the Ombiaffes teach geomancy and astrology. The Arabs, who made a conquest of this island about three hundred years ago, taught the natives the art of writing; and the knowledge of the Arabian language is pretty general in several provinces of Madagascar.

It might have been expected, that the Mahometan religion should have made a greater progress in this island, especially when we consider, that, for centuries, it has been so much frequented by the Arabs. If we except, however, circumcision, abstinence from pork, and some other insignificant practices, which have little influence on

general manners and conduct, even the descendents of the Arabs have forgotten or neglected the fundamental principles of their religion. They believe not in a future existence. They admit, like the Manichees, of two principles in nature, the one supremely good, and the other extremely wicked. To the former they never address their prayers, but continually do homage and offer up sacrifices to the latter. The island of Madagascar is so contiguous to the coast of Africa, that it has most probably been peopled from that vast continent. But at present, however, the different races are so intermixed, that, to describe all the varieties of them would be a vain and a useless attempt. The real race of Negroes, however, are easily to be distinguished; but it is almost impossible to recognize those who are descended from the whites.

Such of these islanders as possess any erudition relate, that the Creator of the heavens and the earth formed, from the body of the first man, whilst he was asleep, seven women, who were the mothers of their different ranks or casts. The cast of the Rhoandrians were formed from the first man's brain; that of the Aracandrians, from his neck; that of the Ontzatsi, from his left shoulder; that of the Vodziri, from his right side; that of the Ontzoa, from the thigh and the calf of the leg; and that of the Ondeves, from the soles of his feet. According to the parts of the body from which these casts are supposed to have proceeded, their rank and importance are estimated.

It is impossible to peruse this account of the origin of mankind, given by the natives of Madagascar, without recognising a most striking resemblance between it and that delivered to us by the most celebrated legislator MOSES. These eastern people cut seven women out of one man; but MOSES contents himself with cutting one woman

man only out of the side of ADAM, our first progenitor; and EVE, the wife of ADAM, from the present population of this globe, seems to have been perfectly sufficient to accomplish the grand purpose for which she was created.

In Madagascar, a plurality of wives is not uncommon, particularly among the chiefs and other rich individuals. But they never legally marry more than one; for the rest are considered as concubines. This practice is not attended with those disagreeable consequences which we should naturally expect; for all these women live together in perfect harmony. Besides, a divorce may be obtained whenever the conjugal union becomes disagreeable either to the husband or wife. In this island, adultery is regarded as a robbery, and receives the same punishment. Hence these people have the greatest respect for a married state. They caution strangers to behave with decency to their wives; but, what is most ridiculously absurd, they offer the use of their daughters to strangers, and think themselves highly honoured when the offer is accepted.

Before drawing general conclusions, we shall give a short account of the natives of the New World. In the more northerly regions of America, we meet with a kind of Laplanders, who resemble those of Europe, or the Asiatic Samoiedes. They are not numerous; but they occupy a great extent of territory. Those who inhabit Davis's Straits are of a diminutive stature, have an olive colour, and thick, short legs. They are expert fishers, and eat their fishes and their meat perfectly raw. Their drink consists of water, or the blood of sea-dogs. They are very robust, and live to a great age*. These circumstances constitute, in the most exact manner, the figure, the colour, and the manners

* Hist. Nat. des Isles, p. 189.

manners of the natives of Lapland. What is singular, the Fins, who are adjacent to the Laplanders of Europe, are a white, beautiful, pretty large, and handsome people; and, in the neighbourhood of the Laplanders of America, we meet with a race of men who are tall, pretty white, and possessed of regular features *. Along Hudson's Bay, and to the north of Labrador, the savages are small, ill-made, ugly, and seem not to belong to the same race with the former. Their faces, like those of the savages of Jesso, are almost entirely covered with hair. In summer, they live in tents made of the skins of rein-deer; and, in winter, they dwell under ground, where the men and women sleep promiscuously. In Newfoundland, the savages have a resemblance to those of Davis's Straits. Their stature is low; they have little or no beard, large eyes, flat noses, and broad faces. The traveller from whom this description is taken, adds, that they are very similar to the natives in the neighbourhood of Greenland †. These savages spread over the northern regions of America; but, to the south of them, we fall in with a more numerous and different race, who inhabit Canada, and the countries adjacent, as far as the territories of the Assinibouls. These people are large, robust, and well proportioned; their hair and eyes are black, and their teeth white. Their colour is swarthy; they have scanty beards, and scarcely any hair on their bodies. In the chase they are extremely fleet, and, in travelling, indefatigable. They are a bold, grave, hardy people, and have so great a resemblance to the oriental Tartars, that, if there were no difficulty concerning the possibility of their migration to the New World, we should be apt to conclude that they had sprung from the same origin. They likewise live under the same latitude, which is an additional proof of the powerful influence

* Hist. Nat. des Isles, p. 189.

† Recueil des Voyages au Nord, tom. 3. p. 7.

fluence of climate upon the colour and even the figure of human bodies. Thus, in the northern regions of the New as well as of the Old Continent, we, in the first place, find a race similar to the Laplanders, and also white men with fair hair, like those of the north of Europe; then a hairy race, like the savages of Jesso; and, lastly, the savages of Canada, who stretch as far as the Gulf of Mexico, and have a striking resemblance to the European Tartars. This extensive country, even on its first discovery, was very thinly inhabited. We are told by M. FABRY, who penetrated farther into North America than perhaps any other person, and where the savages, of course, could have suffered no diminution of population from the depredations of Europeans, that, in this region, he frequently travelled two hundred leagues without seeing a human creature, or perceiving any marks which indicated the adjacent country to be inhabited; and that, when he did meet with any Indian huts, they were generally distant from each other about one hundred leagues, and the whole inhabitants seldom exceeded twenty individuals. It is true, that, along the banks of rivers and lakes, they are more numerous, and sometimes even troublesome to the European colonists. In those nations, however, the number of persons seldom amounts to more than three or four thousand, who are spread over a vast extent of country.

The multiplication of the human species, in every climate, depends more upon their union into a social state than any other circumstance. Men, comparatively, would not be so numerous as the wild quadrupeds, if they did not derive mutual support from each other. The bisons, or wild oxen of North America, exceed perhaps, in numbers, those of the human species. But, though population be one result of society, their increased numbers give rise to and strengthen

strengthen their union. Hence it may be presumed, that the want of civilization in the New World is chiefly owing to its being thinly inhabited; for though, originally, each nation exhibited different manners and customs; though some of them were more dastardly, cruel, and savage than others; yet they were all ignorant, stupid, and equally destitute of industry and of arts.

Though North America, however, affords savages only, Mexico and Peru presented to the view of Europeans a civilised people governed by laws and by regal establishments. They were possessed of arts, of industry, and of religion. They lived in cities, where the sovereign, by his authority, maintained order and police. These people, who, at the time of their being discovered, were exceedingly numerous, cannot be regarded as new nations, or, by reason of their remoteness, as originating from individuals who had passed the Atlantic from the Old Continent. The inhabitants of Florida, along the Mississippi, and of the more southerly regions, are more tawny than those of Canada. The paint and oil with which they besmear their bodies, make their colour unnaturally olive. We are informed by COREAL, that, in Florida, the women are strong, tall, and, like the men, of an olive colour; that they paint their arms, legs, and bodies, with different colours, which remain perpetually, because, by the operation of puncturing, they are indelibly engrained in the skin; that the olive colour does not proceed so much from the heat of the climate, as from the oil with which their skins are varnished. He farther tells us, that the women are very active; that they swim across broad rivers, each with an infant in her arms; and that they climb with agility the highest trees*. The whole of these qualities
they

* *Le Voyage de Coreal*, tom. 1. p. 36.

they possess in common with the Canadians and the other savages of America.

It is remarked by Father du TERTRE, that the Caribbees are, in general, tall, and have an agreeable aspect; that they are healthy, strong, and active; that the countenances of some of them are flat, and their noses depressed: But these features are not natural; they are induced artificially, soon after birth, by the parents. Most of the Caribbees have small, black eyes, long, smooth, black hair, and white teeth. Their colour is tawny or olive. This colour is the effect of Nature, and not of art; for their offspring, who have been brought up in Europe, and denied the use of paint, had the same colour with that of their parents. These savages, though cruel to their enemies, are naturally of a mild and compassionate disposition. Without distinction, they marry strangers, or their own mothers; and many of them possess, at the same time, two sisters, or the mother and daughter, and even their own daughter. With regard to their wives, the men pardon, with the greatest ease, their unfaithfulness; but they never forgive the man who debauches them. They feed upon crabs, turtles, fishes, lizards, and serpents, which they season with pimento, and the powder of manioc*. As they are indolent to excess, and accustomed to an unrestrained independence, they can never, like the Negroes, be reconciled to any regular kind of labour. They exert every effort to preserve their liberty, and, rather than work, they will die of hunger, or of melancholy. The Arrouaguas, who have milder dispositions than the Caribbees, are sometimes employed as labourers, but only in their favourite exercises of hunting or fishing. The Brazilian slaves have nearly the same dispositions. They are not, how-

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ever,

* Hist. gen. des Antilles, par du Tertre, tom. 2. p. 453.

ever, so indolent, stupid, and melancholy, as the other savages of America. When gently treated, they will submit to any manual operation, except that of cultivating the ground, which they regard as the greatest mark of slavery.

The female Caribbees are fat, and pretty handsome. Their eyes and hair are black, their mouths small, their teeth white; and they are reserved and modest in their behaviour. They use paint; but they do not, like the men, make black lines on their faces and other parts of the body. They wear small aprons only, which are made of cotton, studded with beads, and eight or ten inches in breadth, by five or six in length. Beside these aprons, which they purchase from the Europeans, they employ collars of the same cloth, which hang down upon their breasts. Of this stuff they likewise wear bracelets, and ear-rings composed of strings of beads, or made of a blue stone. The only other ornament peculiar to the women is a buskin of cotton studded with beads, which extends from the calf of the leg to the ankles. When girls attain the age of puberty, they are allowed aprons and buskins, the last of which are made so strait, that they cannot be removed. This apparatus prevents the lower parts of the legs from thickening, and the upper parts, of course, grow larger and stronger *.

In Mexico and Perú, the inhabitants are so intermixed, that it is difficult to see two countenances of the same complexion. The city of Mexico is composed of Europeans, south and north American Indians, Negroes of Africa, Mulattoes, and Mongrels of every species†. The genuine natives are olive and brown, nimble, and well-proportioned.

* Nouv. Voy. aux Isles, tom. 2. p. 8

† Lettres Edifiantes, Recueil II. p. 119.

tioned. On their eye-brows, their hair is scanty, but that on their heads is black and very long

We are informed by WAFER, that, in the Isthmus of America, the natives are of a good stature and shape. They have elegant limbs, a full chest, and are remarkably fleet in the chace. The women are short and squat. Both sexes have round faces; flat short noses, large eyes, generally of a grey colour, and very brilliant, prominent fore-heads, thin lips, white teeth, and very regular features. Their hair is long, black, and straight; and, if they did not pull out the hairs, the men would have beards. Their colour is tawny, and their eye-brows are black.

These people, however, are not the only natives of this Isthmus. There are among them a species of white men, whose colour resembles that of milk. Their bodies are covered with a short white down; which, upon the face, is not so thick as to conceal the skin. Their hair, as well as their eye-brows, are perfectly white. These Indians are shorter than the others; and it is singular, that their eyelids have the form of crescents, with the points turned downward. Their eyes are so weak, that, during the day, they have no distinct perception of objects. They see best by the mild light of the moon. They cannot endure hard labour. During the day they sleep, and seldom go abroad but in the night. When the moon shines, they run nimbly through the deepest shades of the forests, with as much ease and safety as other men do in the brightest day. These men, upon the whole, are by no means so vigorous as the other Indians. They constitute a peculiar and distinct race. It sometimes happens, however, that a copper-coloured male and female produce

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one

* Voy. de Coreal, tom. 1. p. 116.

one of these white children. WAFER, from whom these facts are enumerated, tells us, that he had seen children of this kind when they exceeded not their first year *. If this narrative be true, the constitution and the colour of these white Indians must be a kind of disease derived from their parents. But, if they are produced by those of a copper colour, then they must form a distinct race, resembling the Chacrelas of Java, and the Bedas of Ceylon. But, if these whites really proceed from copper-coloured parents, it must likewise be allowed, that the Bedas and Chacrelas have been produced by tawny progenitors ; and that they form not a particular race, but are only individuals, who, by some accidental and unknown cause, have assumed a colour different from that of their original stock.

This last idea seems to be the most probable. The occasional production of whites by Negroe parents adds great force to this theory. We have descriptions of two white Negroes in the History of the French Academy. ‘ I have seen one of them,’ says the COUNT DE BUFFON, ‘ and am assured that they are very frequent among the
 ‘ Negroes of Africa †. What I have seen, independently of the relations of voyagers, leaves me no room to doubt concerning the origin of these white Negroes. They are only Negroes who have
 ‘ generated from their race, and not a particular permanent species of men: In a word, they are among the Negroes what WAFER tells
 ‘ us the white Indians are among the yellow or copper-coloured Indians of Darien, and, probably, what the Chacrelas and Bedas are
 ‘ among the brown Indians of the East. It is singular, that this variation of Nature takes place only from black to white, and not
 ‘ from white to black. It is no less singular, that all the people in
 ‘ the East Indies, in Africa, and in America, where these white men
 ‘ appear,

* Dampier, tom. 4. p. 252.

† Venus Physique.

‘ appear, lie under the same latitude : The Isthmus of Darien, the
 ‘ Negroe country, and the island of Ceylon, are under the very same
 ‘ parallel. White, then, appears to be the primitive colour of Na-
 ‘ ture, which may be varied by climate, by food, and by manners,
 ‘ to yellow, brown, and black, and which, in certain circumstances,
 ‘ returns, but so greatly altered, that it has little or no resemblance
 ‘ to the original whiteness.’

The two extremes of blackness and whiteness continually approach each other. In her most seemingly perfect exertions, Nature made men white, and, after undergoing every possible shade, she still renders them white. But the specific whiteness is very different from the accidental. We have similar examples in the vegetable kingdom. A white flower, even in the quality of whiteness, is very different from a red one which has been rendered white by frost, or by exclusion from light.

The Indians of Peru, and especially those who live in the plains and along the sea-coasts, are, like the inhabitants of the Isthmus, of a copper colour. But those who occupy the elevated parts of the country between the two ranges of the Cordeliers, are almost as white as the Europeans. In Peru, some parts of the country are a league higher than others, which produces a greater variation on the temperature of the climate than an hundred leagues of latitude. The Indians of Guiana, and along the river of the Amazons, are all more or less of a rawny reddish colour. CONDAMINE tells us, that the differences in the shades are chiefly occasioned by the temperature of the air, which varies from the heat of the Torrid Zone, to the great colds produced by the neighbourhood of the snow * : That the Oma-
 guas.

* Voy. de la Condamine, p. 49.

guas, and some other savages, flatten the faces of their children by lacing their heads between two boards * ; that others pierce the nostrils, lips, or cheeks, and place in them feathers, the bones of fishes, and similar ornaments ; that most of them bore their ears, and, instead of ear-rings, employ herbs and flowers †. In Brasil, the savages are nearly of the same size with the Europeans ; but they are stronger, and more agile : Neither are they subjected to so many diseases ; and their longevity is great. Their hair is black, and seldom grows hoary with age. Their colour is tawny, or a mixture of red and brown. Their heads are large, their shoulders broad, and their hair is long. They pull the hairs out of their beards, their eyebrows, and all parts of their bodies, which makes them have an uncommon and a ferocious appearance. Their under lip they pierce, and as an ornament insert into it a green stone, or a small polished bone. Immediately after birth, the mothers flatten the noses of their children. The whole of them go absolutely naked, and paint their bodies with different colours. Those who inhabit the sea-coasts are now somewhat civilized by their intercourse with the Portuguese ; but most of those who occupy the interior parts of the country are still savages. A savage people are not to be civilized by force or by slavery. In these savage nations, the missionaries have polished more men than the arms of those princes by whom they were subdued. The ferocity and stubbornness of the savages of Paraguay were conquered by the humanity, the gentleness, and the venerable example of the missionaries. They frequently begged to be instructed in that law by which men were rendered so perfect ; and they often followed its precepts, and united with society ‡. In general, the natives of

Paraguay

* Voy. de la Condamine, p. 72. † Ibid p. 48.

‡ Voy. de Lery, p. 108. ; Coréal, tom. 1. p. 163 ; Mem. pour servir à l'hist. des Indes, p. 287. ; L'Hist. des Indes, par Maffei, p. 71. ; Pyrard, tom. 2. p. 337. ; Lettres édifiantes, Recueil 15. p. 331. &c.

Paraguay are tall and well-proportioned. Their countenances are long, and their skin is olive-coloured*.

We are informed by FREZIER, that the natives of Chili, like those of Peru, are tawny, their colour resembling reddish copper. This colour differs from that of the Mulattoes, who, as they are produced by the commixture of whites and blacks, are of a brown colour, or a mixture of black and white. On the contrary, the South American Indians are yellow, or rather reddish. In Chili, the inhabitants are of a middle size. They have large chests, thick limbs, small eyes, long ears, straight, bushy, black hair, and countenances by no means agreeable. They pull the hairs out of their beards, and lengthen their ears. Though the climate is not hot, they generally wear no clothes, except a skin thrown over their shoulders.

It has been alleged, that, on the confines of Terra Magellanica, and near the extremity of Chili, there exists a gigantic race of men. FRIZIER tells us, trusting to the authority of some Spaniards, that these men are nine or ten feet in height. These gigantic men, he remarks, are called *Patagonians*, and live on the eastern parts of the coast. This story of the Patagonians was afterwards considered as fabulous, because the Indians along the Straits of Magellan were found not to exceed the common stature of mankind. This circumstance, he continues, might have deceived FROGER, in his narrative of the voyage of M. DE GENNES; for both species of men are said to have been seen by the crew of the same vessel. The crew of the *James* of St Malo, we are told, saw, in Gregory Bay, in the year 1709, seven of these giants; and the crew of the *St Peter* of Marseilles saw six
of

* Coréal, tom. 1. p. 240. and 259. , Lettres Edifiantes, Recueil 11. p. 391. , Ibid Recueil 11. p. 391. ; and Recueil 12. p. 6.

of them, to whom they offered bread, brandy, and wine, which, though they had given presents of arrows to the sailors, and assisted them in bringing the ship's boat ashore, they refused *. As M. DE FREZIER, however, does not say that he had seen any of these gigantic savages, and as the relations concerning them are full of exaggerations upon other subjects, the existence of a race of giants, so high as ten feet, must still remain problematical. The bodies of such men must be eight times the bulk of those of ordinary persons. About five feet is the mean height of the human species; and the extremes seldom exceed a foot above or below this standard. Giants and dwarfs who exceed these terms are accidental varieties only, and not distinct and permanent races. Besides, if these Magellanic giants have any existence, their numbers must be very small; for the savages found along the Straits, and in the adjacent islands, are of a middle size. They are of an olive colour; and they have large chests, squat bodies, thick legs, and straight black hair †. In fine, their stature does not exceed the ordinary size, and, both in colour and hair, they resemble the other Americans.

IN conducting a narrative of this nature, compiled from a multiplicity of voyages written by various authors, and in different languages, it must of necessity, assume a desultory appearance. But, as the great object of this chapter is, to give concise ideas concerning the situation, character, manners, religion, and government of mankind almost from the South to the North Pole, every indulgence is to be expected from an intelligent reader. To accomplish this purpose,

* Voy. de Frezier, p. 75.

† Coreal, p. 231. and 284.; l'Hist. de la conquête des Moluques, par Argensola, tom. 1. p. 35. and 255.; Le Voy. le M. de Gennes, par Froger, p. 97.; Les Voy. de la Comp. d'Holl. tom. 1. 651.; Dampier, p. 179.

pose, the quantity of reading is immense ; but the use I have made of it, others must determine.

With this view, leaving the west coast of America, I shall proceed to give a cursory account of the inhabitants of some of the islands in the South Sea or Pacific Ocean.

Before proceeding to more particular observations, one general remark cannot escape notice. The natives of the numerous islands scattered through this immense ocean, admit of two obvious and characteristic divisions, namely, the *friendly*, *generous*, and *hospitable* ; and the *barbarous*, *brutal*, and *hostile*.

On each of these subjects particular examples can only be exhibited.—At Otaheite and several other islands, the natives, as a mark of intended friendship, uniformly present, like the northern nations of old, green branches of trees. When Captain COOK and his associates anchored in a fine bay, called *Motavai* *, they were instantly surrounded by the natives in their canoes, who exchanged coconuts, bread-fruit, and some small fishes, for beads and similar trifles. ‘ The bread-fruit,’ Captain COOK informs us, ‘ grows on a tree
‘ that is about the size of a middling oak. Its leaves are frequently
‘ a foot and an half long, of an oblong shape, deeply sinuated like
‘ those of the fig-tree, which they resemble in consistence and colour,
‘ and in the exuding of a white milky juice upon being broken.
‘ The fruit is about the size and shape of a child’s head ; and the
‘ surface is reticulated, not much unlike a truffle. It is covered
‘ with a thin skin, and has a core about as big as the handle of a
‘ small knife. The eatable part lies between the skin and the core :

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* April 13. 1769.

‘ It is as white as snow, and somewhat of the consistence of new bread. It must be roasted before it is eaten, being first divided into three or four parts. Its taste is insipid, with a slight sweetness, somewhat resembling that of the crumb of wheaten bread mixed with a Jerusalem artichoke *.’

In this voyage, Captain COOK was attended by the celebrated Mr BANKS, (now Sir JOSEPH), and Dr SOLANDER, gentlemen highly qualified for scrutinizing every department of Nature, whether animal, vegetable, or mineral. When they landed, they were amicably received by some hundreds of the inhabitants, though the latter were struck with such awe, that the first who approached crept almost upon his hands and knees. He, however, presented the usual symbol of peace, a green branch of a tree. Captain COOK and his company took a walk for some miles in the woods, attended by a numerous train of natives, who had now relinquished their timidity and become familiar. ‘ As we went along,’ Captain COOK remarks, ‘ we distributed beads and other small presents among them, and had the satisfaction to see that they were much gratified. Our circuit was not less than four or five miles, through groves of trees, which were loaded with cocoa-nuts and bread-fruit, and afforded the most grateful shade. Under these trees were the habitations of the people, most of them being only a roof without walls; and the whole scene realized the poetical fables of Arcadia †.’

A curious custom, though practised by some other islanders, was here exhibited. ‘ Two men,’ says Captain COOK, ‘ of superior rank came on board, and each singled out his friend; one of them, whose name was found to be *MATAHAN*, fixed upon Mr BANKS, and

* Hawkesworth's Narrative of Cook's Voyage, vol. 2. p. 80.

† Ibid. p. 83.

‘ and the other upon me. This ceremony consisted in taking off
 ‘ great part of their clothes and putting them on us. In return for
 ‘ this, we presented each of them with a hatchet and some beads *.’
 After this interchange of presents with TOOTAHAN, the natives, both
 males and females, continues Captain COOK, ‘ attended us to several
 ‘ large houses, in which we walked about with great freedom. The
 ‘ ladies showed us all the civility of which, in our situation, we
 ‘ could accept; and, on their part, seemed to have no scruple that
 ‘ would have prevented its being carried farther †.’ Next day,
 Captain COOK and his associates took leave of their friendly chief,
 and directed their course along the shore. In their walk, they met,
 at the head of a numerous train of people, another chief, called
TUBOURAI TAMAIDE, with whom amity was established by mutually
 exchanging branches of trees, putting their hands on their left
 breasts, and pronouncing the word *Taio*, which signifies *friend*.
 The chief then invited them to eat, which offer they readily accep-
 ted, and made a hearty meal upon fish, bread-fruit, cocoa-nuts, and
 plantains. ‘ During this visit,’ continues Captain COOK, ‘ a wife
 ‘ of our noble host, whose name was *TOMIO*, did Mr BANKS the
 ‘ honour to place herself upon the same mat, close by him. *TOMIO*
 ‘ was not in the first bloom of her youth; nor did she appear to
 ‘ have been ever remarkable for her beauty. He did not, therefore,
 ‘ I believe, pay her the most flattering attention. It happened too,
 ‘ as a farther mortification to this lady, that, seeing a very pretty
 ‘ girl among the crowd, he, not adverting to the dignity of his
 ‘ companion, beckoned to her to come to him. The girl, after some
 ‘ intreaty, complied, and sat down on the other side of him. He
 ‘ loaded her with beads, and every showy trifle that could please her.
 ‘ His Princess, though she was somewhat mortified at the preference

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‘ that

* Hawkesworth's Narrative of Cook's Voyage, vol. 2. p. 84.

† Ibid. p. 85.

‘ that was given to her rival, did not discontinue her civilities, but
 ‘ still assiduously supplied him with the milk of the cocoa-tree, and
 ‘ such other dainties as were in her reach.’ In similar circumstances,
 could any Princess in Europe have conducted herself with more dig-
 nity, politeness, and propriety ?

At first sight, there appears a singular trait in the character of the natives even of Otaheite, and other friendly and placid islanders. They are all arrant thieves, and can pick pockets with the dexterity of the most expert London blackguard *. Their thefts, however, admit of the strongest apology. We do not learn that they steal from each other, but from strangers, who exhibit such uncommon and alluring objects, that the temptation is almost irresistible †. The accuracy and expedition, however, of their police is astonishing. A complaint of this kind is no sooner made to a chief, than he instantly despatches his messengers ; and the thieves are apprehended and the stolen articles restored in a few hours. Upon this subject, Captain Cook, with much propriety, remarks, that these people
 ‘ show an intelligence and influence which would do honour to any
 ‘ system of government, however regular and improved ‡.’ But, he afterwards remarks, ‘ That the people of this country, of all ranks,
 ‘ men and women, are the arrantest thieves upon the face of the
 ‘ earth §.’

As an apology for the thievish disposition of these ignorant and innocent people, Captain Cook, with much humanity and good sense, remarks, ‘ That we must not estimate the virtue of these
 ‘ people by the only standard of morality, the conformity of their
 ‘ conduct

* See Hawkesworth's Narrative of Cook's Voyage, vol. 2. p. 87. *et alibi passim.*

† This idea is contradicted, *Ibid.* p. 170.

‡ *Ibid.* p. 88.

§ *Ibid.* p. 100.

‘ conduct to what in their opinion is right ; but we must not hastily conclude, that theft is a testimony of the same depravity in them that it is in us, in the instances in which our people were sufferers by their dishonesty ; for their temptation was such, as to surmount what would be considered as a proof of uncommon integrity among those who have more knowledge, better principles, and stronger motives to resist the temptations of illicit advantage. An Indian among penny knives and beads, or even nails and broken glass, is in the same state of trial with the meanest servant in Europe among unlocked coffers of jewels and gold *.’

The principal object of this voyage was to make observations on a transit of the planet Venus over the Sun’s disk ; which, to the immortal honour of his Majesty GEORGE III. was performed under his auspices. This transit happened on the third day of June 1769 ; and the reader may see a particular description of it in the Philosophical Transactions, vol. 61. part 2. p. 379. *et seqq.*

With regard to *funeral rites*, the people of these islands never bury their dead under ground. About this time died an old woman of some rank, who was related to TOMTO, which gave our voyagers an opportunity of observing how these people dispose of their dead. In the middle of a small square, neatly railed in with bamboo, the awning of a canoe was raised upon two posts, and under this the body was deposited upon a frame. It was covered with fine cloth ; and near it was placed bread-fruit, fish, and other provisions. We were informed by our friend TUBOURAI TAMAIDE, that the food was placed there as an offering to their gods. In the front of the area was a kind of stile, where the relations of the deceased stood

‘ to

* Hawkesworth’s Narrative of Cook’s Voyage, vol. 2. p. 102. 148.

‘ to pay the tribute of their sorrow ; and under the awning were
 ‘ innumerable small pieces of cloth, on which the tears and the blood
 ‘ of the mourners had been shed ; for, in their paroxysms of grief,
 ‘ it is an universal custom to wound themselves with the shark’s
 ‘ tooth *.’ This custom, of expressing grief by wounding themselves, is not peculiar to any nation. Even in the civilized nations of Europe, extreme grief is often expressed by violently beating the breast, tearing the hairs from the head, and sometimes by actual suicide. The practice of exposing the dead above ground, till the flesh is consumed by putrefaction, and afterwards burying the bones, does not admit of an easy explanation. It is worthy of remark, however, that ÆLIAN and APOLLONIUS RHODIUS mention a similar custom among the antient inhabitants of Colchis, a country of Asia now known under the appellation of *Mingrelia*. This manner of treating the dead, however, was not extended to both sexes. The men were wrapped in a hide, and hung up in the air by a chain ; but the women were buried in the earth : A distinction which might originate from the extreme jealousy, or rather delicacy, of the Asiatics.

In a morning walk, Mr BANKS met a number of natives, whom he discovered to be a band of *musicians*. Having learnt where they were to spend the evening, Mr BANKS and the other gentlemen gave their attendance. The band consisted of two players on the flute and three drummers. The drummers accompanied the music with their voices ; and the gentlemen were not a little surprised to discover that *they* were generally the subject of the song. ‘ We did
 ‘ not expect,’ says Captain COOK, ‘ to have found, among the un-
 ‘ civilized inhabitants of this sequestered spot, a character which has
 ‘ been the subject of such praise and veneration, where genius and
 ‘ knowledge

* Hawkesworth’s Narrative of Cook’s Voyage, vol. 2. p. 142.

‘ knowledge have been most conspicuous ; yet these were the bards
 ‘ or minstrels of Otaheite. Their song was unpremeditated, and ac-
 ‘ companied with music ; they were continually going about from
 ‘ place to place ; and they were rewarded by the master of the
 ‘ house, and the audience *.’

On the 29th day of June 1769, Captain COOK and the other gentlemen went to the district called *Paparra*, the property of their friends OAMO and OBEREA, where they meant to sleep. ‘ We
 ‘ went on shore about an hour before night, and found that they
 ‘ were both absent, having left their habitations to pay us a visit at
 ‘ Matavai. This, however, did not alter our purpose. We took
 ‘ up our quarters at the house of OBEREA, which, though small,
 ‘ was very neat, and, at this time, had no inhabitant but her father,
 ‘ who received us with looks that bid us welcome. Having taken
 ‘ possession, we were willing to improve the little day-light that was
 ‘ left us ; and therefore walked out to a point, upon which we had
 ‘ seen, at a distance, trees that are here called *Etoa*, which general-
 ‘ ly distinguish the places where these people bury the bones of their
 ‘ dead. Their name for such burying-grounds, which are also
 ‘ places of worship, is *Morai*. We were soon struck with the sight
 ‘ of an enormous pile, which, we were told, was the Morai of
 ‘ OAMA and OBEREA, and the principal piece of Indian architecture
 ‘ in the island. It was a pile of stone-work, raised pyramidically,
 ‘ upon an oblong base, or square, two hundred and sixty-seven feet
 ‘ long, and eighty-seven feet wide. It was built like the small py-
 ‘ ramidal mounts upon which we sometimes fix the pillar of a sun-
 ‘ dial, where each side is a flight of steps. The steps, however, at
 ‘ the sides, were broader than those at the ends ; so that it termi-
 ‘ nated

* Hawkesworth's Narrative of Cook's Voyage, vol. 2. p. 147.

‘ nated not in a square of the same figure with the base, but in a ridge,
‘ like the roof of a house

These people have a custom of anointing their heads with an oil expressed from the cocoa-nut, in which some sweet herbs or flowers have been infused. As the oil is generally rancid, the smell is at first very offensive; ‘ and,’ Captain COOK remarks, ‘ as they live
‘ in a hot country, and have no such thing as a comb, they are not
‘ able to keep their heads free from lice, which the children and common people sometimes pick out and eat: A hateful custom, wholly different from their manners in every other particular; for they
‘ are delicate and cleanly almost without example; and those to
‘ whom we distributed combs soon delivered themselves from vermin †.’

The custom of *tattooing*, or staining various parts of their bodies by means of small punctures and a kind of lamp-black, is general here, as well as in many other parts of the world. But they seldom or never deform their faces with these marks. ‘ It is strange,’ Captain COOK remarks, ‘ that these people should value themselves upon
‘ what is no distinction; for I never saw a native of this island, either man or woman, in a state of maturity, in whom these marks
‘ were wanting ‡.’—Their garments consist of cloth, or matting, of various kinds. The cloth, which is a vegetable mash, like our paper, they wear in dry weather only, because it will not bear wetting; and the matting when it rains. These garments are put on in many different fashions according as fancy directs; for no part of their clothes is cut into shape, nor are any two pieces sewed together. ‘ As
‘ finery,’

* Hawkesworth's Narrative of Cook's Voyage, vol. 2. p. 166.

† *Ibid* p. 189

‡ *Ibid* p. 191

‘finery,’ Captain COOK remarks, ‘is always troublesome, and particularly in a hot country, where it consists of putting one covering upon another, the women of rank always uncover themselves as low as the waist in the evening, throwing off all that they wear on the upper part of the body, with the same negligence or ease as our ladies would lay by a cardinal or double handkerchief. And the chiefs, even when they visited us, though they had as much cloth round their middle as would clothe a dozen people, had frequently the rest of the body quite naked. Upon their legs and feet they wear no covering; but they shade their faces from the sun with little bonnets, either of matting or of cocoa-nut leaves. This, however, is not all their head-dress: The women sometimes wear little turbans, and sometimes a dress which they value much more, and which, indeed, is much more becoming, called *Tomou*. The *Tomou* consists of human hair; plaited in threads, scarcely thicker than sewing filk. Mr BANKS has pieces of it above a mile in length without a knot. These they wind round the head in such a manner as produces a very pretty effect, and in a very great quantity; for I have seen five or six such pieces wound about the head of one woman. Among these threads they stick flowers of various kinds*.’ The men likewise ornament their heads with the feathers of the Tropic-bird, and garlands of flowers. Beside flowers, their personal ornaments are not numerous: Both sexes wear ear-rings, but they are placed on one side only: ‘When we came,’ says Captain COOK, ‘they consisted of small pieces of shell, stone, berries, red peas, or some small pearls, three in a string; but our beads very soon supplanted them all†. The children go perfectly naked;

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* Hawkesworth’s Narrative of Cook’s Voyage, vol. 2. p. 192, &c.

† Ibid. p. 194.

‘ked ; the boys till they are six or seven years old, and the girls till
‘they are three or four.’

In Otaheite, the houses are all erected in the woods between the sea and the mountains ; and no more ground is cleared for each house than is sufficient to prevent the dropping of the branches upon the thatch. Hence from their houses the inhabitants step immediately into the most delightful shades, formerly groves of bread-fruit and cocoa-nut trees, which are intersected, in all directions, by the paths that lead from one house to another. The ground which a house covers is generally a parallelogram of about twenty-four feet long, and eleven wide, over which a roof is raised upon three rows of posts, parallel to each other, one on each side, and the other in the middle. This roof, which is thatched with palm-leaves, consists of two flat sides that terminate in a ridge, exactly similar to the thatched houses in Britain. The utmost height of the inside is about nine feet, and the eaves on each side reach to about three feet and a half of the ground. ‘Below this,’ Captain Cook informs us, ‘and
‘through the whole height at each end, it is open, no part of it being inclosed with a wall.—The floor is covered, some inches deep,
‘with soft hay. Over this are laid mats ; so that the whole is one
‘cushion, upon which they sit in the day, and sleep in the night. In
‘some houses, however, there is one stool, which is wholly appropriated to the master of the family. Besides this, they have no
‘furniture, except a few little blocks of wood, the upper side of
‘which is hollowed into a curve, and which serve them for pillows*.’

Their houses are principally employed as dormitories ; for, except
when

* Hawkesworth's Narrative of Cook's Voyage, vol. 2. p. 195.

when it rains, they eat their victuals in the open air, under the shade of a neighbouring tree. ‘ The clothes that they wear in the day
 ‘ serve them for covering in the night ; the floor is the common bed
 ‘ of the whole household, and is not divided by any partition. The
 ‘ master of the house and his wife sleep in the middle, next to them
 ‘ the married people, next to them the unmarried women, and next to
 ‘ them, at a little distance, the unmarried men ; the servants, or
 ‘ *Toutous*, as they are called, sleep in the open air, except it rains,
 ‘ and, in that case, they come just within the shed *.’ They have
 houses, however, of a much larger size, built for the temporary accommodation of a whole district. Some of these are 200 feet long, 30 broad, and, under the ridge, 20 feet high. These houses are built and maintained at the common expence of the district †. ‘ These
 ‘ houses, like those of separate families, have no walls. Privacy, indeed, is little wanted among people who have not even the idea
 ‘ of indecency, either in words or actions ‡.’

The chief food of the natives of Otaheite consists of vegetables. They have no tame animals, except poultry, hogs, and dogs, and these are not numerous. Captain COOK and his associates agreed that a South Sea dog was little inferior to a British lamb, which is probably occasioned by their being kept up, and fed solely upon vegetables. The sea affords them a great variety of fishes ; of which the smaller ones are generally eaten raw, as we eat oysters. Their principal vegetable aliment is the bread-fruit, to obtain which it costs them no other trouble than that of climbing a tree. The tree which produces this fruit does not, it is true, shoot up spontaneously : ‘ But,’ Captain COOK remarks, ‘ if a man plants ten of them in his
 I i 2
 ‘ lifetime,

* Hawkesworth's Narrative of Cook's Voyage, vol. 2. p. 195.

† Ibid. p. 196.

‡ Ibid.

‘ lifetime, which he may do in about an hour, he will as completely fulfil his duty to his own and future generations, as the native of our less temperate climate can do by ploughing in the cold of winter, and reaping in the summer’s heat, as often as these seasons return.—It is true, indeed, that the bread-fruit is not always in season ; but cocoa-nuts, bananas, plantains, and a great variety of other fruits, supply the deficiency *.’ Their art of cookery is very simple and limited. It consists entirely of broiling and baking. Their drink, in general, is water, or the juice of the cocoa-nut, the art of producing intoxicating liquors by fermentation or distillation being happily unknown to them. Neither do they chew any narcotic substances, such as opium, beetle-root, and tobacco. ‘ Some of them,’ says Captain COOK, ‘ drank freely of our liquors, and, in a few instances, became very drunk ; but the persons to whom this happened were so far from desiring to repeat the debauch, that they would never touch any of our liquors afterwards. We were, however, informed, that they became drunk by drinking a juice that is expressed from the leaves of a plant which they call *Ava Ava*. This vice is almost peculiar to the chiefs and considerable persons, who vie with each other in drinking the greatest number of draughts, each draught being about a pint †. They keep this intoxicating juice with great care from their women ‡.’

The quantity of food which these people eat at a meal is prodigious.

* HAWKESWORTH’S Narrative of Cook’s Voyage, vol. 2. p. 197.

† A similar practice was long prevalent in Scotland. When a lady’s health was drunk to, if any gentleman in company said *more*, the antagonists proceeded to double the quantity each time the word was repeated, till it terminated in one of them falling from his chair. This absurd and hurtful amusement has, for some years, happily ceased.

‡ HAWKESWORTH’S Narrative of Cook’s Voyage, vol. 2. p. 200.

gious. ‘ I have seen one man,’ says Captain COOK, ‘ devour two
 ‘ or three fishes as big as a perch ; three bread-fruits, each bigger
 ‘ than two fists ; fourteen or fifteen plantains or bananas, each of
 ‘ them six or seven inches long, and four or five round ; and near a
 ‘ quart of the pounded bread-fruit, which is as substantial as the
 ‘ thickest unbaked custard *.

It is a singular custom among the Otaheiteans, that, though fond
 of society, and particularly that of their women, they always eat
 alone. ‘ How a meal,’ Captain COOK remarks, ‘ which every where
 ‘ else brings families and friends together, came to separate them
 ‘ here, we often inquired, but could never learn. They eat alone,
 ‘ they said, because it was right ; but why it was right to eat alone,
 ‘ they never attempted to tell us. Such, however, was the force of
 ‘ habit, that they expressed the strongest dislike, and even disgust, at
 ‘ our eating in society, especially with our women, and of the same
 ‘ victuals. Even two brothers and two sisters have each their sepa-
 ‘ rate baskets with provision and the apparatus of their meal. When
 ‘ they first visited us at our tents, each brought his basket with him ;
 ‘ and, when we sat down to table, they would go out, sit down up-
 ‘ on the ground, at two or three yards distance from each other, and,
 ‘ turning their faces different ways, take their repast without inter-
 ‘ changing a single word †.

Flutes and drums are their only musical instruments. The flutes.
 are made of hollow bamboos, and the drums of hollowed blocks of
 wood, of a cylindrical form, solid at one end, and, at the other,,
 covered with a shark’s skin. These drums they beat with their
 hands,,

* Hawkeſworth’s Narrative of Cook’s Voyage, vol. 2. p. 202.

† Ibid. p. 203.

hands, and not with sticks ; and they know how to tune two drums of different notes into concord.

With regard to sexes, the natives of Otaheite seem not to have even the sense of modesty. Among other amusements, they have a dance, called *Timorodee*, which is performed by young girls. It consists of motions and gestures extremely wanton and dissolute. These people have ascended a scale of sensuality unknown to every other nation whose manners have been recorded. ‘ A very considerable number of the people of Otaheite, of both sexes,’ Captain COOK tells us, ‘ have formed themselves into societies, in which every woman is common to every man. These societies are distinguished by the name of *Arreoy* ; and the members have meetings, at which no other is present, where the men amuse themselves by wrestling, and the women, notwithstanding their occasional connection with different men, dance the *Timorodee* in all its latitude, as an incitement to desires which, it is said, are frequently gratified upon the spot. This, however, is comparatively nothing. If any of the women happen to be with child, which, in this manner of life, happens less frequently than if they were to cohabit only with one man, the poor infant is smothered the moment it is born, that it may be no incumbrance to the father, nor interrupt the mother in the pleasures of her diabolical prostitution. A practice so horrid,’ continues our author, ‘ should not be imputed to human beings upon slight evidence ; but I have such as abundantly justifies me in the account I have given. The people themselves are so far from concealing their connection with such a society as a disgrace, that they boast of it as a privilege ; and both myself and Mr BANKS, when particular persons have been pointed out to us as members of the *Arreoy*, have questioned them about it,

and

‘ and received the account that has been here given from their own
‘ lips. They have acknowledged, that they have long been mem-
‘ bers of this accursed Society, that they belonged to it at that time,
‘ and that several of their children had been put to death *.

The natives of Otaheite are extremely attentive to personal cleanliness. Both sexes uniformly bathe themselves three times every day; as soon as they rise in the morning, at noon, and before they go to sleep at night. This operation they perform either in the sea, or in some adjacent river.

Their chief *manufacture* is cloth, which consists of three kinds, and is composed of the bark of three different trees, the Chinese paper mulberry, the bread-fruit tree, and a tree which resembles the wild fig-tree of the West Indies. The cloth procured from the paper mulberry is the finest and whitest. This kind is chiefly worn by people of some distinction, and, when dyed red, takes a better colour. A second kind, which is inferior both in whiteness and softness, they make of the bread-fruit tree: It is worn chiefly by the lower class of people. A third sort they derive from a tree that resembles the fig. This cloth, though not so pleasing to the eye or the touch, is the most valuable, because it resists the operation of water, which the other two species cannot. These three useful trees, as might be expected, are propagated with care and diligence. The liber, or inner rind of the bark, is alone employed; and the operation of making the various kinds of cloth is performed by mashing the substances in water, and beating them into form with bone-mallets. This species of manufacture, though different, is somewhat similar to

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* Hawkesworth's Narrative of Cook's Voyage, vol. 2. p. 207, &c

our making of paper *. These cloths they dye with several colours, but chiefly red and yellow. Their dyes, or rather pigments, consist of the expressed juices of various vegetables.

These people likewise manufacture matting of many different kinds ; some of which are finer and better than any we have in Europe. The coarser matting they sleep upon, and the finer they wear as garments in wet weather. In making baskets and wicker-work, they are also very ingenious and dexterous. ‘ Their baskets,’ says Captain COOK, ‘ are of a thousand different patterns, many of them ‘ exceedingly neat ; and the making them is an art that every one ‘ practises, both men and women †.’ Of the bark of the *Poerou*, or *Hibiscus tiliaceus* of LINNÆUS, they make ropes and fishing lines, from the thickness of an inch to that of a packthread ; with these they make nets for fishing. With thread made of the fibres of cocoa-nut, they fasten together the several parts of their canoes. ‘ Of the bark ‘ of the *E'owa*,’ Captain COOK informs us, ‘ a kind of nettle which ‘ grows in the mountains, and is therefore rather scarce, they make ‘ the best fishing lines in the world. With these they hold the ‘ strongest and most active fish, such as Bonetas and Albicores, which ‘ would snap our strongest silk lines in a minute, though they are ‘ twice as thick. They make also a kind of seine, of a coarse broad ‘ grass, the blades of which are like flags. These they twist and tie ‘ together in a loose manner, till the net, which is about as wide as ‘ a large sack, is from sixty to eighty fathoms long. This they haul ‘ in smooth shoal-water, and its own weight keeps it so close to the ‘ ground that scarcely a single fish can escape ‡.’

Every

* In the Museum of the Antiquarian Society of Edinburgh, many specimens of these cloths may be seen.

† Hawkesworth's Narrative of Cook's Voyage, vol. 2. p. 217.

‡ Ibid. p. 218.

Every fisherman here is his own artificer, and makes hooks, lines, and even harpoons, with great neatness and ingenuity *. The chief materials of which they are composed, are wood, bones, and shells.

One great article in their manufacture is the building and carving their boats; and Captain COOK remarks, that to fabricate one of their principal vessels, with their tools, is perhaps as great a work as to build a British man of war with ours. They employ an adze of bazaltic stone, a chissel, or gouge, of bone, a rasp of coral, and the skin of the sting-ray, with coral sand, as a file or polisher. ‘This,’ says Captain COOK, ‘is a complete catalogue of their tools; and with these they build houses, construct canoes, hew stone, and fell, cleave, carve, and polish timber †.’ The length of their canoes vary from ten to seventy-two feet, according to the purposes they are intended to answer, and are distinguished by different names. Their breadth is by no means proportioned to their length; for those of ten feet are about a foot wide only, and those which exceed seventy in length, are not more than two feet broad. Those long vessels never go to sea single, but two of them are fastened together, side by side, at the distance of near three feet, by strong rafters of wood, which are laid across the canoes and lashed to their gunwales. ‘Upon these,’ says Captain COOK, ‘in the fore-part, a stage or platform is raised, about ten or twelve feet long, and somewhat wider than the boats, which is supported by pillars about six feet high: Upon this stage stand the fighting men, whose missile weapons are slings and spears; for, among other singularities in the manners of these people, their bows and arrows are used only for diversion,

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* Of these, various specimens may be seen in the Museum of the Antiquarian Society of Edinburgh.

† Hawkesworth's Narrative, &c. vol. 2. p. 227.

‘ as we throw quoits. Below these stages sit the rowers, who receive from them those that are wounded, and furnish fresh men to ascend in their room *.’ The oars or paddles employed to manage these boats have a long handle and a flat blade, not unlike a baker’s peal. Some of them have one mast, and some two; and, when the length of the canoe is thirty feet, that of the mast is about five and twenty. The sails consist of strong matting. With these boats the natives, in going from one island to another, are sometimes out a month together. Sometimes, Captain COOK informs us, they are fourteen or twenty days at sea, and could keep it longer, if they had more stowage for water and other provisions. They have a wonderful sagacity in foretelling the weather, especially the quarter from which the wind shall blow at a future period.

‘ In their longer voyages,’ says Captain COOK, ‘ they steer by the sun in the day, and, in the night, by the stars; all of which they distinguish separately by names, and know in what part of the heavens they will appear in any of the months during which they are visible in their horizon. They also know the time of their annual appearing and disappearing with more precision than will easily be believed by any European astronomer †.

With regard to the division of time in Otaheite, Captain COOK and the other gentlemen were not able to acquire a perfect idea. They, however, remarked, that, when speaking of time, either past or future, these people uniformly employed the word *Malama*, which signifies *Moon*. ‘ Of these moons,’ says Captain COOK, ‘ they count thirteen, and then begin again; which is a demonstration that they have a notion of the solar year ‡.’ Every day, or
twenty-

* Hawkesworth’s Narrative, &c. vol. 2. p. 221. † Ibid. p. 226. ‡ Ibid. p. 227.

twenty-four hours, they divide into twelve parts. During the day, they estimate these divisions pretty accurately by the height of the sun; but, when the sun is below the horizon, few of them are capable of reckoning time by means of the stars. In numeration, they proceed from one to ten, which they count on the fingers of both hands. In counting above ten, they repeat the name of that number, and add the word *more*; as ten and one *more* is eleven; ten and two more is twelve, &c.; in the same manner as we say twenty-one, twenty-two. ‘When they come to ten and ten more,’ Captain COOK informs us, ‘they have a new denomination, as we say a score; and by these scores they count till they get ten of them, when they have a denomination for two hundred *; and we never could discover that they had any denomination to express a greater number †.—In measuring distance, they are much more deficient than in computing numbers, having but one term, which answers to *fathom*. When they speak of distances from place to place, they express it, like the Asiatics, by the time that is required to pass it ‡.’

The language of the Otaheiteans, we are informed, is soft and melodious. It abounds with vowels, and is easily pronounced. ‘Whether it is copious,’ Captain COOK remarks, ‘we were not sufficiently acquainted with it to know; but it is certainly very imperfect; for it is almost totally without inflection, both of nouns and verbs. Few of the nouns have more than one case, and few of the verbs more than one tense; yet we found no great difficulty in making ourselves mutually understood ||.’ In their language, however, they have a few adjuncts which are very useful to them,

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* Hawkesworth's Narrative, &c. vol. 2. p. 228.

† Ibid.

‡ Ibid.

§ Ibid.

but extremely puzzling to strangers. ‘ One asks another,’ says Captain COOK, ‘ *Harre bea?* “ Where are you going ?” The other answers, *Ivabinera*, “ To my wives ;” upon which the first repeating the answer interrogatively, “ To your wives ?” is answered, *Ivabinereira* ; “ Yes, I am going to my wives.” Here the suffixes *era* and *eira* save several words to both parties

In general, the *languages* in the South Sea, and particularly in Otaheite, seem to consist of sounds which are extremely soft and delicate. The proportion of vowels employed greatly exceeds that of the consonants ; and it is not unworthy of remark, that, with regard to language, even in Europe, the nearer we approach to the equatorial regions, the number of vowels increase, and the languages become not only more perfect, by the inflexions of nouns and verbs, but more harmonious and musical. The Italian is much more soft and ductile, and better accommodated to the purposes of poetry, than those of their neighbours the French or Germans. The Greek, again, in these qualities, exceeds the Italian ; and the Persian, and other Asiatic languages, are still softer and more languishing than the Greek. In the South Sea islands, Captain COOK informs us, ‘ their language is soft and melodious ; it abounds with vowels, and ‘ we easily learnt to pronounce it ; but found it exceedingly difficult ‘ to teach them to pronounce a single word of ours ; probably not ‘ only from its abounding in consonants, but from some peculiarity ‘ in its structure ; for Spanish and Italian words, if ending in a ‘ vowel, they pronounced with great facility †.—To give some faint idea of their language, I shall subjoin a few examples of their common words : ‘ *Akewh*, the nose ; *Roourou*, the hair ; *Outou*, the ‘ mouth ; *Nibeo*, the teeth ; *Meu-eumi*, the beard ; *Tiarraboa*, the ‘ throat ;

* Hawkesworth's Narrative, &c. vol. 2. p. 229.

† Ibid. p. 228.

‘ throat ; *Tuamo*, the shoulders ; *Tuab*, the back ; *Oama*, the breast ;
 ‘ *Oboo*, the belly ; *Rema*, the arm ; *Mieu*, the nails ; *Hooubah*, the
 ‘ thighs ; *Avia*, the legs ; *Tapoa*, the feet ; *Booa*, a hog ; *Moa*, a
 ‘ fowl ; *Eurce*, a dog ; *Ooroo*, bread-fruit ; *Hearce*, cocoa-nuts ; *Mia*,
 ‘ bananas ; *Vace*, wild plantains ; *Poe*, beads ; *Abou*, a garment
 &c.

Captain COOK and his associates, with much attention and laudable industry, have published a pretty extensive vocabulary, in alphabetical order, of the language spoken in several of the South Sea islands. They have likewise subjoined, in the form of an analogical table, specimens of the languages employed in eight different islands ; and the similarities in the general structure of these languages must surprise every reader, especially when the great distances of many of these islands from each other are considered. I shall give a few examples : *A Bird*, in Otaheite, is *Manoo* ; in Easter Island, *Manoo* ; in the Island Amsterdam, *Manoo* ; in Tanna, *Manoo* ; in New Caledonia, *Manee*, or *Manick*. In Otaheite, *One* is *A'Tabay* ; in Easter Island, *Kattabace* ; in the Marquesas Isles, *Attu'bace* ; in Amsterdam Island, *Ta'bace* ; in Malicolo, *Tsee'kacc*, in Tanna, *Reedee* ; in New Caledonia, *Wagge'aing*. *Two*, in Otaheite, is *L'rooa* ; in Easter Island, *'Rooa* ; in the Marquesas Isles, *A'ooa* ; in Amsterdam Island, *E'ooa* ; in Malicolo, *E'ry* ; in Tanna, *'Karoo* ; in New Caledonia, *'Waroo*. *Three*, in Otaheite, is *'Toroo* ; in Easter Island, *'Toroo* ; in the Marquesas Isles, *'Toroo* ; in Amsterdam Island, *'Toroo* ; in Malicolo, *E'ri* ; in Tanna, *'Kabar* ; in New Caledonia, *Watee'en*.

From the analogical specimens of eight languages used in the South Sea islands, Captain COOK makes the following observations :

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* Hawkeſworth's Narrative, &c. vol. 2. p. 229.

‘ It may be easily perceived,’ says he, ‘ that, notwithstanding some
 ‘ words are entirely different, the first five Indian languages are
 ‘ radically the same, though the distance from Easter Island to New
 ‘ Zealand is upwards of fifteen hundred leagues. The principal
 ‘ difference consists in the mode of pronunciation, which, in Easter
 ‘ Island, Amsterdam, and New Zealand, is more harsh, or guttural,
 ‘ than at the Marquesas Isles, or Otaheite. The other three differ
 ‘ totally, not only from the preceding, but from each other; which
 ‘ is more extraordinary than the agreement of the others, as, from
 ‘ Malicolo to Tanna, you never lose sight of land; nor is New Ca-
 ‘ ledonia at a great distance from the last place. In the language of
 ‘ Malicolo, a great number of harsh labial sounds prevail, very dif-
 ‘ ficult to be represented in writing. At Tanna, the pronunciation
 ‘ is likewise harsh, but rather guttural; and the inhabitants of New
 ‘ Caledonia have many nasal sounds, or snivel much in speaking.
 ‘ It may, however, be observed, that, in the three last languages,
 ‘ some words are found, which seem to have a distant resemblance
 ‘ to those that go before; as *Brrooas*, in Malicolo, and *Booga*, or
 ‘ *Boogas*, in Tanna, both signifying a *bog*; which, at Otaheite and
 ‘ the Marquesas, is expressed by the word *Bûa*, and, at Amsterdam
 ‘ by *Boo’acka* *.’

With regard to *diseases*, among a people whose food is so simple,
 and who are seldom intoxicated, their number, as might naturally
 be expected, is not great. ‘ The natives, however,’ Captain Cook
 informs us, ‘ are afflicted with the erysipelas, and cutaneous erup-
 ‘ tions of the scaly kind, very nearly approaching to a leprosy.—
 ‘ We observed also a few who had ulcers upon different parts of
 ‘ their

* Cook’s Voyage, vol. 2. p. 364. The accents at the beginning or in the middle
 of words denote the chief emphasis on these syllables.

‘ their bodies, some of which had a very virulent appearance ; yet
 ‘ they seemed not much to be regarded by those who were afflicted
 ‘ with them ; for they were left entirely without application even to
 ‘ keep off the flies *.’ In these happy regions, where diseases are
 neither numerous nor complicated, they have no professional physicians. In Otaheite, the management of the sick is entirely committed to the priests ; and their method of cure consists chiefly of ceremonies and prayers. ‘ When a priest,’ says Captain Cook, ‘ visits
 ‘ his patient, he repeats certain sentences, which appear to be set
 ‘ forms contrived for the occasion ; and, at the same time, plaits
 ‘ the leaves of the cocoa-nut into different figures very neatly ; some
 ‘ of these he fastens to the fingers and toes of the sick.—These
 ‘ ceremonies are repeated till the patient recovers or dies. If he
 ‘ recovers, they say the *remedies cured him* ; if he dies, they say the
 ‘ disease was *incurable* ; in which, perhaps, they do not much differ
 ‘ from the *custom* of other countries †.—If we had judged of their
 ‘ skill in surgery from the dreadful scars which we sometimes saw,
 ‘ we should have supposed it to be much superior to the art not only
 ‘ of their physicians, but of ours. We saw one man whose face
 ‘ was almost entirely destroyed ; his nose, including the bone, was
 ‘ perfectly flat ; and one cheek and one eye were so beaten in, that
 ‘ the hollow would almost receive a man’s fist, yet no ulcer remained ‡.’

It is painful to learn, that the intercourse of these once happy and healthy people with what we call *refined* Europeans, should have entailed upon them, perhaps for ever, that dreadful scourge the *venercal* disease ! ‘ As it is certain,’ Captain Cook remarks ||,
 ‘ that

* Hawkesworth’s Narrative, &c. vol. 2. p. 231.

† Ib. ¹. p. 231.

‡ Ibid.

|| Ibid.

' that no European vessel besides our own, except the Dolphin,
 ' and the two that were under the command of Mons. BOUGAIN-
 ' VILLE, ever visited this island, it must have been brought either
 ' by one of them, or by us. That it was not brought by the Dol-
 ' phin, Captain WALLIS has demonstrated in the account of her
 ' voyage * ; and nothing is more certain than that, when we arriv-
 ' ed, it had made most dreadful ravages in the island. One of our
 ' people contracted it within five days after we went on shore ; and,
 ' by the inquiries among the natives, which this occasioned, we
 ' learnt, when we came to understand a little of their language, that
 ' it had been brought by the vessels which had been there about
 ' fifteen months before us. They distinguished it by a name of the
 ' same import with *rottenness*, but of a more extensive signification ;
 ' and described, in the most pathetic terms, the sufferings of the first
 ' victims to its rage ; and told us, that it caused the hair and the
 ' nails to fall off, and the flesh to rot from the bones ; that it spread
 ' a universal terror and consternation among them, so that the sick
 ' were abandoned by their nearest relations, lest the calamity should
 ' spread by contagion, and left to perish alone in such misery, as till
 ' then had never been known among them.' A most diabolical
 compliment, from whatever nation it was imported, to a beautiful,
 an unsuspecting ; and, in a great measure, primitively innocent
 people. Such are the happy fruits of commerce ! The *Arabians*
 gave us the *small-pox*, and the *Americans* the *great*. Thus the ex-
 tension of knowledge, by travelling and navigation, though highly
 acceptable to every human mind, is often productive of the most
 calamitous and deleterious effects. What are the devastations of
 war, and even of the pestilence, when compared to the havoc daily
 occasioned by these two accursed diseases ?

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* Vol. I. p. 489. 490

It is no small consolation, however, to be informed by Captain COOK, that there was some reason to hope, that the natives had discovered a specific cure for the venereal disease; for, he remarks, during their stay upon the island, they saw none in whom it had made great progress. But the few following lines exhibit a most dreadful picture of the condition of these now unhappy people. ‘ We endeavoured to learn,’ says Captain COOK, ‘ the medical qualities which they imputed to their plants; but our knowledge of their language was too imperfect for us to succeed. If we could have learnt their specific for the venereal disease, if such they have, it would have been of great advantage to us; for, when we left the island, it had been contracted by *more than half* the people on board the ship *.’

With regard to the *religion* of these people, Captain COOK remarks, it was difficult to acquire any clear and consistent ideas. Like the religion of most other countries, it seemed to be involved in mystery, and perplexed with inconsistencies. The idea of multiplication includes the intercourse of two persons; and, from the conjunction of two persons, these people imagine every being in the universe to have originally proceeded. ‘ The supreme Deity,’ Captain COOK remarks, ‘ one of those two first beings, they call *Taroatai-betoomoo*; and the other, whom they suppose to have been a rock, ‘ *Tepapa*. A daughter of these was *Tettowmatatayo*, the year, or thirteen months collectively, which they never name but upon this occasion; and she, by the common father, produced the months; and the months, by conjunction with each other, the days. The stars they suppose partly to be the immediate offspring of the first pair, and partly to have increased among themselves; and they

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‘ have

* Hawkesworth's Narrative, &c. vol. 2. p. 233.

- ‘ have the same notion with respect to the different species of plants.
- ‘ Among other progeny of *Taroataibetoomoo* and *Tepapa*, they suppose an inferior race of deities, whom they call *Eatuas*.’

He tells us, that two of these *Eatuas*, at a remote period, inhabited the earth, and produced the first man, who, being stimulated to propagate his kind, and having no female but his own mother, with her he begot daughters, and by these daughters he had other daughters for several generations, before he had a son. A son, however, at last made his appearance, and he, by means of his sisters, peopled the earth *. This son they called *Tane*. *Taroataibetoomoo*, or the supreme Deity, is emphatically stiled the great causer of earthquakes : But the prayers of these people are commonly addressed to *Tane*, who is supposed to take a greater interest in the affairs of men. Their *Eatuas*, or subordinate deities, are numerous, and supposed to be of both sexes. The males are worshipped by the men, and the females by the women.

These people believe the immortality of the soul, or, at least, its existence in a state separate from the body, and that, after death, there are two situations similar to our heaven and hell. ‘ The superior situation they call *Tavirua l’eraï*, and the other *Tiaboboo*. They do not, however, consider them as places of reward and punishment, but as receptacles for different classes ; the first, for their chiefs and principal people, the other, for those of inferior rank ; for they do not suppose, that their actions here in the least influence their future state, or indeed that they come under the cognizance of their deities at all †.’

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* These ideas must recall to every person’s remembrance the story of *Lot* and his daughters.

† Hawkesworth’s *Narrative of Cook’s Voyage*, vol. 2. p. 239.

The office of priest, or *Tabowa*, is hereditary. The class is numerous, and consists of all ranks. Their chief priest, however, is commonly the younger brother of some respectable family, and revered next to their kings. As in all ignorant countries, the priests of Otaheite actually possess, or pretend to possess, superior knowledge; but it consists chiefly in their acquaintance with the ranks and names of the various Eatus, or subordinate divinities, and their opinions concerning the origin of the world and of its productions, which have been preserved traditionally among their order: But, what is of greater consequence, the priests excel the rest of the people in the knowledge of astronomy and navigation; and, in their language, the name *Tabowa* denotes nothing more than a man of knowledge. There are priests of every class; but they officiate only among the respective classes to which each belongs.

In this island, *marriage* seems to be nothing more than a simple agreement between the man and the woman, without the intervention of any priest. Though the priests, however, receive no money for nuptial benedictions, they have appropriated two operations, the one *tattooing*, and the other *circumcision*, from which they derive considerable advantages, though they appear not to have any connection with religion. ‘Circumcision,’ Captain COOK remarks, ‘has been adopted merely from motives of cleanliness. It cannot, indeed, properly be called *circumcision*, because the prepuce is not mutilated by a circular wound, but only slit through the upper part, to prevent its contracting over the *glans*. As neither of these can be performed but by a priest, and as to be without either is the greatest disgrace, they may be considered as a claim to surplice fees, like our marriages and christenings *.’ It does not appear, however, that

* Hawkesworth's Narrative of Cook's Voyage, vol. 2. p. 241.

these people are idolaters ; for they neither worship any thing made by their own hands, nor any visible part of the creation. But the Indian approaches his Morai, or place of worship, ‘ with a reverence and humility,’ Captain COOK remarks, ‘ that disgraces the Christian, not because he holds any thing sacred that is there, but because he there worships an invisible divinity, for whom, though he neither hopes for reward nor fears punishment, at his hand, he always expresses the profoundest homage and most humble adoration *.’

With regard to *government*, Captain COOK informs us, that though he could not assert that they had any regular form similar to our establishment ; ‘ yet,’ says he, ‘ a subordination is established among them, that greatly resembles the early state of every nation in Europe under the feudal system, which secured liberty in the most licentious excess to a few, and entailed the most abject slavery upon the rest †.’ Their chief orders, or classes, are *Earee rabie*, or King ; *Earee*, Baron ; *Manahouni*, vassal ; and *Toutou*, villain. In the island, there are two *Earee rabies* ; one is sovereign of one of the peninsulas, and the other of the second, of which their whole territory consists. These Kings are treated with the highest respect. The Earees are Lords or Chiefs of one or more of the districts into which the peninsulas are divided ; and there seemed to be about one hundred of them in the whole island. They parcel out their territories to the Manahounies, who cultivate the portions which they hold under the Barons. The *Toutous*, or lowest class, perform all the servile offices, as the villains did in feudal governments : ‘ These,’ says Captain COOK, ‘ do all the laborious work ; they cultivate the land under the Manahounies, who are only

* Hawkesworth's Narrative of Cook's Voyage, vol. 2. p. 241. † Ibid. p. 242.

‘ only nominal cultivators for the lord ; they fetch wood and water,
 ‘ and, under the direction of the mistress of the family, dress the vic-
 ‘ tuals ; they also catch the fish

The Earees keep a kind of courts, and have a number of attendants. The court of TOOTAHAH was the most splendid, because he administered the government for his nephew, OUTOU, who was Earee rahie of Oberonoo. Captain COOK remarks a singular law, or custom, among these people. ‘ The child of the Baron, or Earee,’ he tells us, ‘ as well as of the sovereign, or Earee rahie, succeeds to the
 ‘ title and honours of the father as soon as it is born : So that a ba-
 ‘ ron, who was yesterday called *Earee*, and was approached with the
 ‘ ceremony of lowering the garments, so as to uncover the upper part
 ‘ of the body, is to-day, if his wife was last night delivered of a
 ‘ child, reduced to the rank of a private man, all marks of respect
 ‘ being transferred to the child, if it is suffered to live, though the fa-
 ‘ ther still continues possessor and administrator of his estate †.’

With regard to *war*, if a general attack is apprehended to be made upon the island, every district is obliged to furnish its proportion of fighting men. Upon such critical occasions, the united forces of the island are commanded by the Earee rahie. Their principal weapons are slings, in the use of which they are very dexterous, pikes headed with the stings of the sling-ray fish, and clubs six or seven feet in length, made of a very hard and compact wood. ‘ Thus armed,’ Captain COOK remarks, ‘ they are said to fight with great obstinacy,
 ‘ which is the more likely to be true, as it is certain, that they give no
 ‘ quarter to either man, woman, or child, who is so unfortunate as
 ‘ to fall into their hands during the battle,‡ or for some hours after-
 ‘ wards,

* H. Wakeworth's Narrative of Cook's Voyage, vol. 2. p. 243. † Ibid. p. 244.

‘wards, till their passion, which is always violent, has subsided.
 ‘The Earee rahie of Obereonoo, while we were here, was in perfect amity with the Earee rahie of Tiârreboo, the other peninsula*.’

Captain COOK farther remarks, that, in a government so rude, it is not to be expected that distributive justice should be regularly administered; that, where there is so little opposition of interests, owing to the facility with which all the passions and appetites of these people are gratified, few crimes can exist; that they have nothing resembling money; that there is no permanent good which either fraud or force can obtain; that, when all the crimes committed in civilized nations, in order to procure money, are removed, few will remain; that, by TUPIA’s information, we learnt, that both theft and adultery are sometimes committed; that in all cases where injuries have been sustained, the sufferer, if he is able, punishes the offender; that adultery is sometimes, in the first ardour of resentment, punished with death; but that, without circumstances of immediate provocation, the female generally suffers no more than a beating. ‘As punishment, however,’ says Captain COOK, ‘is enforced by no law, nor taken into the hand of any magistrate, it is not often inflicted, except the injured party is the strongest; though the chiefs do sometimes punish their immediate dependents, for faults committed against each other, and even the dependents of others, if they are accused of any offence committed in their district †.’

From Otaheite, Captain COOK proceeded to another island, called *Huabeine*, which lies in the latitude of 16°. 43’ S. and longitude 150° 52’ W. from Greenwich. It is about seven leagues in circuit. The natives

* Hawkesworth’s Narrative of Cook’s Voyage, vol. 2. p. 244.

† Ibid. p. 245.

natives of this island are, in general, larger and stronger than those of Otaheite. Mr BANKS measured one of the men, and found him to be six feet three inches and an half high. These people, however, notwithstanding their strength and stature, like most savages, are extremely lazy. Mr BANKS could not persuade any of them to go up the hills with him; because, they said, the fatigue would kill them. The women here are fairer and more handsome than those of Otaheite. Mr BANKS's attention was much excited by a singular object: 'It was,' he remarks, 'a kind of chest or ark, the lid of which was nicely sewed on, and thatched very neatly with palm-nut leaves. It was fixed upon two poles, and supported by little arches of wood, very neatly carved. The use of the poles seemed to be to remove it from place to place, in the manner of our sedan chairs.—The first time Mr BANKS saw this coffer, the aperture at the end was stopped with a piece of cloth, which, lest he should give offence, he left untouched. The general resemblance between this repository and the *Ark of the Lord* among the Jews is remarkable; but it is still more remarkable, that, upon inquiring of TUPIA's boy TAYETO what it was called, he said *Ewebarre no Eatua*, the *house of the God*. He could, however, give no account of its signification or use *.'

After staying some time on this island, Captain COOK made sail for a neighbouring island called *Ulistea*, which lies about seven or eight leagues nearly south-west from Huahine. As soon as the ship came to an anchor, the natives came off in two canoes, each of which brought a woman and a pig. The women were supposed to be marks of confidence and friendship, and the pigs were intended as presents. Both were received with proper acknowledgments; and

* Hawkesworth's Narrative of Cook's Voyage, vol. 2. p. 252.

and the ladies were complimented with a spike-nail and some beads. After the gentlemen landed, they examined a great Morai, called *Tapodeboatca*, and found it to differ much from those of *Otabeite*; it consisted of four walls about eight feet high, and composed of coral stones, some of which were of a great size. This fabric inclosed an area of about twenty-five yards square, and was filled up with smaller stones: 'Upon the top of it,' says Captain Cook, 'many planks were set up on an end, which were carved in their whole length. At a little distance, we found an altar, or *Ewhatta*, upon which lay the last oblation or sacrifice, a hog of about eighty pounds weight, which had been offered whole, and very nicely roasted. Here were also four or five *Ewharre no Eatua*, or houses of God *, to which carriage poles were fitted, like that which we had seen at Huaheine. From hence we went to a long house, where, among rolls of cloth, and several other things, we saw the model of a canoe, about three feet long, to which were tied eight human jaw-bones. We had already learnt that these, like scalps among the Indians of North America, were trophies of war.'

Captain Cook, in his progress southward, cast anchor in another harbour of the same island. When the gentlemen landed, they were followed every where by men, women, and children, who showed them every kind of civility. They were conducted to the houses of the principal people; who received them in a very uncommon manner. 'The people who followed them while they were in their way,' Captain Cook informs us, 'rushed forward as soon as they came to a house, and went hastily in before them, leaving however a lane sufficiently wide for them to pass. When they entered, they found those who had preceded them ranged on each side of a long
 ' mat

* These arks, or houses of God, are very frequent in the South Sea islands.

‘ mat, which was spread upon the ground, and at the farther end of
 ‘ which sat the family. In the first house they entered they found
 ‘ some very young women or children, dressed with the utmost
 ‘ neatness.—One of them was a girl about six years old ; her gown,
 ‘ or upper garment, was red ; a large quantity of plaited hair was
 ‘ wound round her head, the ornament to which they give the name
 ‘ of *Tamon*, and which they value more than any thing they possess.
 ‘ She sat at the upper end of a mat thirty feet long. —Our gentle-
 ‘ men walked up to her ; and, as soon as they approached, she
 ‘ stretched out her hand to receive the beads which they offered
 ‘ her, and no Princess in Europe could have done it with a better
 ‘ grace *.’

In the course of their walk, Captain COOK tells us, they met with
 a company of dancers, who afforded them great entertainment.
 The company consisted of two women, six men, and three drum-
 mers. Though they are continually going about, like the com-
 panies of Otaheite, they receive no gratuities from the spectators.
 The women wore upon their heads a considerable quantity of plait-
 ed hair, which was twisted several times round, and adorned with
 the flowers of the Cape jessamine, which were arranged with great
 taste, and formed a head-dress truly elegant. ‘ Their necks, shoul-
 ‘ ders, and arms,’ says Captain COOK, ‘ were naked ; so were the
 ‘ breasts also as low as the parting of the arm ; below that they
 ‘ were covered with black cloth, which set close to the body ; at the
 ‘ side of each breast, next the arm, was placed a small plume of
 ‘ black feathers, much in the same manner as our ladies now wear
 ‘ their nosegays or *bouquets* ; upon their hips rested a quantity of
 ‘ cloth, plaited very full, which reached up to the breast, and fell
 VOL. II. M m ‘ down

* Hawkesworth's Narrative of Cook's Voyage, vol. 2. p. 263.

‘ down below into long petticoats, which quite concealed their feet,
 ‘ and which they managed with as much dexterity as our opera-
 ‘ dancers could have done. The plaits above the waist were brown
 ‘ and white alternately; the petticoats below were all white. In
 ‘ this dress they advanced sideways in a measured step, keeping ex-
 ‘ cellent time to the drums, which beat briskly and loud.’ They
 threw their bodies into postures, ‘ sometimes standing, sometimes
 ‘ sitting, and sometimes resting on their knees and elbows, the fin-
 ‘ gers also being moved at the same time with a quickness scarcely
 ‘ to be imagined. Much of the dexterity of the dancers, however,
 ‘ and the entertainment of the spectators, consisted in the wanton-
 ‘ ness of their attitudes and gestures, which was, indeed, such as ex-
 ‘ ceeds all description*.’ The men, between the dances of the
 women, performed a kind of dramatic interlude, which consisted of
 dialogue as well as dancing. On the following day, some of the
 gentlemen saw a more regular entertainment of the dramatic kind,
 which was divided into four acts †.

On the 5th day of August 1769, Captain COOK received from
 OPOONY, the formidable King of Bolabola, a present of three hogs,
 some fowls, several large pieces of cloth fifty yards in length, and a
 considerable quantity of plantains, cocoa-nuts, and other comfortable
 refreshments. The King likewise sent a message, that he was upon
 the island, and intended to wait upon Captain COOK the next day,
 at his ship. During the forenoon of the next day, the expected
 visit of the great King was not performed. ‘ In the afternoon,’
 Captain COOK tells us, ‘ as the great King would not come to us,
 ‘ we were determined to go to the great King. As he was lord of
 ‘ the Bolabola men, the conquerors of this, and the terror of all the
 ‘ other

* Hawkesworth’s Narrative of Cook’s Voyage, vol. 2. p. 264. † Ibid. p. 266.

‘ other islands, we expected to see a chief young and vigorous, with
 ‘ an intelligent countenance, and an enterprising spirit. We found,
 ‘ however, a poor feeble wretch, withered and decrepit, and half
 ‘ blind with age.—He did not receive us fitting, or with any state
 ‘ or formality, as the other chiefs had done. We made him our
 ‘ present, which he accepted, and gave a hog in return. We learnt
 ‘ that his principal residence was at Otaha; and, upon our telling
 ‘ him that we intended to go thither in our boats the next morning,
 ‘ and that we should be glad to have him along with us, he pro-
 ‘ mised to be of the party*.’ In their way, they waited upon
 OPOONY the King, who was in his canoe, and ready to join them.
 When they landed at Otaha, they made him a present of an ax,
 with a view to induce him to encourage his subjects to bring provi-
 sions. But the attempt was abortive; for they could not procure a
 single article.

After leaving Otaha, in a few days, they met with another island,
 called *Obeteroa*. The boat was sent to reconnoitre the shore. A
 number of the natives made their appearance; but they were all
 armed with lances and clubs, which, as a mark of defiance, they
 brandished continually. A few of them made several attempts to
 board the boat and seize her; but all their attempts were abortive.
 When the boat got round a certain point of land in quest of anchor-
 age, it was perceived that all her hostile followers had desisted from
 the pursuit. After turning this point, the boat got into a large bay,
 the bottom of which another body of men appeared, who were
 likewise armed with long lances. The boat pushed toward the shore,
 order to land; a canoe, at the same time, put off to meet them.
 They called out to the people in the canoe, that they were friends,

M m 2

and

* Hawkefworth's Narrative of Cook's Voyage, vol. 2. p. 268

and would give them nails, which were exhibited to them. ‘ After
 ‘ some hesitation,’ Captain COOK tells us, ‘ they came up to the
 ‘ boat’s stern, and took some nails that were offered them with great
 ‘ seeming satisfaction ; but, in less than a minute, they appeared to
 ‘ have formed a design of boarding the boat, and making her their
 ‘ prize. Three of them suddenly leaped into it, and the others
 ‘ brought up the canoe, which the motion in quitting her had
 ‘ thrown off a little, manifestly with a design to follow their asso-
 ‘ ciates, and support them in their attempt. The first that boarded
 ‘ the boat, entered close to Mr BANKS, and instantly snatched his
 ‘ powder-horn out of his pocket. Mr BANKS seized it, and with
 ‘ some difficulty wrenched it out of his hand *.’ The officer then
 ordered two guns to be discharged over their heads, upon which the
 whole of them instantly leaped into the water. After several fruit-
 less attempts to trade and get provisions from these people, and after,
 by means of the ship and boats, having circumnavigated the island,
 the want of harbours and of anchorage, and the hostile dispositions
 of the people, determined Captain COOK to leave it. This island is
 situated in the latitude of 22°. 27’ S. and in the longitude of 150°
 47’ W. from the meridian of Greenwich. The natives seemed to
 be lusty and well-made. Their arms were lances of about twenty
 feet in length, made of the Etoa wood, which is very hard, and
 sharpened at the point. They had likewise a weapon, made of the
 same wood, which answered the double purposes of club and lance.
 This instrument of destruction was about seven feet long. As a
 guard against these weapons, the natives, when they attack each
 other, defend themselves by many folds of mats wrapped round
 their bodies.

From

From the island of Oheteroa, Captain COOK sailed to New Zealand, where, in a bay called *Tolaga*, they found excellent wood and water; and the dispositions of the natives were friendly and obliging. In their bonatizing walks, Mr BANKS and Dr SOLANDER met with many houses in the vallies which seemed to be entirely deserted. The people live on the ridges of hills in a kind of slight sheds. 'As they were advancing,' Captain COOK remarks, 'in one of these vallies, the hills on each side of which were very steep, they were suddenly struck with the sight of a very extraordinary natural curiosity. It was a rock, perforated through its whole substance, so as to form a rude but stupendous arch or cavern, opening directly to the sea. This aperture was seventy-five feet long, twenty-seven broad, and five and forty high, commanding a view of the bay and the hills on the other side, which were seen through it, and, opening at once upon the view, produced an effect far superior to any of the contrivances of art *.'

With regard to *stature*, the men of New Zealand are equal to the largest of those in Europe. They are strong and well limbed, but not fat, like the luxurious natives of the South Sea islands. They are extremely active, vigorous, and expert in all their operations and exertions. Their colour, in general, is not more brown than that of a Spaniard, who has been exposed to the sun. The appearance of their women is not remarkable for female delicacy, but their voices are soft and agreeable; and by this circumstance, as the dresses of both sexes are the same, the females are chiefly distinguished. Their hair, in general, is black. Their teeth are very regular, and as white as ivory. In both sexes, the features are agreeable. They seem to enjoy high health; and some of them had the appearance of great age.

* Hawkesworth's Narrative of Cook's Voyage, vol. 2. p. 317.

age. Their dispositions are mild and gentle, and they discover the most tender affection for each other. They are, notwithstanding, implacable to their enemies, to whom they never give quarter, but always *eat* them. For this horrid practice, Captain COOK, though with reluctance, insinuates, as some kind of an apology, that the natives, when their crops of fern-root, yams, and potatoes fail, and when fish, in particular seasons, cannot be had in sufficient quantity, they often suffer the most dreadful pangs of hunger, and are not unfrequently in danger of perishing by famine.

The situation and circumstances, however, of these poor people,' Captain COOK remarks, 'as well as their temper, are favourable to ' those who shall settle as a colony among them. Their situation ' sets them in need of protection, and their temper renders it easy ' to attach them by kindness; and, whatever may be said in favour ' of a savage life, among people who live in luxurious idleness upon ' the bounty of Nature, civilization would certainly be a blessing to ' those whom her parsimony scarcely furnishes with the bread of ' life, and who are perpetually *destroying* each other by violence, as ' the only alternative of perishing by hunger*.

When Captain COOK first landed upon their coast, these people, who are habitually inured to war, and consider every stranger as an enemy, were always disposed to make hostile attacks, and to steal, till they were taught the destructive effects of fire-arms. But, after being convinced, that superiority of power by no means consisted in numbers alone, they became both friendly and hospitable, and exhibited the most unbounded confidence in their unknown visitors. Both sexes mark their faces and bodies with black stains, called *Amoco*,
similar

* Hawkesworth's Narrative of Cook's Voyage, vol. 3. p. 449.

similar to the tattowing in Otaheite. The men, particularly, add new stains every year ; so that, in an advanced period of life, they are almost covered from head to foot. ‘ Besides the Amoco,’ says Captain Cook, ‘ they have marks impressed by a method unknown to us, of a very extraordinary kind. They are furrows of about a line deep, and a line broad, such as appear upon the bark of a tree which has been cut through, after a year’s growth. The edges of these furrows are afterwards indented by the same method, and, being perfectly black, they make a most frightful appearance *.’ The faces of the old men are almost totally covered with these marks. Those who are very young, like the women, black only their lips ; but, as they grow old, they gradually increase these supposed ornaments. The lines upon the face are generally spirals, and are drawn with great dexterity and elegance ; for the marks on one side correspond exactly with those on the other. The marks on the body have some resemblance to the foliage in old chased ornaments, and the convolutions of fillagra-work, in which they exhibit a great luxuriance of fancy. Besides, these people not only dye, but paint their skins with red oker. The dress of a New Zealander has an uncouth appearance. It consists of the leaves of the flag, split into two or three slips. When dry, the slips are interwoven with each other, and form a kind of stuff between netting and cloth. Of two pieces of this cloth they make a complete dress ; one of them is tied over the shoulders, and reaches as low as the knees ; and the other piece is wrapped round the waist, and reaches nearly to the ground. Beside this coarse flag, they make two sorts of cloth with a smooth surface, and very ingeniously manufactured. One sort resembles our canvas, but is much stronger. The other kind is formed by many threads lying very close one way ; and a few cross them the other, with

* Hawkesworth’s Narrative of Cook’s Voyage, vol. 3. p. 452.

with a view to bind them together. But these last are about half an inch asunder, resembling those round pieces of cane matting occasionally placed under the dishes of our tables. Both these kinds of cloth they ornament with neat stitched borders of various colours and patterns, not unlike those made use of in the samplers which our young girls work when at school. But the ornament they esteem the most consists of stripes of their dogs fur, placed at considerable distances from each other. Instead of fur, the red feathers of the parrot are sometimes employed.

In New Zealand, the women, contrary to the general disposition of the sex, seemed not to be so fond of finery as the men. They did not adorn their heads with feathers. Their garments were made in the same form, and of the same materials as those of the men.

Both sexes bore their ears. They gradually stretch the holes till they are so large as to admit a finger. Into these holes they put different kinds of ornaments, such as feathers, coloured cloth, bones of birds, and sometimes a twig of wood. Into the same receptacles they commonly put the nails they received from the ships. The down of the albatross, which is as white as snow, the women thrust through these holes. This down, when before and behind the hole in a bunch about the size of a fist, exhibits, we are told, a very singular, but not a disagreeable appearance. ‘ Besides the ornaments,’ says Captain COOK, ‘ that are thrust through the ears, many others ‘ are suspended to them by strings; such as chisels or bodkins ‘ made of green talc, upon which they set a high value; the nails ‘ and teeth of their deceased relations, the teeth of dogs, and every ‘ thing else that they can get, which they think either curious or ‘ valuable. The women also wear bracelets and anklets, made of
the

‘ the bones of birds, shells, or any other substances which they can
 ‘ perforate and string upon a thread. The men sometimes hanging
 ‘ to a string, which went round the neck, a piece of green tale, or
 ‘ whalebone, somewhat in the shape of a tongue, with the rude fi-
 ‘ gure of a man carved upon it ; and upon this ornament they set a
 ‘ high value *.’

Their houses, Captain Cook informs us, are very inartificial, hard-
 ly equalling, except in size, a dog-kennel. They seldom exceed
 eighteen or twenty feet in length, eight or ten in breadth, and five
 or six in height, from the pole that forms the ridge, to the ground.
 The framing is made of wood ; and both walls and roof consist of
 dried grass very closely stuffed together. Some of their houses are
 likewise lined with the bark of trees, which gives the inhabitants a
 very comfortable retreat. The roofs slope, like those of our barns. The
 door, or rather hole, is at one end of the edifice, and is no higher
 than to admit a person creeping on his hands and knees.

The *furniture* of their houses consists of very few articles ; for one
 chest generally contains the whole, if we except their provision-
 baskets, the gourds which contain their fresh-water, and the ham-
 mers employed in beating their fern-roots. Some rude tools, their
 clothes, and feathers to stick in their hair, compose the rest of their
 treasure.

Possessing no vessel capable of boiling water, their *cooking* is whol-
 ly confined to baking and roasting, which are performed neatly in
 the same manner as by the natives of the South Sea islands.

* Hawkesworth's Narrative of Cook's Voyage, vol. 3. p. 457

These people are extremely ingenious in the construction of their canoes. The larger kind, which are often sixty-eight feet long, five feet broad, and three feet and an half deep, are chiefly employed in war. Of armed men, they will carry eighty or even an hundred. The head and stern of these canoes are ornamented with carved work of various kinds, some of which are not inelegant, and others have a most grotesque appearance. The head and stern of their smaller canoes, whose chief destination is for fishing, are ornamented with the figure of a man, whose face is ugly in the extreme, with a monstrous tongue lolling out of his mouth; and the eyes are composed of the white shells of sea-ears.

With regard to the *tools* employed in fabricating their different pieces of workmanship; they consist of adzes, axes, and chissels, which last they likewise use as augres for perforating or making holes in particular substances. Having no metals, or at least not knowing how to extract them from their respective ores, their adzes and axes are made of a hard black stone, or of a green talc, which has the properties both of hardness and toughness; and their chissels of human bones, or small fragments of jasper.

As to *civil government*, Captain COOK and the other gentlemen could procure little information. They, however, discovered, that, in this part of the island, the natives acknowledged one Chief, or King, whose name was *TERATU*. His territory, as an Indian monarch, is extensive; for, Captain COOK remarks, he was acknowledged from Cape Kidnappers to the north; and west as far as the Bay of Plenty, a length of coast upwards of eighty leagues *. In the dominions

* Hawkesworth's Narrative of Cook's Voyage, vol. 3. p. 470.

dominions of TERATU, there are several subordinate chiefs, who were held in great veneration, and who probably were the administrators of justice: 'For,' says Captain COOK, 'upon our complaint to one of them, of a theft that had been committed on board the ship by a man that came with him, he gave him several blows and kicks, which the other received as the chastisement of authority, against which no resistance was to be made, and which he had no right to resent. Whether this authority was possessed by appointment or inheritance, we could not learn; but we observed that the chiefs were all elderly men. In other parts, however, we learnt that they possessed their authority by inheritance *'

With regard to the *religion* of the New Zealanders, all that could be learnt was, that they recognize the influence of superior beings, of whom one is supreme, and the others subordinate, and have nearly the same notions of the origin of the world, and the production of mankind, as those of the Otaheiteans. What homage they pay to these deities could not be learnt; for they seemed to have no places of public worship, like the Morals of the South Sea islands.

From New Zealand, Captain COOK proceeded to New Holland, now called *New South Wales*. He entered a bay on the east side of the island, which, from the number of new plants collected by Mr BANKS and the other gentlemen, received the appellation of *Botany Bay*. In their progress along the coasts of this bay, they saw several of the natives; and they remarked a very singular circumstance in their oeconomy: Not one of them, men, women, or children, had the smallest vestige of clothing on any part of their bodies, but the whole, without reserve, was exposed to public view. Notwithstanding

ing this defenceless condition, they were extremely hostile, and so intrepid, that two men, armed with a lance of about ten feet in length, and a short club or stick, boldly attacked no less than forty of the ship's company. By way of enticement, and to procure reconciliation and mutual confidence, beads, ribbons, pieces of cloth, and other articles, were left in one of their houses. Experiments of this kind were frequently repeated, but without producing the desired effect; for, after examining these houses many days after the presents had been deposited, they were held by them in such sovereign contempt, that the natives seemed not even to have touched them. These bold people, however, after they had discovered the powerful effects of fire-arms, turned quite dastardly, and, whenever they perceived any of the Europeans, though invited by every possible expression of amity, would never admit any intercourse, but uniformly fled into the woods.

New Holland, or New South Wales, is an island of immense extent. Captain COOK sailed along its whole eastern coast, and found that its length, when reduced to a straight line, is at least twenty-seven degrees of latitude, amounting to about 2000 miles; hence he concludes, that its square surface must far exceed that of all Europe. In this great range of coast, he had frequent occasion to see many of the inhabitants. But, though some of them ventured near the ship, it was always with a hostile intention; and they could not, by alluring arts, bribes, and every possible mark of friendship, be induced to put any confidence in the Europeans. It was formerly mentioned, that the inhabitants of Botany Bay, both males and females, went stark naked, not employing even the simple veil of a fig-leaf. The same practice Captain COOK found to be universal through the whole extent of the east coast of New South Wales, or New Holland. As far

far as Captain COOK and the other gentlemen could discover, this immense territory appeared to be totally uncultivated. The sea affords much more liberal supplies of food to the inhabitants than the land. The fishes are of various kinds ; but, if we except the mullet and a few shell-fish, the rest are unknown in Europe. The reef and the shoals are frequented by incredible numbers of the finest green turtle, and oysters of different species.

In this country, the number of inhabitants seems to bear no proportion to the extent of territory. ‘ We never saw,’ says Captain COOK, ‘ so many of them as thirty together but once, and that was ‘ at Botany Bay, when men, women, and children, assembled upon ‘ a rock to see the ship pass by : When they manifestly formed a ‘ resolution to engage us, they never could muster above fourteen or ‘ fifteen fighting men ; and we never saw a number of their sheds or ‘ houses together that could accommodate a larger party *.’

We are informed by Captain COOK, that the men of this country are of a middle size, generally well made, clean limbed, and remarkably active, nimble, and vigorous ; that there is a considerable expression in their countenances, and their voices are very soft and effeminate ; that their skins are so besmeared with dirt, that it is difficult to ascertain their real colour ; that the dirt makes them appear nearly as black as Negroes ; but that, by rubbing off the dirt, their genuine colour is a chocolate. Their features are by no means disagreeable, neither are their noses flat, nor their lips thick. Their teeth are white and even ; and their hair, though frequently cropped, is naturally long and black : It was, in general, matted and filthy, though they use neither oil nor grease ; yet what is astonishing, their
heads

* Hawkesworth's Narrative of Cook's Voyage, vol. 3. p. 631.

heads were not infested with vermin. Their chief ornament is a bone, which is thrust through a hole bored in the cartilage which divides the nostrils. This bone is as thick as a man's finger, and six inches in length. It reaches quite across the face; 'and so effectually,' Captain Cook informs us, 'stops up both nostrils, that they are forced to keep their mouths wide open for breath, and snuffle so when they attempt to speak, that they are scarcely intelligible to each other. Our seamen, with some humour, called it their *sprit sail-yard*; and indeed it had so ludicrous an appearance, that, till we were used to it, we found it difficult to restrain from laughter *.' They likewise wear necklaces made of shells, cut very neatly, and strung together, bracelets of small cord wound about the upper part of the arm, and a small string of plaited human hair tied round the waist. Besides these, some of the natives used gorgets of shells which hung round the neck, and reached across the breast. Though they use no clothes of any kind, their bodies have two coverings, one of dirt, and the other of paint, which last. They paint their whole bodies and limbs with patches of red and stripes of white, and not without displaying some degree of taste. Upon their skin no vestiges of disease or sores were to be seen, except large scars disposed in irregular lines, which were the remains of wounds they had inflicted upon themselves as memorials of grief for the dead.

They seemed to have no fixed habitations; for neither towns nor villages were observed in the whole country. Their houses, or rather hovels, were equally wretched and destitute of conveniences as those at Terra del Fuego. At Botany Bay, where their habitations were best, they were just high enough for a man to sit upright in, but not sufficiently large to allow him to extend himself in any direction.

* Hawkesworth's Narrative of Cook's Voyage, vol. 3. p. 633.

rection. They are built of pliable rods, about the thickness of man's finger, which are bent in the form of an oven, by sticking the two ends in the ground, and then covering them with pieces of bark and palm-leaves. Under these houses, or sheds, the natives sleep, with their heels coiled up to their heads. In this strange position, one of those hovels will contain three or four persons. The furniture of these houses consists chiefly of an oblong vessel made of bark, and is used for bringing water from the spring; and a small bag, about the size of a moderate cabbage-net, which they make by laying threads, or fibres, loop within loop, something similar to our manner of making purses. 'This bag,' says Captain Cook, 'the man carries loose upon his back by a small string which passes over his head; it generally contains a lump or two of paint and resin, some fish-hooks and lines, a shell or two, out of which their hooks are made, a few points of darts, and their usual ornaments, which includes the whole worldly treasure of the richest man among them*.'

Fish is their principal *food*, though they contrive sometimes to kill the kangaroo, and even various kinds of birds. The yam is their chief article of vegetable food; but they also use several fruits, which their country spontaneously produces. Having no nets, they catch fish solely by striking, and by hook and line.

The *weapons* of the New Hollanders consist of spears and lances of different kinds. On the southern part of the coast, some of them had four prongs pointed with bone, and barbed. These barbed lances are dreadful weapons; for, when once they take place, they can never be extracted without tearing away the flesh. These weapons are thrown with great dexterity and force.

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* Hawkesworth's Narrative of Cook's Voyage, vol. 3. p. 636.

The *canoes* of the New Hollanders, especially on the southern part of the coast, are as rude as their habitations. They consist of a single piece of bark, about twelve feet in length, tied at the ends, and kept open in the middle by spars of wood. They draw but little water, and are so light that they easily go upon mud-banks in order to gather shell-fishes. Farther to the northward, the canoes are made of hollowed trunks of trees, about fourteen feet in length; and, as they are very narrow, to prevent their oversetting, they are furnished with an outrigger. These vessels, however, cannot carry more than four persons.

From New Holland, Captain COOK directed his course for *New Guinea*. Captain COOK, Dr SOLANDER, and Mr BANKS, with their attendants, amounting to twelve men, well armed, approached the shore in the pinnace without molestation, and even without seeing any of the natives. This island seemed to abound with plantains, cocoa-nuts, and bread-fruit: But the gentlemen, dreading bad consequences from the Indians, did not venture to cut down any of the trees. After advancing about a quarter of a mile from the boat, three of the natives, at about a hundred yards distance, rushed out of the wood, making a most hideous noise. ‘As they ran towards us,’ says Captain COOK, ‘the foremost threw something out of his hand, which flew on one side of him, and burnt exactly like gun-powder, but made no report. The other two instantly threw their lances at us; and, as no time was now to be lost, we discharged our pieces, which were loaded with small shot. It is probable that they did not feel the shot; for, though they halted a moment, they did not retreat; and a third dart was thrown at us. We then loaded our pieces with ball, and fired a second time. By this discharge it is probable that some of them were wounded; yet we had

‘ had the satisfaction to see that they all ran away with great agility *.’ While Captain COOK and his attendants were returning to their boat, several of the natives were seen coming round a point, which was at the distance of about five hundred yards. Their number appeared to be between sixty and a hundred. ‘ We now,’ says Captain COOK, ‘ took a view of them at our leisure. They made much the same appearance as the New Hollanders, being nearly of the same stature, and having their hair short cropped. Like them also they were all stark naked.—All this while they were shouting defiance, and letting off their fires by four or five at a time. What these fires were, or for what purpose intended, we could not imagine.—This wonderful phenomenon was observed from the ship, and the deception was so great, that the people on board thought they had fire-arms; and, in the boat, if we had not been so near as that we must have heard the report, we should have thought they had been firing volleys †.’

Captain COOK next reached the island of *Savu*, which lies in the latitude of about ten degrees south. This island produces a great variety of vegetables; as the fan-palm, the cocoa-nut, tamarind, limes, oranges, mangoes, maize, Guinea corn, rice, millet, callavances, water melons, cellery, marjoram, fennel, betle, areca, tobacco, cotton, indico, &c. The tame, or domestic animals, are likewise numerous and abundant; as buffaloes, sheep, goats, hogs, horses, asses, dogs, cats, fowls, pigeons, &c.

The natives of *Savu* are rather below than above the middling size. The women, particularly, are remarkably short and squat; their complexion is a dark brown, and their hair is universally black and lank. The men, in general, are well made, vigorous, and active,

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Hawkesworth's Narrative of Cook's Voyage, vol. 3. p. 656.

† Ibid. p. 658.

and have an uncommon variety in the disposition of their features. The countenances of the women, on the contrary, are uniformly alike. Both sexes, by means of pincers, eradicate the hair from their arm-pits; and the men do the same with the hair on their beards. Both men and women wear garments made of cotton cloth dyed blue, and have not an inelegant appearance. These people use a great variety of ornaments. Those who are comparatively wealthy, have chains of plated gold-wire round their necks. ‘ They have
 ‘ also ornaments of beads,’ Captain COOK informs us, ‘ which some
 ‘ wear round their necks as a solitaire, and others, as bracelets, upon
 ‘ their wrists. These are common to both sexes; but the women
 ‘ have, besides, strings or girdles of beads, which they wear round
 ‘ their waists, and which serve to keep up their petticoat. Both
 ‘ sexes had their ears bored, yet we never saw an ornament in any
 ‘ of them.—We saw some boys, who had spiral circles of thick
 ‘ brass wire passed three or four times round their arms, above the
 ‘ elbow; and some men wore rings of ivory, two inches in breadth,
 ‘ and above an inch in thickness, upon the same part of the arm.
 ‘ These, we were told, were the sons of Rajas, or Chiefs, who wore
 ‘ these cumbrous ornaments as badges of their high birth. Almost
 ‘ all the men had their names traced upon their arms, in indelible
 ‘ characters of a black colour; and the women had a square orna-
 ‘ ment of flourished lines, impressed in the same manner, just under
 ‘ the bend of the elbow *.’ Captain COOK likewise tells us, that
 he and the other gentlemen were struck with the similarity of these
 marks to those made by tattowing in the islands of the South Sea.

In *Savu*, the *houses* are all constructed on the same plan, their dimensions being only larger or smaller in proportion to the wealth or
 rank

* Hawkesworth's Narrative of Cook's Voyage, vi. 2. p. 686.

rank of the proprietor. Some of them were four hundred feet in length, and others not above twenty. They are erected upon posts of wood, about four feet in height, one end of which is driven into the ground, and upon the other a floor of wood is laid. Upon this floor other posts are placed, and support a roof with sloping sides, like our barns.

With regard to *food*, these people use every tame animal in their possession, as hogs, horses, buffaloes, poultry; and they even prefer dogs and cats to sheep and goats. They are not very fond of fish, which is eaten chiefly by the poorer people. The fan-palm tree answers as a succedaneum for almost every other species of food both to man and beast. A kind of wine, called *tuac*, or *toddy*, is procured by wounding the flower-buds soon after they appear, and fixing under them little baskets, made of the leaves, which are so close that they easily retain fluids. This juice is collected every morning and evening, and supplies with drink the whole inhabitants of the island. Of the surplus of this valuable and salutary juice, the natives make both a syrup and a coarse sugar. This juice, along with the husks of rice, is given to the hogs, which, without any other nutriment, renders them prodigiously fat. In this island, both sexes are enslaved by the pernicious habit of chewing betle and areca, which they practise incessantly. With these substances they mix a kind of lime, made of shells and coral, and a quantity of tobacco. Hence their mouths are highly disgusting both to the sight and to the smell. The lime and tobacco rot their teeth in such a manner, that, in a short time, they are totally covered by the gums.

The island of Savu is divided into five principalities, each of which is under the dominion of a Raja, or Chief. When differences

arise among the inhabitants of any district, they are settled, without delay or appeal, by the Raja and his counsellors. There seemed not to be any intermediate rank between the Raja and the land-owners; and these last were esteemed and respected in proportion to the extent and value of their possessions. The inferior orders of the natives consist of manufacturers, labouring poor, and slaves. Like the peasants in some parts of Europe still, and formerly over all Europe, when the feudal system prevailed, the slaves descend, and are considered as appendages of the land. Their chief object of pride, like that of the Scots and Welch, is a long pedigree of respectable ancestors; and, of course, their veneration for antiquities of every kind is excessive. Near the principal town of his province, every successive Raja erects, as a memorial of his reign, a large stone. These stones are often of such an enormous size, that, how they could be brought to their present situation, it is difficult to conceive, even though all our mechanical powers had, for centuries past, been perfectly known among the natives of this island. These stones not only serve as records of the reigns of their Princes; but, when a Raja dies, a general feast is proclaimed through his dominions, and all his subjects assemble round the stones, and feast for weeks, and sometimes months, according to the quantity of live stock they can procure*.

‘ The *religion* of these people,’ says Captain COOK, ‘ according to Mr LANGE’s information, is an absurd kind of Paganism, every man chusing his own god, and determining for himself how he should be worshipped; so that there are almost as many gods and modes of worship as people. In their morals, however, they are said to be irreproachable, even upon the principles of Christianity.

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* See Hawkesworth’s Narrative of Cook’s Voyages,

‘ No man is allowed more than one wife ; yet an illicit commerce
 ‘ between the sexes is in a manner unknown among them ; and in-
 ‘ stances of theft are very rare *.

From Savu, Captain COOK failed to *Java*, the capital of which is *Batavia*. Around this city, for several miles, is a continued range of country houses and gardens. Many of these gardens are very large, and, by some odd taste, or rather strange fatality, they are planted with numerous trees, which deprives the air of that salubrity formerly derived to the island from its being originally cleared of wood. These thick and almost impenetrable forests stand in a dead flat, which extends some miles beyond them, and is intersected in almost every direction by sluggish rivers, and still more by artificial canals for the navigation of small vessels. Besides, the fence of every field and garden is a ditch ; and, to add to the calamitous effects of an atmosphere impregnated with all the seeds of disease and death, the cultivated grounds are interspersed with noxious fens, bogs, and morasses.

‘ It is not strange,’ Captain COOK judiciously remarks, ‘ that the
 ‘ inhabitants of such a country should be familiar with disease and
 ‘ death. Preventive medicines are taken almost as regularly as food ;
 ‘ and every body expects the returns of sickness, as we do the sea-
 ‘ sons of the year. We did not see a single face in Batavia that in-
 ‘ dicated perfect health ; for there is not the least tint of colour in
 ‘ the cheeks either of man or woman. The women, indeed, are
 ‘ most delicately fair ; but, with the appearance of disease, there ne-
 ‘ ver can be perfect beauty. People talk of death with as much in-
 ‘ difference as they do in a camp ; and, when an acquaintance is said
 ‘ to

* See Hawkesworth's Narrative of Cook's Voyage, vol. 3. p. 697.

' to be dead, the common reply is, " Well, he owed me nothing ;"
' or, " I must get my money of his executors."

Such a country, and such a picture of human misery, and of human destruction, impresses the mind with many of the most painful feelings. One would be tempted to wish, that an island, so deleterious to our species, should at once be swallowed up by the ocean. According to our conceptions, such a revolution would be a most benevolent act of Providence. But here we must pause. The Dutch, who are, perhaps, the most commercial, and, of course, the most selfish, interested, and unfeeling people in Europe, instead of draining this island, and clearing it of noxious wood, have augmented its natural evils, by multiplying trees, ditches, canals, and every other nuisance which could render the place still more destructive to its inhabitants. Here Providence is entirely exculpated. If the Dutch, instead of their former and present mode of management, had cleared the island of superfluous trees, drained its marshes, and erected their houses on more elevated situations, Java, now the almost certain grave of every European who ventures to reside in it for any length of time, might have been one of the most pleasant, as well as most wholesome islands on this globe.

This island presents to the view of strangers the most heterogeneous mixture of human beings, crossed in their production, by an amazing number of bizarre combinations. In the town of Batavia, and the adjacent country, the Indians, as they are called, are not the genuine natives of the island of Java, but spurious commixtures originating from the various islands from which the Dutch import slaves. In this country, both sexes bathe themselves in the river at least once a day,

day, a practice, in hot climates, equally necessary to health and to personal delicacy.

Among the Batavians, the brutal, or rather mad custom, called *running a muck*, is very ancient and still prevails. To run *a muck*, in the original sense of the word, is first to get drunk with eating opium, and then run into the street with a naked sword, or other weapon, and kill whoever comes in the way, till the frantic person himself is either killed or taken prisoner. ‘Of this,’ says Captain Cook, ‘several instances happened while we were at Batavia; and one of the officers, whose business it is, among other things, to apprehend such people, told us, that there was scarcely a week in which he, or some of his brethren, were not called upon to take some of them into custody. In one of the instances that came to our knowledge, the party had been severely injured by the perfidy of women, and was mad with jealousy before he made himself drunk with opium; and we were told, that the Indian who runs *a muck* is always first driven to desperation by some outrage, and always first revenges himself upon those who have done him wrong. We were also told, that, though these unhappy wretches afterwards run into the street with a weapon in their hand, frantic and foaming at the mouth, yet they never kill any but those who attempt to apprehend them, or those whom they suspect of such an intention, and that whoever gives them way is safe. If the officer takes one of these *amocks*, or *mohawks*, as they have been called by an easy corruption, his reward is very considerable; yet, such is the fury of their desperation, that three out of four are of necessity destroyed in the attempt to secure them, though the officers are provided with instruments, like large tongs or pincers, to lay hold of them without coming

coming within reach of their weapon Such of these unhappy wretches as are taken alive, are broken upon the wheel at the place where they committed the first murder.

With regard to *religion*, these people are not singular in observing the most absurd practices, and in believing the most ridiculous opinions. They believe that the Devil, whom, it is not incurious, they denominate *Satan*, is the being who gives rise to all the diseases and all the calamities of human life. Hence, when they are sick, or in any distressful circumstances, as a propitiation, they consecrate, to this ideal enemy of mankind, meat, money, &c. ‘If,’ says Captain COOK, ‘any one among them is restless, and dreams for two or three nights successively, he concludes that Satan has taken that method of laying his commands upon him, which if he neglects to fulfil, he will certainly suffer sickness or death, though they are not revealed with sufficient perspicuity to ascertain their meaning †.’ These people entertain another superstitious notion, which has still less connection with the general train of human conceptions. They believe that a woman, when delivered of a child, frequently, at the same time, brings forth a young crocodile, as a twin to the infant. ‘They believe,’ Captain COOK informs us, ‘that these creatures are received most carefully by the midwife, and immediately carried down to the river, and put into the water. The family in which such a birth is supposed to have happened, constantly put victuals into the river for their amphibious relation, and especially the twin, who, as long as he lives, goes down to the river, at stated seasons, to fulfil his fraternal duty; for the neglect of which, it is the universal opinion, that he will be visited with sickness or death ‡.’

The

* Hawkesworth's Narrative of Cook's Voyage, vol. 3. p. 754. *et seqq.*

† Ibid. p. 755.

‡ Ibid. p. 756.

These crocodile twins, in that country, are called *Sudaras*, of which many ridiculous stories are related, and believed. The Bougis, Boetons, and Macaffars, firmly persuaded that they have crocodile relations in their rivers, perform a periodical ceremony in remembrance of them. ‘ Large parties of them,’ we are informed by Captain Cook, ‘ go out in a boat, furnished with great plenty of provisions, and all kinds of music, and row backwards and forwards, in places where crocodiles and alligators are most common, singing and weeping by turns, each invoking his kindred, till a crocodile appears, when the music instantly stops, and provisions, betle, and tobacco, are thrown into the water *.’

In Java, except the native Indians, the Chinese are the most numerous class of inhabitants, and are both an industrious and ingenious people. They employ themselves as ship-carpenters, smiths, joiners, tailors, makers of slippers, dyers of cotton, and embroiderers. Some of them are likewise dispersed through different parts of the country, where they cultivate gardens, sow rice, plant sugar-canes, or feed cattle and buffaloes, the milk of which they bring daily to Batavia for sale. Their industry is great and highly laudable ; but other parts of their character are detestable. ‘ There is nothing,’ Captain Cook remarks, ‘ clean or dirty, honest or dishonest, provided there is not too much danger of a halter, that the Chinese will not readily do for money. But, though they work with great diligence, and patiently undergo any degree of labour ; yet, no sooner have they laid down their tools, than they begin to game at cards, dice, &c.’ ‘ To gaming,’ continues our author, ‘ they apply with such eagerness, as scarcely to allow time for the necessary refreshments of food and sleep ; so that it is as rare to see a Chinese idle, as it is to see a

VOL. II. P p ‘ Dutchman

* Hawkesworth's Narrative of Cook's Voyage, vol. 3. p. 759.

‘ Dutchman or an Indian employed. In manners, they are always civil, or rather obsequious ; and, in diets, they are remarkably clean and neat, to whatever rank of life they belong *.’

The Chinese, in general, are easily satisfied with food. That of the poorer people consists of rice, with a small proportion of flesh or fish. ‘ They have greatly the advantage,’ says Captain COOK, ‘ of the Mahometan Indians, whose religion forbids them to eat of many things which they could most easily procure. The Chinese, on the contrary, being under no restraint, eat, besides pork, dogs, cats, frogs, lizards, serpents of many kinds, and a great variety of sea-animals, which the other inhabitants of this country do not consider as food. They eat also many vegetables, which an European, except he was perishing with hunger, would never touch †.’

With regard to the *burial* of their dead, the Chinese observe a singular custom, or rather superstition. Where a body has been interred, they will not open the same ground a second time. Hence their burying-grounds, in the environs of Batavia, occupy many hundred acres ; and the Dutch, who grudge the waste of so much useful land, refuse to sell any for this purpose, without receiving most exorbitant prices. The money, however, is commonly raised. ‘ Under the influence,’ says Captain COOK, ‘ of this universal prejudice, they take an uncommon method to preserve the body entire, and prevent the remain of it from being mixed with the earth that surrounds it. They inclose it in a large thick coffin of wood, not made of planks joined together, but hollowed out of the solid timber, like a canoe. This being covered, and let down into the grave, is surrounded with a coat of their mortar, called *Chinam*, about eight or

‘ ten

* Hawkesworth's Narrative of Cook's Voyage, vol. 3. p. 760.

† Ibid.

‘ ten inches thick, which, in a short time, becomes as hard as a stone.
 ‘ The relations of the deceased attend the funeral ceremony, with a
 ‘ considerable number of women that are hired to weep *.’

Slaves form another, and a numerous, class of the inhabitants of this country. The Dutch, the Portuguese, and even the Indians, are constantly attended and served by slaves, who are purchased from Sumatra, Malacca, and most of the Eastern islands. These slaves, Captain COOK informs us, ‘ are a very lazy set of people ;* but, as they
 ‘ do but little work, they are content with a little victuals, subsist-
 ‘ ing altogether upon boiled rice, and a small quantity of the cheapest
 ‘ fish. As they are natives of different countries, they differ from
 ‘ each other extremely both in person and disposition. The African
 ‘ Negroes, called here *Papua*, are the worst, and consequently may
 ‘ be purchased for the least money. They are all thieves, and
 ‘ all incorrigible. Next to these are the Bougis and Macassars,
 ‘ both from the island of Celebes : These are lazy in the highest de-
 ‘ gree ; and, though not so much addicted to theft as the Negroes,
 ‘ have a cruel and vindictive spirit, which renders them extremely
 ‘ dangerous ; especially as, to gratify their resentment, they will make
 ‘ no scruple of sacrificing life †.’ With respect to any punishment less than death, these slaves are entirely under the dominion of their masters.

From the island of Java, Captain COOK proceeded to the CAPE OF GOOD HOPE, a country, he remarks, which has been so often described, and is so well known in Europe, that he confines his observations to a few facts which had either been omitted or misrepresented by preceding voyagers.

P p 2

Notwithstanding

* Hawkesworth's Narrative of Cook's Voyage, vol. 3. p. 761. † Ibid. p. 762.

Notwithstanding the favourable, and even splendid, representations which have repeatedly been given of this country, Captain Cook tells us, that, during his whole most extensive voyage, 'he never saw a more forlorn appearance, nor in reality a more sterile desert. The land over the Cape, which constitutes the peninsula formed by Table Bay on the north, and False Bay on the south, consists of high mountains, altogether naked and desolate. The land behind these to the east, which may be considered as the isthmus, is a plain of vast extent, consisting almost wholly of a light kind of sea-sand, which produces nothing but heath, and is utterly incapable of cultivation. All the spots that will admit of improvement, which together bear about the same proportion as one to a thousand, are laid out in vineyards, orchards, and kitchen-grounds; and most of these little spots lie at a considerable distance from each other *.' From these facts, Captain Cook remarks, there is great reason to conclude, that, in the interior parts of this country, the cultivated parts do not bear a greater proportion to those which are incorrigibly sterile. The Dutch have settlements at the distance of twenty-eight days' journey, (about nine hundred miles), from which provisions are brought by land to the Cape; 'so that,' says Captain Cook, 'it seems reasonable to conclude, that provisions are not to be had within a less compass. While we were at the Cape, a farmer came thither from the country, at the distance of fifteen days' journey, and brought his young children with him. We were surprised at this, and asked him, if it would not have been better to have left them with his next neighbour? Neighbour! said the man, I have no neighbour within less than five days' journey of me. Surely the country must be deplorably barren, in which those who settle only to raise provisions for a market, are dispersed at such distances

* Hawkesworth's Narrative of Cook's Voyage, vol. 3. p. 785.

‘ distances from each other. That the country is every where desti-
 ‘ tute of wood, appears to demonstration ; for timber and planks are
 ‘ imported from Batavia, and fuel is almost as dear as food

The inhabitants of this place are chiefly Dutch, at least, they are more numerous here than in Batavia. In general, the women are handsome. Their skin is fine and clear ; and they have a bloom of complexion which is highly expressive of vigour and health. They make excellent mothers and mistresses of families ; and they are remarkably prolific. Here the air is very salubrious ; and diseases brought hither from Europe, or other remote regions, are speedily cured. Though both the soil and the climate are in some measure unfavourable to cultivation, and to the breeding of cattle ; yet industry, which often produces most surprising effects, has supplied this place with the greatest profusion of the necessaries, and even the luxuries of life.

‘ Of the natives of this country,’ Captain COOK remarks, ‘ we
 ‘ could learn but little, except from report ; for there were none of
 ‘ their habitations, where alone they retain their original customs,
 ‘ within less than four days journey from the town. Those that we
 ‘ saw at the Cape were all servants to Dutch farmers, whose cattle
 ‘ they take care of, and are employed in other drudgery of the mean-
 ‘ est kind. These are, in general, of a slim make, and rather lean
 ‘ than plumb, but remarkably strong, nimble, and active. Their size
 ‘ is nearly the same with that of Europeans ; and we saw some that
 ‘ were six feet high. Their eyes are dull, and without expression.
 ‘ Their skins are of the colour of soot ; but that is, in a great mea-
 ‘ sure, caused by the dirt, which is so wrought into the grain, that it
 ‘ cannot

* Hawkesworth’s Narrative of Cook’s Voyage, vol. 3. p. 786.

‘ cannot be distinguished from complexion ; for I believe they never
 ‘ wash any part of their bodies. Their hair curls strongly, not like
 ‘ a Negroe’s, but falls in ringlets about seven or eight inches long.
 ‘ Their clothing consists of a skin, generally that of a sheep, thrown
 ‘ over their shoulders ; besides which, the men wear a small pouch
 ‘ in the middle of the waist, and the women, a broad leather flap,
 ‘ both which hang from a girdle or belt that is adorned with beads
 ‘ and small pieces of copper. Both men and women wear necklaces,
 ‘ and sometimes bracelets of beads ; and the women wear rings of
 ‘ hard leather round their ankles, to defend them from the thorns,
 ‘ with which their country every where abounds *.’

The language of the Hottentots, Captain COOK tells us, seems to be scarcely articulate. While speaking, they have a strange mode, at very frequent intervals, of clucking with their tongues against the roof of their mouths. These clucks seem to have no other meaning than to divide what they say into sentences. They are naturally a modest, and even a shy people.

Captain COOK and the other gentlemen made many inquiries of the Dutch concerning the present state and manners of the Hottentots ; and he was told a number of particulars which he relates entirely on the credit of his informers. From them he learned that there are several nations of Hottentots within the Dutch settlements, who differ greatly in their customs and manner of living. All of them, however, are represented as peaceable and friendly, except one clan situated to the eastward, whom the Dutch distinguish by the name of *Boſch-men*, who live entirely by plunder, or rather theft ; for they are said never to make open attacks, but to steal the cattle privately
 in

† Hawkeſworth’s Narrative of Cook’s Voyage, vol. 3. p. 789.

in the night. To defend themselves, however, when detected, they use lances and bows, the arrows of which they poison, some with the juice of herbs, and others with the venom of the serpent called *Cobra di Capello*. Stones, in the hands of these people, are likewise formidable weapons; for they can throw stones with such force and dexterity, as repeatedly to hit a dollar at the distance of a hundred paces. ‘As a defence against these freebooters,’ Captain COOK tells us, ‘the other Indians train up bulls, which they place round their towns in the night, and which, upon the approach of either man or beast, will assemble and oppose them, till they hear the voice of their masters encouraging them to fight, or calling them off, which they obey with the same docility as a dog*.’

Among the Hottentots, the chiefs, of whom many possess numerous herds of cattle, are commonly dressed in the skins of lions, tygers, or zebras, ornamented with fringes, and other trinkets, which indicate no despicable taste. ‘Both sexes,’ Captain COOK tells us, ‘anoint the body with grease, but never use any that is rancid or foetid, if fresh can be had. Mutton-suet and butter are generally used for this purpose.—We were told that the priest certainly gives the nuptial benediction by sprinkling the bride and bridegroom with his urine. But the Dutch universally declared, that the women never wrapped the entrails of sheep round their legs, as they have been said to do, and afterwards make them part of their food†.’

Captain COOK wished to determine a great question among natural historians, whether the Hottentot women have that fleshy flap
or

* Hawkesworth's Narrative of Cook's Voyage, vol. 3. p. 790. *et seqq.*

† Ibid. p. 791.

or apron distinguished by the appellation of the *sinus pudoris*. The following passage contains all that could be discovered with regard to that subject: ‘ Many of the Dutch and Malays, who said they had received favours from Hottentot women, positively denied its existence; but a physician of the place declared that he had cured many hundreds of venereal complaints, and never saw one without two fleshy, or rather skinny appendages, proceeding from the upper part of the *labia*, in appearance somewhat resembling the teats of a cow, but flat; they hung down, he said, before the *pudendum*, and were, in different subjects, of different lengths; in some not more than half an inch, in others three or four inches. These he imagined to be what some writers have exaggerated into a flap or apron, hanging down from the bottom of the abdomen, of sufficient extent to render an artificial covering of the neighbouring parts unnecessary *.’

In the island of Amsterdam, Captain COOK and his associates saw several places of worship, which the natives denominated *A-fia-tou-ca*. These houses were erected on the tops of artificial mounts, about eighteen feet high. They were of an oblong figure, and inclosed by a parapet of stone, nearly three feet in height. From this parapet, or wall, the mount, which was covered with green turf, rose in a gently sloping direction; and, on the top of it stood the house or temple, which had the same figure as the mount, and was about twenty feet long and fourteen or sixteen broad. ‘ As soon,’ says Captain COOK, ‘ as we came before the place, every one seated himself on the green, about fifty or sixty yards from the house. Presently came three elderly men, who seated themselves between us and it, and began a speech, which I understood to be a prayer, it

* Hawkesworth's Narrative of Cook's Voyage, vol. 3. p. 792.

‘ it being wholly directed to the house. This lasted about ten minutes;
 ‘ and then the priests, for such I took them to be, came and fat
 ‘ down along with us, when we made them presents of such things
 ‘ as we had about us *.’

These *Ahatoucas*, or places of worship, are frequent, and dispersed over the whole island. Instead of returning to the ship, the natives conducted Captain COOK and his retinue into the country by a road, which was about sixteen feet broad, and perfectly level. This road appeared to be a very common, and even a principal one; for many other roads, in different directions, intersected and terminated in it. The whole of these roads were inclosed on each side with neat fences made of reeds, and shaded from the scorching rays of the sun by fruit-trees. ‘ I thought I was transported,’ Captain COOK remarks, ‘ into the most fertile plains in Europe. There was not an inch of
 ‘ waste ground; the roads occupied no more space than was abso-
 ‘ lutely necessary; the fences did not take up above four inches
 ‘ each; and even this was not wholly lost; for in many were plant-
 ‘ ed some useful trees of plants. It was every where the same;
 ‘ change of place altered not the scene. Nature, assisted by a little
 ‘ art, no where appears in more splendour than at this isle. In these
 ‘ delightful walks we met numbers of people; some travelling down
 ‘ to the ships with their burdens of fruit; others returning empty.
 ‘ They all gave us the road, by turning either to the right or left,
 ‘ and sitting down or standing, with their backs to the fences, till
 ‘ we had passed †.’

In these islands, as well as those of New Zealand, &c. their common method of salutation is by making their noses touch each other.

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Their

* Cook's Voyage, 1772, &c. vol. 1. p. 198.

† Ibid. p. 201.

Their unsuspicious mode of behaviour induced Captain COOK and the other gentlemen to think that these people were seldom disturbed either by foreign or domestic broils; yet their weapons, such as swords and spears made of hard wood, bows and arrows, were very formidable. Some of their spears have many barbs, and must be exceedingly dangerous instruments of war. Another singular custom is worthy of remark. When any present is given to them, if acceptable, they apply it to their heads. ‘This manner of paying a compliment,’ says Captain COOK, ‘is taught them from their very infancy; for, when we gave things to little children, the mother lifted up the child’s hand to its head.—Sometimes they would look at our goods, and, if not approved, return them back; but, whenever they applied them to the head, the bargain was infallibly struck*.’

In these islands, a custom of a very peculiar nature prevails. The greater part of the inhabitants, both male and female, were observed to have lost one, or both of their little fingers †. This custom seemed not to be characteristic of rank, of age, or of sex; for, if some young children be excepted, very few people were discovered in whom both hands were perfect ‡. They likewise burn or make incisions in their cheeks; but, whether this strange practice was meant as expressive of grief, or of any other violent passion, could not be discovered.

With regard to *government*, Captain COOK remarks, a person, endowed

* Cook’s Voyage, 1772, &c. vol. 1. p. 221.

† This species of mutilation is not confined to the natives of the Friendly islands.— See Recherches Philosophiques sur les Americains, tom. 2. p. 253.

‡ Cook’s Voyage, Ibid. p. 222.

endowed with the character of *King*, ' was pointed out to us ; and
 ' we had no reason to doubt it. From this and other circumstances,
 ' I am of opinion, that the government is much like that of Ota-
 ' heite ; that is, in a king or great chief, who is here called *Areake*,
 ' with other chiefs under him, who are lords of certain districts,
 ' and perhaps sole proprietors, to whom the people seem to pay
 ' great obedience.—I am of opinion, that all the land on *Tongatabu*
 ' (or Amsterdam island) is private property, and that there are here,
 ' as at Otaheite, a set of people who are servants or slaves, and have
 ' no property in land. It is unreasonable to suppose every thing in
 ' common in a country so highly cultivated as this *.—The high
 ' state of cultivation their lands are in, must have cost them immense
 ' labour. This is now amply rewarded by the great produce, of
 ' which every one seems to partake. No one wants the common
 ' necessaries of life ; joy and contentment are painted in every face.
 ' Indeed, it can hardly be otherwise ; an easy freedom prevails
 ' among all ranks of people ; they feel no wants which they do not
 ' enjoy the means of gratifying ; and they live in a clime where
 ' the painful extremes of heat and cold are equally unknown †.

The existence of CANNIBALS, or eaters of human flesh, has often been mentioned by voyagers, and as often discredited by most philosophers. But Captain COOK, and other late navigators, have removed every doubt concerning this, to us at least, most shocking practice. In New Zealand, some of Captain COOK's officers, when visiting the habitations of the natives, saw several human thigh-bones, from which the flesh had been but recently picked ‡. A few days after this discovery, another party of officers went ashore in

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Queen

* Cook's Voyage, 1772, &c. vol. 1. p. 223. &c.

† Ibid.

‡ Ibid. p. 241.

Queen Charlotte's Bay, ' where they saw the head and bowels of a
 ' youth, who had lately been killed, lying on the beach, and the
 ' heart stuck on a forked stick, which was fixed to the head of one
 ' of the largest canoes. One of the gentlemen bought the head,
 ' and brought it on board, where a piece of the flesh was broiled
 ' and eaten by one of the natives, before all the officers, and most
 ' of the men *.' When this strange affair happened, Captain Cook
 was on shore. After returning on board, he was informed of the
 circumstances just related. He found the quarter-deck crowded
 with natives, ' and the mangled head, or rather part of it, (for the
 ' under jaw and lip were wanting), lying on the tafferal. The skull
 ' had been broken on the left side, just above the temple; and the
 ' remains of the face had all the appearance of a youth under twenty.
 ' The sight of the head, and the relation of the above circumstances,
 ' struck me with horror, and filled my mind with indignation against
 ' these cannibals. Curiosity, however, got the better of my indig-
 ' nation, especially when I considered that it would avail but little;
 ' and being desirous of becoming an eye-witness of a fact which
 ' many doubted, I ordered a piece of the flesh to be broiled and
 ' brought to the quarter-deck, where one of these cannibals eat it
 ' with surprising avidity. This had such an effect upon some of
 ' our people as to make them sick †.'

Captain Cook, however, after expressing a just abhorrence against
 this detestable, and, to us, most unnatural practice, candidly acknow-
 ledges, that these people eat only those whom they slay in battle.
 TUPIA, who frequently expostulated with them against this worse
 than brutal custom, received for reply, ' Can there be any harm in
 ' eating

* Cook's Voyage, 1772, &c. vol. 1. p. 243.

† Ibid. and p. 244. 245.

‘ eating our enemies, whom we have killed in battle ? Would not
 ‘ those very enemies have done the same to us * ? ’

The New Zealanders, by their general deportment, and active vigilance, seem to live under perpetual apprehensions of being destroyed by each other. Most of their tribes have either actually, or imagine they have sustained wrongs from some other tribe, and, of course, are always watching for opportunities of revenge. ‘ And, ‘ perhaps,’ Captain COOK remarks, ‘ the desire of a good meal may ‘ be no small incitement.—Their method of executing their horrible ‘ designs, is by scaling upon the adverse party in the night ; and, ‘ if they find them unguarded, (which, however, I believe is seldom ‘ the case), they kill every one indiscriminately, not even sparing ‘ the women and children. When the massacre is completed, they ‘ either *feast* and *gorge* themselves upon the spot, or carry off as ‘ many of the dead bodies as they can, and *devour* them at home, ‘ with acts of brutality too shocking to be described †.’ To give quarter, or to take prisoners, constitute no part of military law in New Zealand. These perpetual hostilities, and the shocking manner of conducting them, produce in the inhabitants an habitual circumspection and dread. ‘ Indeed,’ says Captain COOK, ‘ no other ‘ men can have such powerful motives to be vigilant, as the preservation both of body and *soul* depends upon it. For, according to ‘ their system of belief, the *soul* of the man whose flesh is devoured ‘ by the enemy, is doomed to a *perpetual fire* ; while the soul of the ‘ man whose body has been rescued from those who killed him, as ‘ well as the souls of all who die a natural death, ascend to the habitations of the gods. I asked, Whether they eat the flesh of such

of

* Cook's Voyage, 1772, &c. vol. 1. p. 246.

† Cook's Voyage, 1776, &c. vol. 1. p. 137.

‘ of their friends as had been killed in war, but whose bodies were
 ‘ saved from falling into the enemy’s hands? They seemed surprised
 ‘ at the question, which they answered in the negative, expressing
 ‘ some abhorrence at the very idea. Their common method of dis-
 ‘ posing of their dead, is by depositing their bodies in the earth; but,
 ‘ if they have more of their slaughtered enemies than they can eat,
 ‘ they throw them into the sea

THESE respectable, and some of them recent authorities, are fully sufficient to show that cannibals in some parts of the New World exist even in our own times. From authorities no less respectable, I shall proceed to show, that the practice of *eating human flesh* was formerly not uncommon in various regions of the Old Continent. The ancient Greeks of Peloponnesus, now known by the appellation of *Moræa*, went, like the beasts of the forest, perfectly naked, and eat *human flesh* with avidity, at which, PALMERIUS remarks, the modern practice of the American nations forbids us to wonder. But certain sacred nymphs, who officiated in the temples, reprobated the practice of eating human flesh, and likewise taught the inhabitants of that district of Greece, for the sake of modesty, to cover themselves with the inner bark of trees, or with the skins of beasts †. The Jews, so late as the days of Trajan, having overcome a considerable army composed of Greeks and Romans, near Cyrene, eat those who fell in battle, devoured their entrails, anointed themselves with their blood,

* Cook’s Voyage, &c. vol. 1. p. 138.—See other instances of a similar nature in Forster’s Voyage, vol. 1. p. 512. vol. 2. p. 77. 300. 315.

† Palmer. Græc. Antiq. descript. p. 55. 56.

blood, and made clothes of their skins *. The Padaei, a nation of India, says HERODOTUS, live upon raw flesh. When either males or females approached toward old age, they were *slain* and *devoured* by their nearest relations or neighbours. They were never allowed to be emaciated by disease, lest their *flesh* should become corrupted, and, of, course, unpalatable. They were seldom, however, permitted to reach this stage of disease; for they were slaughtered and *eaten* long before that period arrived †.

The Myfi, a people of Asia, in the neighbourhood of Troas, killed and *eat* such prisoners as they took in war ‡. Why, says HIERONYMUS, do I speak of other nations, when I saw, while I was in Gaul, the *Scots*, who inhabit a considerable part of the island of Britain, *eat human flesh*; and, when they found in the woods shepherds and keepers of hogs, they cut off the *hips* of the men and the *breasts* of the women, which they esteemed as the most delicious repast §. In describing the Scythians, HERODOTUS informs us, that to the north of a certain desert, a nation existed in his time called *Androphagi*, because they feasted on *human flesh* §. HERODOTUS, in the same book, makes frequent mention of these *Androphagi*. ANTONY, with a view to overturn the Roman government, took a solemn oath from his associates, which was attended with a most infamous solemnity. After sacrificing a *boy*, the oath was administered over his entrails, which afterwards were *eaten* by these conspirators **.

IN

* Dio Cass. Rom. Hist. edit. Xiphilin. p. 356.

† Herodot. Thalia, f. lib. 3. edit. Gronov. p. 199.

‡ Flor. lib. 4. c. 12.; and Schedius de Diis Germanis, p. 403.

§ Hieron. ad ver. Jovian. lib. 2.

§ Herodot. Melpomene, f. lib. 4. § 18.

** Dio Cass. edit. Xiphilini, 27.

IN New Zealand, there are no *Morais*, or other places of public worship. But they have priests, who alone address the gods in propitiatory prayers for the success of enterprises against enemies, of fishing parties, and of other temporal affairs. Notwithstanding the hostile state and almost perpetual wars carried on among the different tribes into which these people are divided, travelling strangers, who have no evil intentions, are well received and entertained during their stay, which, however, it is expected, will be no longer than is necessary to execute the business they came to transact. Here polygamy is permitted; and it is not unusual for one man to have two or three wives. The New Zealanders seem to be perfectly satisfied with the small portion of knowledge they possess, without attempting to increase it. In them, new and even surprising objects excite little or no surprise; and it is difficult, even for a moment, to fix their attention. This species of apathy, though contrary to our ideas, and almost our comprehension, is common to most of the natives of the South Sea islands. Curiosity, or rather the love of examining new objects, and of acquiring knowledge, we have always been led to consider, and to feel, as one of the strongest propensities in human nature. But in most of the South Sea islands, and among most savage people, the natives seem to want this propensity; if otherwise, it has little or no influence upon their minds.

DRAMATIC ENTERTAINMENTS, or the recital of comic or tragic ideas in the form of dialogue, together with real or allusive representations, are, in the Old World, as ancient as the records of history.

In

In many of the detached islands scattered over the great Pacific Ocean, public amusements of this kind are not unfrequent.

When Captain COOK and the other gentlemen were at Otaheite, in April 1773, they were conducted to the theatre, 'where,' says he, 'we were entertained with a dramatic *beava*, or *play*, in which were both dancing and comedy. The performers were five men, and one woman, who was no less a person than the King's sister. The music consisted of three drums only; it lasted about an hour and an half, or two hours; and, upon the whole, was well conducted. It was not possible for us to find out the meaning of the play. Some part seemed adapted to the present time, as my name was frequently mentioned. Other parts were certainly unconnected with us. It apparently differed in nothing, that is, in the manner of acting it, from those we saw at Ulietia, in my former voyage. The dancing-dress of the lady was more elegant than any I saw there, by being decorated with long tassels, made of feathers, hanging from the waist downward. As soon as all was over, the King himself (OTOO) desired me to depart; and sent into the boat different kinds of fruit and fish, ready dressed *.'

In September, same year, Captains COOK and FURNEAUX paid a visit to OREO, a considerable chief in Ulietia, who entertained them with a comedy or dramatic *beava*. 'The music,' Captain Cook informs us, 'consisted of three drums; the actors were seven men, and one woman, the Chief's daughter. The only entertaining part of the drama, was a theft committed by a man and his accomplice, in such a masterly manner, as sufficiently displayed the genius of these people in this vice. The theft is discovered before the thief

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has

* Cook's Voyage, 1772, &c. vol. 1. p. 156.

‘ has time to carry off his prize ; then a scuffle ensues with those set to guard it, who, though four to two, are beat off the stage, and the thief and his accomplice bear away their plunder in triumph

Beside a species of regular drama, the islanders of the Pacific Ocean exhibit, as public amusements, *wrestling* and *boxing* matches, which they perform with great spirit and dexterity †.

MISCELLANEOUS MANNERS and CUSTOMS observed by the South Sea Islanders.

AMONG these people, when they wish to express friendship, or at least the absence of hostile intentions, it is a universal custom to present *green branches of trees* †.

In the islands of Amsterdam, Middleburg, &c. which have been distinguished by the appellation of the *Friendly islands*, a very odd custom prevails. It was remarked by our voyagers, that the greater part of the inhabitants, males as well as females, had lost one or both of their *little fingers*. ‘ We endeavoured,’ says Captain Cook, ‘ but in vain, to find out the reason of this mutilation ; for no one would take any pains to inform us. It was neither peculiar to rank, age, or sex ; nor is it done at any certain age, as I saw those of all ages on whom the amputation had been just made ; and, except some young children, we found few who had both
‘ hands

* Cook's Voyage, 1772, &c. vol. 1. p. 173. For several other, but similar dramatic representations and dances, see Ibid. p. 295. 307. &c.

† Ibid. p. 349. &c.

‡ Ibid. p. 81.

‘ hands perfect In Captain COOK’s second voyage to these islands, he discovered that this operation is performed when the natives labour under any grievous disease, and think themselves in danger of dying ; for they imagine that the Deity will accept of the little finger, as a sacrifice sufficiently efficacious to procure the recovery of their health †. The same custom of cutting off the little fingers, is related by Mr G. FORSTER, who sailed along with Captain COOK. Mr FORSTER thought he discovered, that these strange mutilations were intended as marks, or remembrancers, of the death of near relations ‡.

Captain COOK informs us, that the natives of the *Marquesas islands* are unexceptionably the most handsome race of people to be met with in the South Sea. ‘ For fine shape, and regular features, ‘ they perhaps surpass all other nations : Nevertheless, the affinity ‘ of their language to that spoken in Otaheite and the Society isles, ‘ shews that they are of the same nation. OEDIDEE could converse ‘ with them tolerably well, though we could not ; but it was easy ‘ to see that their language was nearly the same. The men are ‘ punctured, or curiously tattooed, from head to foot. The figures ‘ are various, and seem to be directed more by fancy than custom. ‘ These punctuations make them look dark ; but the women, who ‘ are but little punctured, youths, and young children, who are not ‘ at all, are as fair as some Europeans |

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In

* Cook’s Voyage, 1772, vol. 1. p. 222. The same custom prevails in some parts of America. See *Recherches Philosophiques sur les Americains*, tom. 2. p. 253.

† Cook’s Voyage, 1776, &c. vol. 1. p. 403.

‡ Forster’s Voyage round the World, vol. 1. p. 435. 471.

|| Cook’s Voyage, 1772, &c. vol. 1. p. 308.

In most of the South Sea islands, it is a general custom, not to suffer the women, of whatever rank, to eat in company with the men

With regard to the natives of *New Zealand*, their colour varies from a pretty deep black to an olive or yellowish tinge. Their faces, in general, are round, with full, though not uncommonly thick lips. Neither are their noses flat. Their teeth are broad, white, and well set; and their eyes are large, and move with great freedom. Their hair is black, straight, and strong. Among the young people, the countenance is generally open and free; but, in most of the men, it has a serious, and sometimes a sullen air. The women are not distinguished from the men by many peculiar graces either in form or features. In both sexes, the dress is the same, and consists of an oblong garment, about five feet long and four in breadth, made of a silky flaxen substance, which they obtain from a certain sedge plant. 'Over this garment,' Captain COOK informs us, 'many of them wear mats, which reach from the shoulders to near the heels. But the most common outer-covering is a quantity of the above sedge plant, badly dressed, which they fasten on a string to a considerable length, and, throwing it about the shoulders, let it fall down on all sides, as far as the middle of the thighs. When they sit down with this upon them, either in their boats or upon the shore, it would be difficult to distinguish them from large gray stones, if their black heads, projecting beyond their coverings, did not engage one to a stricter examination †.'

In their heads they fix feathers, or combs made of bone or wood,
by

* Cook's Voyage, 1772, &c. vol. 1. p. 351. *et passim*.

† Cook's Voyage, 1776, &c. vol. 1. p. 154.

by way of ornaments. These they adorn with pearl shell, or the thin inner skins of leaves. Both males and females wear ear-rings composed of jasper, bits of cloth, or beads, when these last can be procured; and some of them have the *septum* of the nose pierced for the insertion of similar trinkets. The custom of *tattowing*, or puncturing the face with spiral lines and other figures, stained with a black or deep blue colour, is likewise common. Both sexes frequently besmear their heads and faces with a reddish ochre, mixed with grease; and the women occasionally wore necklaces of sharks teeth, or bunches of a kind of long beads, which seemed to be made of the leg-bones of small birds.

The New Zealanders generally live in caves, in companies of about forty or fifty. They build their huts, which are poor and miserable dwellings, contiguous to each other. They seemed to have no other furniture in these hovels than some small baskets or bags, in which they kept their fishing-hooks, and other trifles. They subsist chiefly by fishing. For this purpose they employ either nets of various kinds, or hooks made of wood, and pointed with bone. Their boats, or canoes, are well built with planks raised upon each other, and strongly fastened with withes. Some of them are fifty feet in length, and so broad that they can sail without the aid of an outrigger. They have no other mode of dressing their fish than by roasting, or rather a kind of baking; for they seem to know nothing of the art of boiling. When the sea is too tempestuous, they content themselves, instead of larger fishes, with muscles, sea-eels, and other shell-animals which they can procure, in great quantities, upon the rocks and sea-beach. They indeed breed considerable numbers of dogs for eating; but these cannot be considered as a principal article of their food; for, as there appears not the least mark of cultivation,

tivation on their ground, they depend chiefly on the sea for their subsistence. ' Their method of feeding,' Captain COOK tells us, ' corresponds with the nastiness of their persons, which often smell disagreeably from the quantity of grease about them, and their clothes never being washed. We have seen them *eat the vermin*, with which their heads are sufficiently stocked. They also used to devour, with the greatest eagerness, large quantities of stinking train oil, and blubber of seals, which we were melting at the tent, and had kept near two months; and, on board the ships, they were not satisfied with emptying the lamps, but actually swallowed the cotton, and fragrant wick, with equal voracity *.'—' They shew, however,' continues our author, ' as much ingenuity, both in invention and execution, as any uncivilized nations under similar circumstances. For, without the use of any metal tools, they make every thing by which they procure their subsistence, clothing, and warlike weapons, with a degree of neatness, strength, and convenience for accomplishing their several purposes †.'—' Their public contentions are frequent, or rather perpetual; for it appears, from their number of weapons, and dexterity in using them, that war is their principal profession ‡.'

When about to attack the enemy, they begin a war-song, and raise their passion to a degree of fury, which is accompanied with a horrible distortion of their eyes, mouths, and tongues. All these assumed dreadful appearances are employed with a view to terrify their enemies; ' which,' says Captain COOK, ' to those who have not been accustomed to such a practice, makes them appear more like demons than men, and would almost chill the boldest with fear.

* Cook's Voyage, 1776, &c. vol. 1. p. 158.

† Ibid. p. 159.

‡ Ibid. p. 161.

‘ fear. To this succeeds a circumstance, almost foretold in their
 ‘ fierce demeanour, horrid, cruel, and disgraceful to human nature;
 ‘ which is, cutting in pieces, even before being perfectly dead, the
 ‘ bodies of their enemies, and, after dressing them on a fire, *devour-*
 ‘ *ing the flesh*, not only without reluctance, but with peculiar satis-
 ‘ faction *.’

From this shocking picture, we should naturally be led to think that a people of this description must be destitute of every feeling belonging to humanity; yet, Captain COOK informs us, they lament the loss of relations and friends with a violence of expression which indicates the most tender affection, and the keenest regret: ‘ For,’ says he, ‘ both men and women, upon the death of those connected
 ‘ with them, whether in battle or otherwise, bewail them with the
 ‘ most doleful cries; at the same time cutting their foreheads and
 ‘ cheeks with shells or pieces of flint, in large gashes, until the blood
 ‘ flows plentifully, and mixes with their tears.’ What is still more characteristic of the warm, or rather violent, affections of these islanders, upon the return of friends who have been for some time absent, they express joy by the same cuttings as they express grief †.

At *Tongataboo*, another of the islands in the South Sea, Captain COOK and his associates supped with FUTTAFAIHE, one of their Chiefs. ‘ When supper was over,’ says the Captain, ‘ abundance
 ‘ of cloth was brought for us to sleep in; but we were a good deal
 ‘ disturbed by a singular instance of luxury, in which their principal
 ‘ men indulge themselves; that of being beat while they are asleep.
 ‘ Two women sat by FUTTAFAIHE, and performed this operation,
 ‘ which is called *tooge tooge*, by beating briskly on his body and
 ‘ legs, with both fists, as on a drum, till he fell asleep, and continuing
 it

‘ it the whole night, with some short intervals. When once the person is asleep, they abate a little in the strength and quickness of the beating ; but resume it, if they observe any appearance of his waking

Among savage nations, in general, the men are remarkably harsh and inattentive to the women. They are obliged to perform the dirtiest and most laborious offices. This is, in a peculiar manner, the condition of the fair sex in the island of Tanna. The women carry all the burdens, and the men proceed unconcernedly without any incumbrance, except their arms. ‘ It appeared to me,’ says Captain Cook, ‘ that the women were not held in any esteem by the men, but obeyed upon the smallest sign ; and many were seen in the humiliating guise of drudges and beasts of burden †.’

It is not unworthy of remark, that chastity, and modesty, or a desire of concealing certain actions, which have long been supposed to be inherent qualities of the human mind, seem, from the experience of the voyagers whose writings I have so often quoted above, to be local ideas only, and totally unknown in a state of uncultivated nature ‡.

Human sacrifices.—In the island of Otahcite, where the general manners of the inhabitants are gentle, obliging, affectionate, and friendly to strangers, it is astonishing that *human sacrifices*, on the approach of war with any of the neighbouring islands, or other interesting occasions, should be a universal practice. When such sacrifices are ordered by their Kings or Chiefs, or Priests, the unhappy victims have

* See Cook's Voyage, 1776, &c. vol. 1. p. 323 344. † Ibid. p. 324.

‡ See Forster's Voyage, vol. 2. p. 230. *et alibi passim*, and Genesis, chap. 2. verse 25. ‘ And they were both *naked*, the man and his wife, and were not *ashamed*.

have luckily no intimation of their intended fate. They are pitched upon by the Chiefs, and persons are appointed to murder them privately. Like many other oppressive and unjust practices in feudal governments, the victims singled out for sacrifice are always selected from the lowest of the people. This institution seems at least to be founded in wisdom. If they attempted to sacrifice men in the higher ranks of the state, internal broils and commotions would be unavoidable. After a number of superstitious rites, and many prayers performed both by the chief and subordinate priests, the corpse is at last laid upon the most conspicuous part of the *Morai*, or place of worship. The prayers and ceremonies were again renewed; and, when these were finished, the body was buried in the ground.

Beside human sacrifices, a practice which is not peculiar to Otaheite, but extends over a great number, perhaps the whole, of the islands in the great Southern Ocean, they sacrifice dogs, hogs, &c. and make offerings of various articles, particularly those of provisions, to their *Eatooa* or God.

Another circumstance, recorded by Captain Cook, of the frequency of human sacrifices in these islands, must not be omitted. 'When I described,' says our great and intelligent voyager, 'the *Natibe* at *Tongabutoo* (another island) I mentioned, that, on the approaching sequel of that festival, we had been told, that ten men were to be sacrificed. This may give us an idea of the extent of this religious massacre on that island. And, though we should suppose, that never more than one person is sacrificed on any single occasion at Otaheite, it is more than probable, that these occasions happen so frequently, as to make a shocking waste of the human race; for I counted no less than forty-nine skulls of former victims, lying be-

‘ fore the *Morai*, where ~~was~~ ~~few~~ one more added to the number.
 ‘ And, as none of these skulls had, as yet, suffered any considerable
 ‘ change from the weather, it may hence be inferred, that no great
 ‘ length of time had elapsed, since, at least, this considerable number
 ‘ of unhappy wretches had been offered on this altar of blood *.’

The human sacrifice described above, happened on the 2d day of September 1777 ; and a second was performed on the 12th of the same month. ‘ This second instance,’ Captain COOK remarks, ‘ within the course of a few days, was too melancholy a proof, how
 ‘ numerous the victims of this bloody superstition are amongst this
 ‘ humane people †.’

Human sacrifices, Captain COOK informs us, are more frequent in the Sandwich than in any of the other islands. ‘ These horrid
 ‘ rites,’ says he, ‘ are not only had recourse to upon the commence-
 ‘ ment of war, and preceding great battles, and other signal enter-
 ‘ prises ; but the death of any considerable Chief calls for a sacrifice
 ‘ of one or more *Towtows*, that is, vulgar or low persons, according
 ‘ to his rank ; and we were told, that *ten* men were destined to suf-
 ‘ fer on the death of *TERREEOBOO* ‡,’ (a great Chief).

Many other instances of this detestable practice are mentioned by Captain COOK and other voyagers on the Southern Ocean. That it was, in ancient times, very universal among the nations of Europe, we learn from historians of undoubted authority. From the writings of MOSES, which are perhaps of greater antiquity than any com-
 position

* See Cook's Voyage, 1776, &c. vol. 2. p. 42.

† Ibid. p. 53. ; and vol. 3. p. 132, &c.

‡ Ibid. p. 161 Ibid. vol. 1. p. 351. 405.

position which has been transmitted to us, it appears that human sacrifices, in all their horrors, were, at that early period, not unfrequent. The story of ABRAHAM about to sacrifice his only son ISAAC, even supposing it to be allegorical, evinces that the practice was familiar to the people of that country. One passage, in this story, is so curious, that I cannot refrain from transcribing it. ‘ And they came to the place
 ‘ which GOD had told him of, and ABRAHAM built an altar there,
 ‘ and laid the wood in order ; and bound ISAAC his son, and laid
 ‘ him on the altar upon the wood. And ABRAHAM stretched forth
 ‘ his hand, and took the knife to slay his son. And the angel of the
 ‘ LORD called unto him out of heaven, and said, ABRAHAM,
 ‘ ABRAHAM ; and he said, Here am I. And he said, Lay not thine
 ‘ hand upon the lad, neither do thou any thing unto him ; for now
 ‘ I know that thou fearest GOD, seeing thou hast not withheld thy
 ‘ son, thine only son, from me *.’

From this passage, it is not unworthy of remark, that, in the days of ABRAHAM, when a human sacrifice was to be offered up, the unhappy victim was slain before he was committed to the flames ; and that the same mode is still observed in the islands of the Pacific Ocean ; with this difference, that, in these islands, the victims are both selected and murdered privately, which renders it impossible for them to have any idea of their destination ; but, from the history of ABRAHAM and his son ISAAC, it appears, that, in the eastern countries, the devoted persons must have known their dreadful fate long before the fatal blow was given. The preparatory steps were shocking to human nature. An altar erected ; faggots of wood laid upon the altar ; the miserable wretch bound, and laid upon the wood ;

S s 2

and

* Genesis, chap. 22. verse 9, &c.

and the instrument by which he was to be butchered presented to his eyes !

In the Old Testament, there are many allusions to the practice of sacrificing human beings. In the 18th chapter of Leviticus, verse 21. we have the following passage : ‘ Thou shalt not let any of thy ‘ feed pass through the fire to Molech †.’ Some commentators think, that, by *passing through the fire to Molech*, signifies a lustration only, and not an actual sacrifice. But this idea is completely removed by the Psalmist DAVID †. ‘ Yea, they sacrificed their sons and their ‘ daughters unto devils, and shed innocent blood, even the blood of ‘ their sons and their daughters, whom they sacrificed unto the idols ‘ of Canaan.’ In the prophet HOSIA, we have an unequivocal instance of *human sacrifices* being sometimes practised by the Jews. ‘ And ‘ now they sin more and more, and have made them molten images ‘ of their silver, and idols according to their own understanding : ‘ They were all the work of the craftsmen : They say one to another ‘ whilst they *sacrifice a man*, let them kiss the calves ‡.’ The following passage in the prophecies of Jeremiah shows that this detestable practice was not uncommon in the Jewish nation : ‘ And they have ‘ built the high places of Tophet, which is in the valley of Ben- ‘ hinnom, to burn their sons and their daughters in the fire §.’ The same prophet, in another chapter, tells us, that ‘ they have filled ‘ this place also with the blood of innocents, and they have built the ‘ high places of BAAL, to burn their sons with fire for burnt offerings ‘ unto BAAL. Therefore this place shall no more be called Tophet, ‘ nor

* The same prohibition is repeated in Deuteronomy, chap. 18. v. 10. ; 2d Kings, chap. 16. v. 3. ; Ibid. chap. 17. v. 17. ; Ibid chap. 23. v. 10.

† Psalms, chap. 16. v. 37. 38. ‡ Hosia, chap. 13. v. 2.

§ Jeremiah, chap. 7. v. 31.

‘ nor the valley of Benhinnom, but the valley of *slaughter* *.’ A similar passage occurs in the writings of the prophet EZEKIEL: ‘ More-
 ‘ over, thou hast taken thy sons and thy daughters, whom thou hast
 ‘ born unto me, and these hast thou sacrificed unto *them* (i. e. idols)
 ‘ to be devoured †.’ SELDEN likewise informs us, that, in Syria, men, women, and children were sacrificed to the idol *Molech*; and, to prevent the relations of the miserable victims from hearing their cries while burning in the flames, drums and other loud sounding instruments were employed till their lives were completely extinguished ‡. The same practices were continued among the Carthaginians even in the days of TIBERIUS CÆSAR §. When the Carthaginians were overcome in battle by AGATHOCLES, King of Sicily, they imagined that the gods were angry with them; and, to appease these gods, two hundred sons of the nobles were ordered to be sacrificed: What exhibits a still stronger picture of the barbarous manners and superstition of these people, such noblemen as happened to have no sons of their own, *purchased boys*, for this inhuman purpose, from poor people §.

PLUTARCH informs us, that, in the days of THEMISTOCLES, three young captives were, by his order or consent, sacrificed to BACCHUS **. It was a practice among the Scythians, says HERODOTUS, to sacrifice to MARS one out of every hundred prisoners taken in war ††. It does not appear that they eat the flesh of their enemies, but contented themselves with drinking their blood ‡‡. It is

not

* Jeremiah, chap. 19. v. 4. 5. 6.

† Ezekiel, chap. 16. v. 20. Ibid. chap. 23. v. 37. & 39.

‡ Selden de Diis Syris, p. 170. 172. 173.; and Schedius de Diis Germanis, p. 401.

§ Selden de Diis Syris, p. 182.

§ Ibid. p. 181.; and De Divin. Instit.

cap. 21.

** Plutarch, edit. Bryan. tom. 1. p. 262.

†† Herodot. Melpomene, edit. Nymphelin. p. 241.

‡‡ Ibid. § 64.

not here unworthy of remark, that the Scythians, like the North Americans, scalped the heads of those whom they slew in battle, and exhibited these scalps as trophies of valour and prowess *. The Scythians, in making solemn treaties, or private covenants, likewise drew blood from the veins of the contracting parties, which they mixed with wine, and mutually drank †.

JULIUS CÆSAR sacrificed two young men to the gods in the Campus Martius ; which cruel and infamous action was solemnly performed by the Roman priests †. The ancient Greeks were accustomed to flatter or appease their god SATURN by human sacrifices. The same horrid practice was usual among the Carthaginians, while their state subsisted ; and DIONYSIUS tells us, that, in his time, the custom prevailed still among the Gauls and other nations in the west of Europe. But HERCULES is said to have abolished this inhuman rite, by substituting the figures and drefs, instead of the persons, of the intended victims ; and persuaded the people, that the offended gods would be equally pleased with the shadow as with the substance ‖. This mode of sacrificing figures, instead of men, with a few exceptions, was long continued among the Romans §. PLINY relates **, that, in the year of Rome 657, when CN. CORNELIUS LEPIDUS and P. LICINIUS CRASSUS were consuls, a decree of the Senate passed, forbidding all human sacrifices for the future ; a clear indication that this detestable rite was formerly not unfrequent in that great empire.

The

* Herodot. Melpomene, edit. Xyphulm, p. 241.

† Ibid. p. 243. § 70.

‡ Dio Cassius, lib. 43. p. 140. edit. Xyphulm.

‖ Dionys. Halicarnass. edit. Sylburg. p. 30.

§ Id. ibid.

** Plin. lib. 30. c. 1.

The Druids, we are told by STRABO, instead of taking victims from the brute creation, sacrificed individuals of the human species. When a man was pitched upon for the purposes of divination, they stabbed him with a poinard ; and, from the various contortions and convulsive motions produced by extreme agony, the monsters called *priests*, pretended to predict future events *. He likewise informs us, that the Cimbri, after dissecting the bellies of their captives, from the appearance of the intestines, foretold victory or defeat †. TACITUS, in his Annals, says, that the Druids, on altars erected in groves, sacrificed Tribunes and Centurians of the first rank ‡. He adds, that they consulted the gods by the disposition of the fleshy fibres of human victims §. JULIUS CÆSAR, when describing the manners of the Gauls, remarks, that they were extremely religious ; that, when afflicted with grievous diseases, or other calamities, they either sacrificed human victims, or spontaneously devoted themselves to that terrible mode of extinguishing life. The Druids, or priests, superintended these sacrifices, which were performed with a view to expiate their crimes, and to appease the wrath of their gods. In their more public sacrifices of this kind, they employed immense images of men, composed of the branches of trees. These images were hollow within ; and the legs, thighs, trunk, and arms, were filled with men, women, and children, who were all burnt with faggots from below. This was the punishment of those who had been guilty of theft, or other crimes. But, when a sufficient number of criminals could not be obtained, recourse was had to those who were perfectly innocent §.

In

* Strab. lib. 4.

† Id. lib. 7. de Cimbris.

‡ Tacit. Annal. lib. 1.

§ Ibid. lib. 14. and de Moribus German.—See also Lucan. Pharsal. lib. 3.

|| Jul. Cæs. Opera, edit. Samuel Clarke, S. T. fr. lib. 6. p. 131.

In Mexico, when that empire was discovered by the Spaniards, they had a complete system of religious opinions and practices, accompanied with all the usual train of priests, temples, victims, and festivals. But, of all offerings to their gods, human sacrifices they considered as the most acceptable. The captives taken in war were brought to the temple, devoted as victims to their divinities, and sacrificed with rites the most solemn and excruciating. The heart and head were consecrated to the gods; and the respective warriors who seized the prisoners carried off the bodies to *ferst* upon them with their friends*. The same author, in another place, tells us, that the Spaniards landed on a small island, which they called the *Isle of Sacrifices*; because there, for the first time, they beheld the horrid spectacle of human victims†. Even among the Peruvians, who, of all the people found in America when first discovered, were the mildest and most humane in their general temper and manners, on certain emergencies, offered human sacrifices to their god. On the death of an Inca, or other person of rank, many of their attendants were killed, that they might appear in the other world with their usual retinue, and be served with the same respect as they had been in this. On the death of HUANA-CAPAC, the most powerful of their Monarchs, more than a thousand human victims accompanied him to the tomb‡. The same practice was observed by the natives of Florida, where the lives of the subject were at the absolute disposal of the Sovereign. When any of his subjects incurred his displeasure, they approached him with the most abject humility, and offered him their heads. Neither did this absolute dominion terminate with the death of the Sovereign. When that event happened, his favourite wives and domestics were sacrificed at his tomb, that he

might

Robertson's *History of America*, and the authorities cited by him, vol. 2. p. 302. &c. † Ibid. vol. 1. p. 242. 325.

might appear with his usual pomp in the next world ; and, such was the absurd reverence in which he was held, that those victims met death with exultation, esteeming it as a mark of distinction, and a reward for their fidelity*.

I must here quote a few lines from Dr ROBERTSON's History of America, as it strongly marks the character and manners of the Tlascalans, who strenuously opposed the Spaniards in their progress to Mexico. ' They gave the Spaniards warning,' says that elegant historian, ' of their hostile intentions ; and, as they knew that they ' wanted provisions, and imagined, perhaps, like the other Ameri- ' cans, that they had left their own country because it did not afford ' them subsistence, they sent to their camp a large supply of poultry ' and maize, desiring them to eat plentifully, because they *scorned* ' to attack an enemy *enfeebled* by hunger, and it would be an *affront* ' to their *gods* to offer them *famished* victims, as well as disagree- ' able to themselves to *feed* on such *emaciated prey*†.' The Americans considered the Spaniards as superior beings. CORTES, their then leader, with a most impolitic cruelty, and a most diabolical ingratitude, seized fifty Tlascalans, who brought provisions to his camp, and, on the supposition that they were spies, cut off their hands. This horrible spectacle, joined to the terror excited by fire-arms and horses, gave dreadful impressions of their ferocity, as appear from their mode of addressing the Spaniards. ' If,' said they, ' you are *divinities* of a cruel and savage nature, we present to you ' *five slaves*, that you may *drink* their *blood*, and *eat* their *flesh*. If ' you are mild *deities*, accept an offer of incense and variegated ' plumes. If you are *men*, here is meat, and bread, and fruit to

VOL. II. T t ' nourish

* Robertson's History of America, and authorities, vol. 1. p. 344 38~.

† Ibid. vol. 2. p. 40.

‘nourish you *.’ Cholula, a town of some extent in the empire of Mexico, was considered by the inhabitants of New Spain as the sanctuary and chief residence of their gods. To this town pilgrims resorted from all the provinces, and a greater number of *human victims* were offered in its principal temple than even in that of Mexico †.

When CORTES and his army had made themselves masters of part of the city of Mexico, they were almost totally overpowered by the numbers and the fierceness of their enemies. Beside those who were slain, forty Spaniards were taken prisoners. The Mexicans celebrated their victory with a horrid festival. The city was illuminated, and particularly their great temple. By means of the lights, the Spaniards distinguished their companions by the whiteness of their colour, when compelled to dance naked before the image of the Mexican god, to whom they were about to be sacrificed. They heard distinctly the shrieks of those who were *sacrificed*, and thought they knew the voice of each unhappy *victim* ‡.

The Germans and Celts, after sacrificing *men* and dogs, suspended the dead bodies in the sacred groves, sprinkled their blood on the adjacent trees, on their idol, and on the spectators. They afterwards *feasted* on the *flesh* of the victims ||. Among the same people, a god, either supreme, or of the highest order, was always honoured with the most important sacrifices, as that of an *only son* §.

Human

* Robertson's History of America, vol. 2 p. 42

† Ibid. p. 47.

‡ Ibid. p. 119. 120.

|| Snorro Sturlesonius, in vita Hagvini Adestani; and Keyssler, Antiquitat. Septentrional et Celtic. p. 326. 327.

§ Tacitus, Delphin. p. 121. &c.

Human sacrifices, even in the days of PLATO, were not unfrequent in almost every district of Greece *. The goddess DIANA was supposed to be incensed, because MELANIPPUS and COMETHO were married in her temple on the very night of a festival. The oracle, upon this momentous occasion, was consulted; and the response was, that, to appease her godship, a *boy*, and a *girl* of the greatest *beauty*, should be annually sacrificed †. To a statue of some barbarous divinity, said to have been brought from Taurica to Lacedemon, the oracle commanded that *human sacrifices* should be offered. But LYCURGUS abolished this horrid rite ‡. PELOPIDAS, when his situation in war was critical, dreamed that the favour of the gods must be obtained by *sacrificing* a young *virgin*. Some of his generals insisted that the will of the gods should be implicitly obeyed. But others opposed the perpetration of a deed so shocking and unnatural. While, says PLUTARCH, the Chiefs were disputing upon this more than brutal subject, and PELOPIDAS himself was hesitating, a young *mare*, leaving her pasture, ran towards the camp. THEOCRITUS, the seer, instantly called out to PELOPIDAS: Behold the victim the gods have prepared for you, and they expect no other *virgin*! The mare, with the usual solemnities, was immediately sacrificed ||. It is impossible not to recollect the similarity of this event to that of ABRAHAM and his son ISAAC. A *mare* and a *ram* make no considerable variation in the two stories.

The Semnones, a people in the circle of Saxony in Germany, held their religious rites and public deliberations in sacred groves;

T t 2

and,

* Plato de Legib. lib. 6.; and Travels of Anacharsis, the younger, in Greece, vol. 2. p. 348. Transl.

† Pausan. lib. 7. cap. 16.

‡ Ibid. lib. 3. cap. 16.

|| Plutarch, vol. 2. edit. Bryan. p. 222.

and, before they came to any determination of moment, they sacrificed a *man* to their gods *. PLUTARCH, on this subject, laughs at the Romans for reprehending the Barbarians, because the latter were addicted to human sacrifices, a detestable practice of which the former were not unfrequently guilty †.

We meet with a shocking instance of *human sacrifices* in the reign of AUGUSTUS. After L. ANTONIUS was obliged to surrender at Perugia, AUGUSTUS commanded no less than four hundred senators and Roman knights, who had taken part with ANTONY, to be *sacrificed as victims* at the altar of JULIUS CÆSAR ‡. The same fact is mentioned by SÜETONIUS, with this only exception, that he reduces the number of victims to three hundred §.

Even in the days of PROCOPIUS, who was one of JUSTINIAN'S generals, the Gauls absurdly sacrificed *human* victims after the *Christian religion* was established in their country §; and DITMARUS tells us, that the Normans and Danes sacrificed annually *ninety-nine men*, along with a number of other animals **. TACITUS relates, that MERCURY was the chief god of the Germans, and that, on certain stated days, *human sacrifices* were offered up to him ††.

What,

* Tacit. de Moribus German. edit Delphin. tom. 4 p. 119.

† Plutarch. de Superstitione.

‡ Dio Cass. edit. Xiphilin. lib. 48. p. 225.

§ Suetonius in vit. Caesar. Octavian. August. § 14.

§ Procop. de Bello Goth. lib. 1.

** Ditmar. lib. 1.

†† Tacit. edit. Delphin. tom. 4. p. 29

What, in the name of wonder, should have given rise to an institution so apparently contrary to every principle of human nature, and yet so universally diffused over the whole globe? That it originated from superstition is unquestionable. But that answer is too general. There must be a progress in superstition, as well as in every other acquired affection of the mind. Whenever men, (which must have been coeval with their existence), acquired ideas of superior powers, they ascribed to them human passions, and human frailties. If they imagined that, by any action, they had incurred the displeasure of a particular god, or powerful being, terror was the inevitable consequence. The next feeling was, how is this angry god to be appeased? It was not an unnatural thought, that such articles of provisions as were agreeable to themselves would not be unacceptable to their gods. They accordingly began with offerings of their choicest fruits. But, after a priesthood was established, it was soon discovered that such simple offerings were not sufficient. They taught the people, that the gods liked more substantial food. The animal tribes were the next objects of propitiation for sin. This new object was particularly agreeable to the priests, who in all ages were fond of good eating. They at first contented themselves with sacrificing and devouring the feathered tribes, such as turtle-doves, cocks, &c. This answered very well for some time; but still it was not enough. As the number of priests gradually increased, birds alone were not thought to be sufficient to support them. They, therefore, had recourse to the quadrupeds; because the sins of the land were still increasing, in proportion to the increase of population. Hence they proceeded to sacrifice lambs, kids, hogs, rams, and goats. Not satisfied still, the priests insisted that the people, in order to avert the vengeance of the gods, and procure pardon for their numerous and complicated iniquities, should feast them with heifers, bullocks, and

and oxen. These priests, it should appear, after tiring of birds and the smaller quadrupeds, like honest Englishmen, at last gave the preference to good roast-beef.

This sacrificial progression has not hitherto been unnatural. But the step from quadrupeds to the human species is very wide; yet there are many recorded instances, in almost all nations whose ancient history has come down to us, of this diabolical practice; and we have seen that it still exists in most of the islands of the Pacific Ocean which have been visited by our late navigators. Here the theory of feeding priests may seem to fail; but it must not be entirely relinquished. In the rude stages of society, Cannibals, or eaters of human flesh, have, at different periods, been diffused over the whole habitable globe. Superstition, or rather something more gross, must have given rise to an action so generally repugnant to human nature. The dreadful institution of murdering and roasting men, with a view to appease the wrath of the gods, was soon succeeded by eating their flesh. When this was perceived by rude and often starved barbarians, the priests, or superintendants of such detestable rites, preferred men to all other animals. This motive could not be held out to the people. To them a more powerful engine was exhibited. Upon particular emergencies, when their minds were in the highest agitations of terror, whether from real or superstitious causes, the poor deluded creatures were told, that the resentment and wrath of the gods were so great, that neither birds nor quadrupeds, nor any of the inferior animals, would be effectual to avert their vengeance. There was only one step farther. Instead of birds and quadrupeds, nothing less than individuals of the human species could appease these insatiable gods, the existence of whom was firmly believed by ignorant men, and strongly inculcated by wicked priests.

Pelaw

Pelew or Palos Islanders.

WE now willingly abandon the shocking subjects of cannibals and human sacrifices, and shall proceed to give a more agreeable picture of man in a state not more enlightened by science than some of the various people which have already been cursorily described.

The Pelew or Palos islands are situated between the 5th and 9th degree of north latitude, and between the 130th and 136th degrees of east longitude from Greenwich, and seem never to have been visited by any European till Captain HENRY WILSON, of the *Antelope East India packet*, was wrecked on one of their shores in the year 1783. Captain WILSON and his ship's company, after this disastrous event, were apprehensive lest the natives should prove to be hostile. They, however, discovered, that this island, the name of which they afterwards learnt to be *Oroolong*, was without inhabitants, but surrounded with a group of other islands crowded with people. The day after the wreck, two canoes appeared, and were approaching to Oroolong. Every man immediately ran to his arms, which, with a quantity of powder and shot, had been saved, in order to repel any attack that might be made. These canoes came near the shore. Captain WILSON, and THOMAS ROSE, a native of Bengal, who understood the Malay and several other languages, addressed the people in the boats, one of whom spoke the Malay tongue. They asked, Who the *Antelope's* men were, and whether they were friends or foes? To this question, THOMAS ROSE was directed to reply, That they were unfortunate Englishmen, who had lost their ship upon the reef; that they were friends, and had no inimical

inimical intentions ; but that they relied on such assistance from the natives as men in their calamitous situation required. They then came ashore ; and, as was natural, they looked around with a jealous eye, lest they should be surprised and injured. The courteous and affectionate manner with which Captain WILSON and the other gentlemen treated them, soon removed all their apprehensions.

The natives of these islands are of a deep copper colour, and go perfectly naked. They are of a middling stature, very erect and muscular ; their limbs are handsome ; and they have a peculiar majesty in their manner of walking. These people came from *Pelew*, the capital of a neighbouring island, governed, along with others, by ABBA THULLE, their King or Sovereign, to Oroolong. Their legs as well as thighs were so thickly *tattooed*, that their colour was much deeper than that of the rest of their bodies. They seemed to have never known or heard of white men ; and therefore considered the English as a very extraordinary race of beings. They were astonished to find that the English allowed hair to grow on their breasts, which they regarded as a mark of great indelicacy ; and, therefore, both sexes eradicate the hairs from every part of their bodies, except the head. At the first interview with King ABBA THULLE, Captain WILSON requested permission to build a vessel to convey himself and his unfortunate associates back to their own country ; a request to which the King most courteously assented, and promised every assistance in his power to render their distressful situation as comfortable as possible. This King, like his subjects, was perfectly naked, and, in his person, had not the smallest mark of distinction, except what arose from his good sense, humanity, and deportment. These innocent people were totally ignorant of fire-arms. Captain WILSON, in order to gratify their curiosity, ordered
all