Marianne Weston.

1827.

Marianne Weston

A present from her friend Miss. Tu.

July 10th. 1827

Scenes in Asia.

Sc.

SCENES IN ASIA,

FOR THE

AMUSEMENT AND INSTRUCTION

OF LITTLE

TARRY-AT-HOME TRAVELLERS.

BY THE REV. ISAAC TAYLOR,

AUTHOR OF SCENES IN EUROPE.

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INTRODUCTION.

A GOING, a going, we'll set off in style,
For Asia, famed Asia to see;
We'll bid our farewell to old England awhile,
And give a good jump o'er the sea.

O'er Europe we've wandered, so won't go again,
But skip to the Black Sea in haste;
Or Constantinople, not their to remain,
But get into Asia quite fast.

Pray, look at the Map now, and find every place,
The journey is marked this to show.
'Twill hinder! but then you're not running a race;
You will understand better, you know.

wish you to laugh, and be merry, 'tis true
But wish you also to be wise.
May the book make you better, I say; and don't you?
O yes, if instruction you prize.

The people who travelled here time after time,
Have taken much trouble and pain;
They bore all the labour through every clime;
You read, and the benefit gain.

But read it with care, and desire to improve,
And all about Asia to know:
Then travel in quiet, you've no need to move,
Nor out of your parlour to go.

Whene'er you are weary, then lay the book by,
To-morrow you'll read a bit more.
You'll stop in your journey all safe, well, and dry.
What traveller e'er did so before?

You don't know their dangers—their carriage down breaks;
Their ship is half-wrecked by a storm;
Oft hungry, or cold, or the robber all takes—
You're happy, and well fed, and warm;

And this comes with reading; you find in a book
  Much knowledge, amusement, and joy.
How stupid and silly I think you would look,
  If you could not read yet, you great boy!

A half-penny picture would then do for you,
  Great A, with a dog, and a cat.
No need to spend money for volumes all new,
  Gilt, lettered, well bound, and all that.

Yet let your young brothers and sisters all see,
  Although they can't read, they're so small;
And tell them what every picture may be;
  You know, and can tell it them all.

And when over Asia you've wandered awhile,
  Mid nations half savage and rude,
We'll find something else, that shall well make you smile
  I mean, if I hear that you're good!

SCENES IN ASIA.

ASIA MINOR. I.

Did not you say that Constantinople was the capital of Turkey in Europe, that it is placed on the eastern edge, just where it touches Asia, under the Black Sea? Well then, there is part of Europe in this map of Asia; look for Constantinople at the top of it, towards the left hand. O here it is—we are to set out from thence on our journey.

Now we just cross this arm of the sea, called the Straits of the Dardanelles, and get into Asia, that part of it which is called Asia Minor. This is a large peninsula, south of the Black

Sea, and washed on the lower part by the Mediterranean. It has been the seat of famous cities and powerful kingdoms; it is now completely under the Turks, who ruin every thing wherever they come, by their superstition, their ignorance, and their want of taste.

1. *Turkish Caravan.*

These realms, once so populous, so well governed and prosperous, are now in many parts infested by hordes of banditti, who rob and murder all whom they can overcome: so that travellers generally join considerable numbers together, that they may defend one another; such a company is called a caravan. Once a year, especially, a very large company of pilgrims go to Mecca, to pay their devotions at the tomb of Mahomet, whom the Mussulman esteems as the great Prophet.

This caravan is frequently composed of forty thousand or even seventy thousand people; pilgrims, merchants, servants, and janissaries, or soldiers, to guard them. A commander is always appointed, and they march with considerable regularity. The merchandise is usu-

ally carried on camels, of which nine or ten thousand sometimes are attached to one caravan.

2. *Turks destroying Works of Art.*

It was said that the Turks destroy and ruin wherever they go, through ignorance and want of taste, which is the usual consequence. As a proof of it, nothing is more common than for them to pull down the beautiful remains of Grecian architecture, temples and baths, merely for the stones to build some wall or despicable house, in which is often seen a column set wrong end upwards, with the capital somewhere else; and elegant bas-relievos and figures placed with their heads downwards. They have no eyes to be charmed with the most exquisite sculpture, but often saw to pieces the finest statues, merely to burn into lime the marble of which they are made.

When gentlemen travel there, and hunt up every thing they can find of these antiquities, the Turks always suppose they are in search of hidden treasures; as they cannot conceive any value in statues, however admirable the work-

manship: and if they sometimes sell one for a great deal of money, they laugh, to think how foolish we are to buy them.

Ah cease, barbarians, to destroy
Beauties ye know not to enjoy!
Have ye no pleasure when ye see
Such grace and beauteous symmetry?
Had Phidias, who with skill so great
That statue formed, foreseen its fate;
How had his soul been quite unmanned,
His chisel dropping from his hand!
Ye laugh, but still destroy, and show
From ignorance what mischiefs flow.

3. *Troy. Achilles dragging the dead Body of Hector.*

Homer was one of the most ancient Greek poets, the prince of them for excellence. One of his principal poems is called the Iliad, because it relates the story of the Greek nations besieging Ilium, or Troy, for ten years. Achilles was one of the great commanders among the Grecians; he fought and slew Hector, son of Priam, the king of Troy;

Asia Minor *I.*

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and according to the savage customs of those times, he fastened the dead body of Hector to his chariot, and dragged him all round the city, in sight of his agonized father, mother, and fellow citizens; for whom he had fought, and in whose defence he was slain.

War, bloody war, what mischiefs has it done;
  What ruin, mourning, death, where'er it goes;
Arts, comforts, peace, all vanish, every one:
  It triumphs most, when widest spread its woes.

If here a man but break a leg, we sigh;
  We hate a murderer who aims to kill.—
War, in one day bids many thousands die;
  Foes, friends, it sets each others blood to spill.

What hateful passions agitate, and rage
  Within a warrior's breast, who loves the fight.
Barbarian nations may in war engage,
  They know no better, nay may think it right;

But Christians, followers of Jesus, sure
  Are better taught, and better feelings know.
Meekness he teaches, patience to endure,
  And mercy to forgive our vilest foe.

ASIA MINOR. II.

4. *Temple of Diana at Ephesus.*

The idolatry of the ancients was more eminently attached to some gods, or goddesses, or caves, or temples, than to others; as fancy, or priestcraft, or superstition, happened to prevail. One of the most famous was the temple of Diana, at Ephesus; accounted indeed for its grandeur one of the Seven Wonders of the World.

The statue of the goddess was very peculiar; it was intended to represent NATURE, as nourishing and sustaining all creatures. She has therefore many breasts, to show how largely and fully nature supplies all: and the lower parts of the statue are filled with the heads of the principal animals; stags, oxen, sheep, &c. &c. down to the lowest and least, as all partake of her bounty.

It was thus that the ignorant heathens, who had no revelation from God to teach them better, stopped short at what they called *nature*; and did not see the God of nature,

who formed all these creatures, and who alone sustains them.

It was in honour of this goddess, that the Ephesians raised a riot against St. Paul, when he preached Christ and the true God; as recorded in the Bible, Acts, chap. 19.

Let us bless God that we know better; let us show it by loving him who made us, and him who redeems souls from guilt and sin, and everlasting perdition.

5. *Caravanserai.*

There are no inns like ours in the Eastern Countries. In almost any part of England we can have accommodation at a good inn; but travellers in the Turkish dominions find, at certain stopping places, large buildings erected by public or private bounty, called Caravanserais. These consist, usually, of a square court, surrounded with chambers, behind which are stables for the cattle. In these chambers you seldom find any sort of furniture; travellers must bring with them beds, cooking utensils, and provisions of all sorts. A few, indeed, situated in towns or places of

considerable trafic, have persons living in them, who supply the more necessary articles wanted by visitors.

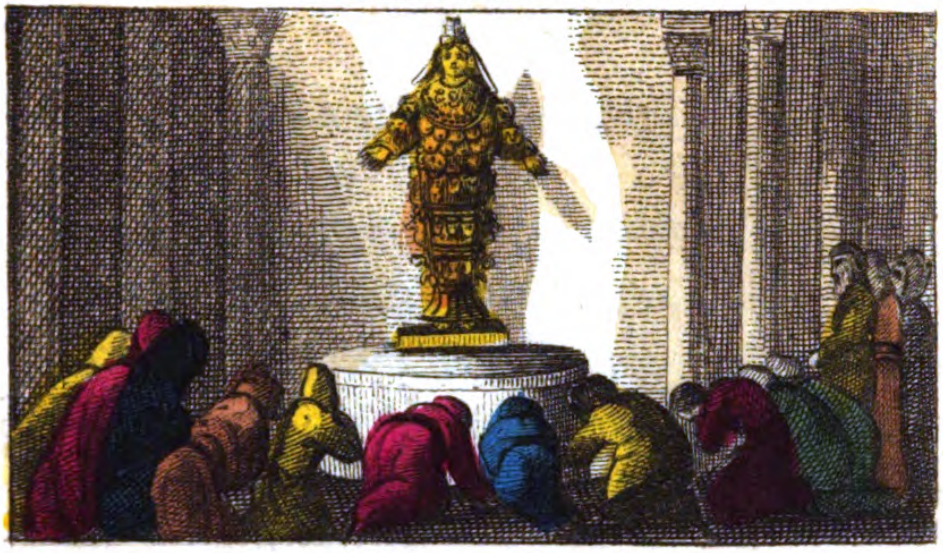
A large gateway gives entrance, a fountain is commonly found in the midst of the court. Those who come first take possession, and keep it, although sometimes they are the lowest of the people. Very frequently, in places not often used, not only are the walls bare, but the rooms are full of vermin, scorpions, perhaps, besides spiders, and insects of all sorts.

Such a building as this, in the city of Bethlehem, was the inn where Joseph and Mary could find no room; every apartment being occupied. She was obliged to put up with the place intended for the cattle. There was the Saviour of mankind born; beginning his life in a humble manner indeed.

6. *Battle of Issus.*

In travelling, it is very interesting to find out the spots where any thing remarkable in ancient history has happened. The plain of Troy is thus attractive. We come now to Issus, a place rendered famous by a great battle,

Asia Minor 2.



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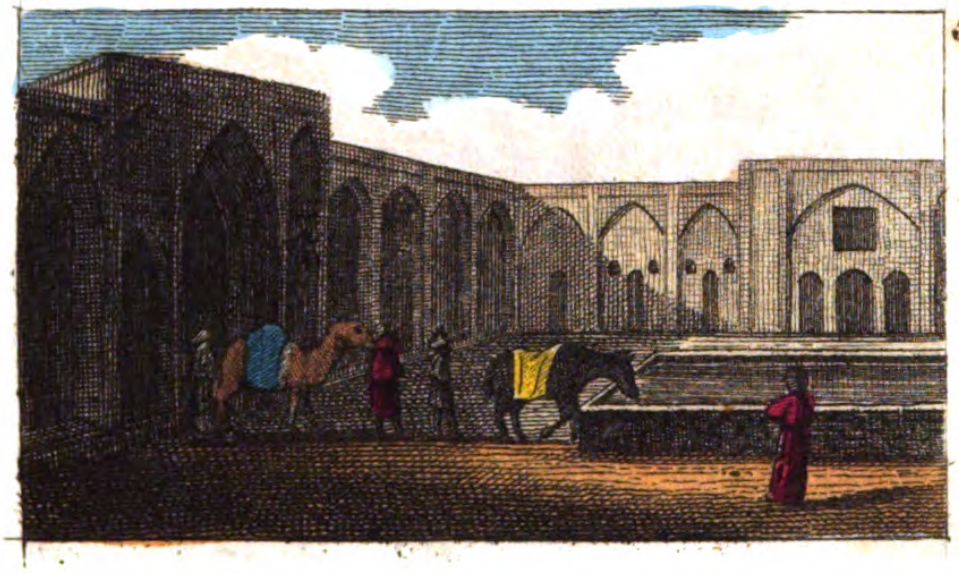

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in which Alexander defeated Darius, the Persian king.

Xerxes, a former king of Persia, had invaded Greece in order to subdue the country. His vast army was almost entirely destroyed, and himself in an open boat recrossed the sea, to return home. There had been continual war, more or less, for above a hundred years afterwards. At last, Alexander, king of Macedon, procured himself to be appointed general of the Greeks, against the Persians, then governed by Darius. He crossed into Asia Minor, then under the Persians, with only thirty-two thousand foot and five thousand horse. With this small army he defeated six hundred thousand Persians, at the river Granicus. They again assembled four hundred thousand foot and one hundred thousand horse, to oppose him near the town of Issus; but were again defeated, with the loss of one hundred and twenty thousand men. Although they fought again, yet this battle seems to have given Alexander such an entrance into Asia, and such a reputation as a conqueror, that nothing could withstand him. Darius was treacherously slain by one of his

own officers; and Alexander ravaged, and ruled over all his dominions, for a few years; for he died of a surfeit in drinking, at Babylon, at the early age of thirty-two.

ARMENIA.

7. *Bashkir Man and Circassian Woman.*

All nations think their own form the most beautiful; yet the difference between these forms is so great, that they cannot both be handsome. Any unprejudiced eye will call one ugly, and the other pleasing. These two nations are very near neighbours, though so extremely different in appearance. But the worst part of the matter is not the mere lack of beauty; there is evidently a brutality of character marked in the countenance of the Bashkir, which gives us disgust. When a face is rather deficient in charms, it may nevertheless be charming, by the goodness, and intelligence, and feeling, beaming in it.

Tell me not of red and white
  Constituting beauty;
Or a form genteel and slight—
  I enquire for duty.

Handsome is that handsome does,
  Is a good old saying.
Plainest face may please us thus,
  Love and duty paying.

Those who think themselves so fair,
  Our high notice claiming,
If they show not virtues rare,
  Get not praise, but blaming.

Let the ordinary, plain,
  Strive the more at goodness;
Lovelier than the beauty vain,
  Showing pride and rudeness.

Those who fancy they possess
  More than what is common,
Should exceed in thankfulness;
  Be it man or woman.

Every good's a talent given,
  Let us wisely use it;
We must give account to Heaven,
  Sad if we abuse it.

8. *Circassians selling their Daughters.*

Beauty has its disadvantages, as it occasions many temptations, and often proves the ruin as to moral character, of those who possess it. We see this in our own country. But the consequence of it in Circassia almost exceeds our belief; as the parents themselves are in the habit of selling their daughters, to go far away from them; and thus gain a little money, from twenty to an hundred pounds each. Where are their natural feelings as fathers and mothers? How can they part with their own offspring, as with so many head of cattle?

Papa, I know you love your child,
  I think you would not sell me,
Nor send me off to people wild;
  Now would you, father, tell me?

I ne'er should sit upon your knee,
  Nor have your loving kisses,
Nor e'er again your house should see,
  Nor live like other misses.

Asia Minor 3.

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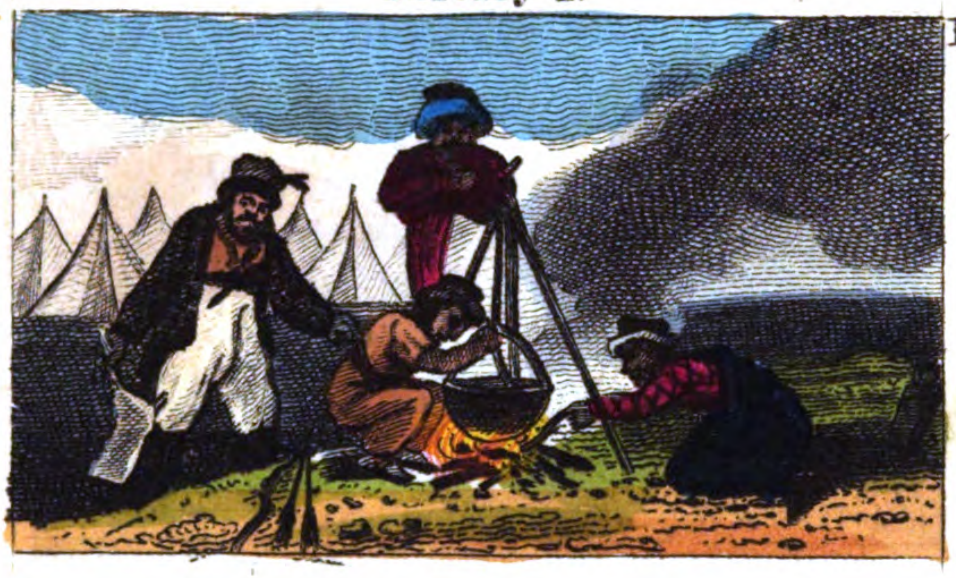
Tartary I.



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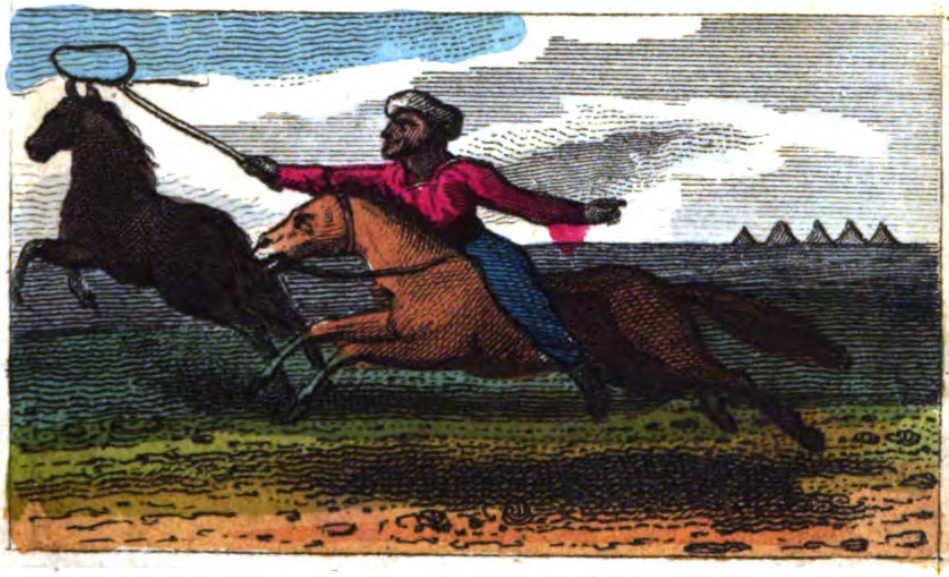

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And you, Mamma, I could not go,
I know you would not send me;
I could not, would not, leave you so;
You would yourself defend me.

How glad am I we don't live there;
But have my parents love me.
And I love you, I do declare;
There's none in that above me.

9. *Astracan.*

Now look for the Caspian Sea, which is a large lake quite surrounded with land. It is north of Persia, is almost seven hundred miles long, and above two hundred and fifty broad. The great river Wolga, which flows on the eastern side of Russia, runs into it. About fifty miles before it enters this sea, we find the city of Astracan; which is of considerable size, and contains seventy thousand inhabitants. It was once the centre of all the commerce from India, Persia, and Arabia, to Europe; but since ships go round the Cape of Good Hope, they bring those eastern commodities much easier and cheaper than by land car-

riage. However, even now, Astracan is a place of great trade; especially to Persia.

TARTARY. I.

Tartary is a term which applies to a vast extent of country filling the upper and middle part of Asia, from Russia to China. It is not under one government; but is occupied by several nations, quite distinct from each other. Two of them are commonly denominated from their situation, as Western Tartary, greatly subject to Russia, and Eastern conquered by the Chinese: while the regions in the middle are more separate, and the country is called Independant Tartary. Jenghiz Khan, a warlike chief, united several tribes under his dominion, and invaded India and China; he died in 1227, and the power of the Tartars ceased. The country is to a great extent flat plains, called Steppes: in various parts of which the separate tribes live, and wander, with their tents and cattle.

10. *Tartar Repast.*

Wandering hordes seldom excel in arts or abound in delicacy; they are obliged to make many shifts for want of accommodations, which nothing but a fixed habitation, or a city, can supply.

A repast, as described by an eminent traveller, consisted of a sheep just killed, part of which was roasted and part boiled. They first filled the kettle more than half full of water, then put in several ounces of millet flour, stirring the whole till it began to simmer. Then they broke into it a parcel of cheese, made of mares'milk, stirring it still, till it was quite stiff.

Travellers who are very hungry may like this mess, but at present we think our own cookery better.

11. *Tartars catching a Horse.*

The Tartars are some of the most admirable horsemen in the world, and well they may be, for they are always on horseback. They have great hunting matches, where a number of horsemen form a circle of several miles in

extent, and by all pressing towards one centre, the game is driven closer and closer, till, being inclosed, they come within reach of the spears and arrows of the hunters.

In the vast plains or steppes of the country, there are considerable herds of very fine horses. When a young Tartar wishes to obtain one, he mounts his own steed, takes with him a long pole with a cord at the end of it, tied in a slipping noose. He rides into the middle of the herd of horses, fixes on one he likes, and pursues him through all his turnings, till he can get the noose over him, he then soon stops him, and detains his prisoner. It is easy to see that this requires very great dexterity. He must ride at all hazards, especially as he has no saddle, but keeps his balance, however swift his pace may be.

12. *Fitting on a new Coat.*

What is that wide thing the man has got on his back? It is the skin, just taken off that dead horse. The woman tailor is going to make him a coat of it. So she fits it to the very shape of his body, cuts a round place

Tartary 2.

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for his neck, and others for his arms; closing all in front very true to his shape. When she has finished cutting it out, she will begin to sew the pieces together; and in about two hours he will have a nice new bay coat, which will last him long: as to tanning it, his continual wearing it will in time do that. Its being raw and wet, and stiff, he does not mind at all. It fits closely you may be sure, and is very strong.

TARTARY. II.

13. *Tartar Funeral of a Chieftain.*

Many of the Tartar tribes burn their dead; they then bury their ashes on the top of some rising ground, and cast a great heap of stones over the grave. The country is full of such funeral hillocks.

The greater part of the more wild and heathenish tribes bury their dead; and that their friends may not want in the other world, they bury also any thing that was useful to

them in this. They bring his best horse, and bury him in the grave with his master; as also his arms, and such utensils as they suppose he may need.

A life there is beyond the grave,
All nations seem to know,
And wish themselves and friends to have
Delights whene'er they go.

But how mistaken are their views
Of what that state may be;
Still earthly things they fondly choose,
Such joys as here they see.

From heathens what can we expect
Of things unseen to say?
They have no Bible to direct,
They know not Christ, the way.

We have; we better understand,
Great light to us is given.
Bibles are spread o'er all our land:
May they conduct to Heaven.

Nay, send the Bible through the earth,
Let Pagan nations learn
The only Saviour's grace and worth;
To God, from idols turn.

14. *Abandoning the Sick and Aged.*

Shall we say that humanity and natural affection are at a low state in these countries, or is it possible that these delightful and excellent principles, given for our mutual benefit, can be so perverted as to become causes of cruelty? What shall we say, when we come to understand the conduct of these hordes, at least some of them, towards persons who seem to them incurable? Even when their parents become very infirm through age, instead of the children carefully attending, and soothing their sufferings by every kind office, they build a little hut, usually by the side of some river; in this they place the sufferers, with a small quantity of food, to do as they can, not troubling themselves to look after them any more: of course, the poor creatures languish, and die, of disease or of hunger, in a slow, painful, and distressing manner.

O dear Mamma! how cruel this must be,
I'm sure they cannot love as I love you,
So very good as you have been to me,
Sure I will grudge no kindness I can do.

You nursed me once, and fed me from your breast,
Spared no fatigue my life and health to save;
Often you lost your food, your health, your rest,
To 'tend my bed, or I had found a grave.

Should you need help, by sickness or old age,
I'll be your nurse, and better still, your child,
No hireling shall be like me, I'll engage;
So patient, tender, diligent, and mild.

15. *Tamerlane.*

Jenghis Khan has been mentioned as one who united many Tartar nations under his authority, and with them invaded his neighbours, robbing and desolating both India and China; in the eighteenth century, about the time of our Henry III. About an hundred years after, in the reign of our Richard the IId., there arose among the Tartars another conqueror, named Tamerlane, who, though only a shepherd's boy, by many actions of great courage drew to himself a number of hardy followers. He soon attacked and overcame Persia; he then invaded India, and brought away great treasures. He returned, conquered Syria and

Siberia.

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Damascus. Here he was requested by the Greek Emperor to attack Bajazet, the despotic and cruel emperor of the Turks. The two armies met, the battle lasted for three days, when victory declared for Tamerlane. It is said, when the Turkish Sultan was brought before him, Tamerlane asked him what he would have done with him if he had conquered? "Shut you up in an iron cage," said he. "Then thus," said the Tartar chief, "will I serve you." In this manner was Bajazet exposed to the stare and ridicule of his enemies.

SIBERIA.

All the northern part of Asia, situated above Tartary, goes by this name. It is about three thousand miles long, and from north to south about twelve hundred. The parts near Tartary produce sufficient to support many inhabitants; but the northern parts, near the Frozen Ocean, are very thinly peopled, and the cold renders the country unproductive.

That very cold, however, occasions the wild animals which swarm there to have thick and warm furs. Hunting these animals, and selling their skins, becomes the principal wealth of the inhabitants. The whole is under the dominion of Russia.

16. *The Samoyeds.*

These live quite in the cold region, without horses, fond as all Tartars are of them, for there no horses can live. Their huts are half sunk in the ground; one room, with a fire in the middle, and just a hole to let out the smoke, with benches round to sit or lie upon. These people are short, have a large head, small eyes, flat nose, and large mouth; not over handsome, you say. They are clothed in skins, and live by hunting the wild animals.

So give me my arrows, and give me my bow,
And I will go traverse these wild wastes of snow.
I will take my long shoes, that I may not sink in;
And my warm wrapping coat of a well fitted skin.

I will hunt for the ermine, or kill the rough bear,
Or a fox, or a wild cat, shall come to my snare.
I have slept till I'm hungry, so must prepare now
To find me a dinner, somewhere or somehow.

17. *Finding the Mammoth.*

The Mammoth is a very large animal, not known to exist alive now; nor does history tell us where, or when, it did. But many bones of it have been dug up in various places in the earth; skulls, jaw teeth, thigh bones; enough to prove it an animal much larger than the elephant.

On the edge of the Frozen Ocean, where the ice seems never to have wholly gone away, a warm summer, a few years ago, melted more of it than usual, and discovered a complete skeleton of one of these large creatures, at least more perfect than any that were found before. How long it had been there no one can tell. As they are all found deeply buried, it is possible that the deluge buried them; and this one may indeed be as old as the time of Noah.

O dear Mr. Mammoth I wish you'd a tongue,
And could tell me whatever you know.
So long you've been here, since first you were young:—
But then you've been buried in snow.

The times of old Noah you well understand,
When men lived a long thousand years;
What precious long beards! and a countenance grand!
My grand-dad a baby appears.

Our lives are now shorter a wonderful deal,
At three score and ten we must die:
The value of time, then, we ought well to feel,
Eternity's so very nigh.

18. *Russian Exile.*

The Emperor of Russia is despotic; his will is law. If he take offence at the highest nobleman of the empire, nothing can defend him, however innocent. The Emperors have often sent such into banishment, sometimes for trifling offences. The usual place to which they are conducted is Siberia; where they linger out the remainder of life, far from their friends and usual connexions, being guarded

and watched: and the country through which they must travel, if inclined to escape, having many desarts and dangerous places, which no person alone could easily pass.

We manage better in England. Here, the poorest person cannot be punished, till the law and a jury have found his crime and proved him guilty.

I pace this dreary desart, sad and slow,
  Far from my home, my wife, and children dear,
Count my own footmarks, in this waste of snow,
  Which desolates almost the circling year.

Time was I lived a man in princely style;
  Had houses, servants, and a table grand.
A wife beloved, or prattling children's smile,
  Then met my eyes; and friends on every hand.

Now vainly I look round, no friend I see,
  No bosom now in which to pour my grief:
The world is all wild wilderness to me;
  No object soothes, no joy to give relief.

I think, and thinking doubles all my woe:
  I recollect the joys to memory dear.
Ah could I but forget; too well I know,
  What once I was, and what I now am here.

KAMTSCHATKA.

This is the most eastern part of Siberia, and thus far the government of Russia extends. It is a peninsula, almost surrounded by the sea. It lies so much in the cold region, as to have eight months winter, and only four for spring, summer, and autumn. Not many animals can live, nor vegetables grow there. The principal subsistence of the inhabitants is upou fish: these they catch while the weather and the sea are open, and salt them, smoke them dry, and store them up; in quantity sufficient, if they can, to last them through the dreary season.

19. *Kamtschadale Travelling.*

The dog in this country answers the same purpose as the reindeer in Lapland, and the horse in other climes. A number of these, at least five, yoked to a kind of sledge, are taught to draw the traveller, who is very dexterous in his management of them. With a word they turn to the right or left, stop at once, or set off again. Some that are better trained, go to

the left, if only the traveller strike the ice with his stick; to the right, if he strike the legs of the sledge; when he wants them to stop, he places his stick at the front of the sledge in the snow.

Those dogs range the country at large during the four open months, and return at the beginning of winter, of their own accord, to their several owners.

20. *Short Arithmetic.*

The Kamtschadales may be supposed to be very ignorant, living such a frozen life as they do. They neither think nor reason to any extent, but merely regard what is before them, and what as animals they have most occasion for. They divide their year into ten months, but some longer, some shorter; and without any reference to the moon itself, but by the order of certain occurrences which take place in that climate. They do not know how many days there are in a year: they do not distinguish weeks; nor have they any particular name for each day, as we have.

They are much at a loss in counting above ten; so far they get on pretty well by the help of their fingers, which they count, and then clap both hands together, which signifies ten. If asked to go on further, they then count their toes, and so reach to twenty; but this is the end of their arithmetic, for if urged to proceed, their answer is, "where can I go next?"

21. *The Glutton catching Deer.*

The Glutton has its name from its voracity; eating so much when it takes its prey, as to oblige it to lie two or three days, when it happens, unable to stir. It is somewhat larger than a hare. It has very crooked claws, which fit it rather for climbing trees than for running along the ground. Not being able, therefore, to pursue many animals, it has recourse to stratagem. Its favourite food is the elk and the reindeer. It seeks those parts of the forest where they haunt. It singles out some tree, marked by the teeth or the horns of the deer; there, hid among the branches, it sits, patiently watching for its prey. It takes up with it some of that moss of which

Kamtschatka.

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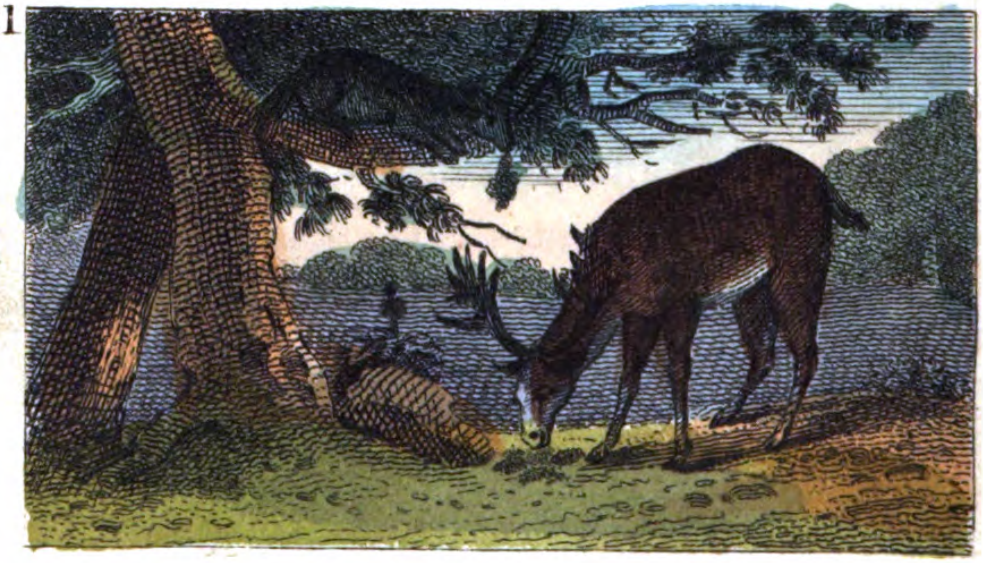

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the deer are very fond. If any one of them approaches near the tree, it throws down some of the moss; when the deer stops to eat it, then the Glutton drops down upon it, fixes itself between the horns, and tears out the creature's eyes. The deer, to get rid of his enemy, beats its own head against a tree, till it drops and dies; for the Glutton never lets go its hold. Then it is that it proves itself well to deserve its name; eating till it has no power to stir. In this state it seems likely itself to become a prey to other wild beasts, but it is safely preserved by its horrid stench. It never leaves a deer till it has eaten it up, bones and all.

JAPAN ISLES.

These are numerous, but three of them especially, as larger than the others, are chiefly so called. They are about one hundred and fifty miles east of China. The people are evidently of the same family as the Chinese, their figure and manners bearing strong resemblance. The country is rich in gold, and many arts and sci-

ences have been carried among them to great perfection. Every body is aware of the beautiful boxes, &c. usually called Japan ware.

Their dress is one or more loose gowns, tied round the waist with a sash; and such it has been without alteration for more than two thousand years. Men and women wear the same, only the women wear more in number at a time, and have them longer. The difference of rank only appears in the rich having their gowns of silk, and the poorer sort of cotton.

22. *Japanese Lady in her Sedan.*

We think this looks awkward, she thinks it looks fine,
This lady's poor slave placed behind,
He must find it hard work, should the sun fiercely shine;
But he's used to it, and so does not mind.

Were he placed in the front he could pull with more ease;
But a horrible thing might be said,
He would show her his back, which would greatly displease;
She would rather be driven than led.

So let her go on, and in peace take the air,
And pay all her visits in state.
We do as we like here, and she does it there;
Let us both be content with our fate.

23. *Japanese treading under foot the Crucifix.*

The Japanese are a very jealous nation, extremely bigoted to their own superstitions, and fond of their ugly idols. It seems that, years ago, when the Portugueze had some establishment in the islands, they took great pains to make proselytes to christianity, at least to popery. Their success herein, and especially some of the means they made use of to obtain converts, gave great offence to the Japanese; who drove them out, and began a grievous persecution against all the natives, who had been induced to profess the name of Christ. Their hatred to Christ and his gospel continues still; and one method by which they show it, and endeavour to discover if any remnants of this religion can yet be found, is by an annual ceremony, which takes place soon after their new year begins. They have

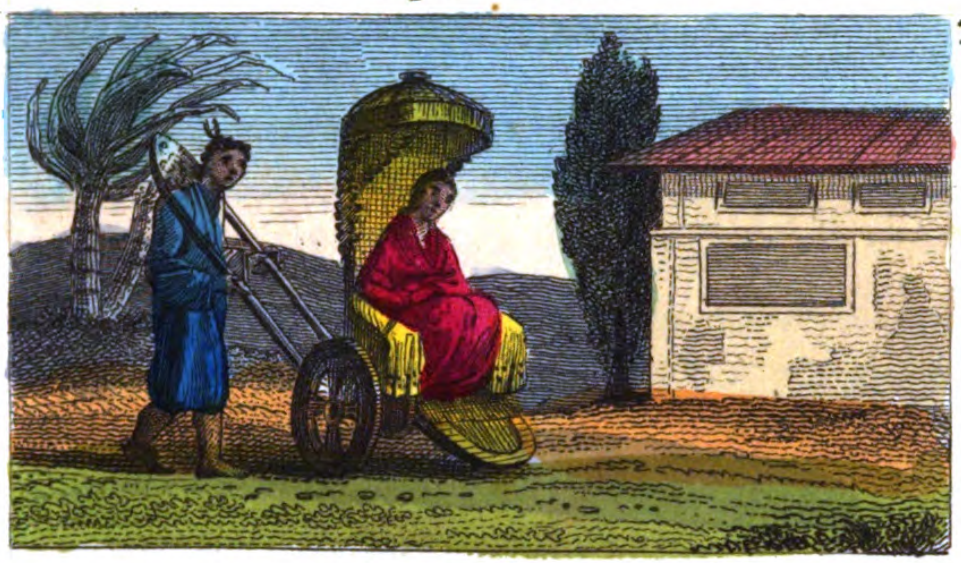
crosses, and crucifixes, and images of the Virgin Mary, which they know are held, by papists at least, in high veneration. These are regularly carried into every house, and every person, young or old, is obliged to come forward and trample upon them; even babes are trained to it, their feet are placed upon them, to instil into them, early and constantly, a contempt and hatred of the christian religion.

Now this is dreadful. Not that a crucifix is any thing, or deserves to be treated with reverence: this would be idolatry like their own. But the contempt it shows for Christ is in itself a great sin, and will greatly prevent their conversion, should the gospel ever visit them. I wish, however, there were nothing like this in England; Sabbath breaking, and neglect of the gospel, show that Christ is despised even among us.

24. *Burial of a Seaman at Lewchew Island.*

When the last embassy went to China, carrying Lord Amherst and his company, the ships which took them there coasted a long

Japan Isles.



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way on the eastern side of the Yellow Sea, and among the islands south of Japan, the principal of which is called Lewchew.

The islands are very prolific of all the necessaries, and even luxuries of life; but what is of far greater importance, the people are of a mild, well behaved, and excellent character.

The ships staid here some time; and after they became a little familiar, the natives gave them leave to bring the sick on shore, allotting them a large temple for the purpose, with all the priests' houses around it for hospitals; the principal people of the place visiting the sick every day, and supplying them with suitable provisions, in the kindest manner.

Here a young man died, who had been long in a hopeless state. A coffin was made by the ship's carpenter, and the natives dug a grave. Next morning the captain came on shore, with a division of the ship's company. His messmates carried the coffin, covered with the colours; the seamen two and two followed, then the midshipmen and other officers, and last of all the captain. But what was their surprize to find a great concourse of the natives assembled, who without the least hint given

them, placed themselves in the same manner in front of the coffin, and marched with it slowly to the grave.

What! die far distant from his native shore,
Mid strangers in a foreign clime to lie;
No brother, sister, neighbour, weeping o'er:—
The heart appalled, feels doubly sad to die.

Yet thence shall mercy fetch him in that day,
If while in life he sought the Saviour's grace:
Or vengeance find him, did he scorn to pray;
No distance hides us from the judge's face.

CHINA. I.

China is indeed a country by itself; placed at the eastern extremity of Asia, next the sea, and separated from surrounding nations on the other sides by vast deserts, it has little intermingled with mankind at large. It is shut up within itself; for whatever commerce the English or other nations have with it, is confined to one part, and watched with extreme jealousy. Tradition says, that it was hither that Noah re-

tired, when, long after the deluge, he sent off his sons and their numerous progeny to different quarters.

The whole country is one vast flat plain, with scarcely any thing like a mountain in it. The industry and skill of the Chinese have by this means been brought into action. To prevent its becoming one vast morass, they have cut innumerable canals, which not only carry the waters off, but afford very easy conveyance from city to city, both for persons and goods. The commodiousness, length, and firmness of the banks, show the Chinese skill, munificence, and industry, to great advantage. Some of them extend above a thousand miles in length, and being banked in many places with hewn stone, large vessels may navigate on several of them; but, in general, they are towed along by men, which of course makes the progress slow.

The population of China seems to be much greater than any thing known in other countries, amounting, according to some late accounts, to three hundred millions: nearly one half of which are born, live, and die, on the water, navigating the innumerable junks, as

their vessels are called. To support this population, every inch of ground, even to the tops, and in the holes of the rocks, is cultivated with the greatest care; also they eat dogs, and every sort of animal they can get.

25. *Chinese Wall.*

This is one of the most remarkable curiosities and antiquities in the Celestial Empire, as the natives call China. It passes all along the northern frontiers of China, over mountains and vallies, for the length of twelve or fifteen hundred miles. It is in most cases built of brick and mortar, and it is so soundly done, that although it has been erected more than two thousand years, it is very little decayed. It is about five and twenty feet high, and broad enough for five or six horsemen to travel abreast. At different stations there are towers erected, and some few gates.

This wall was built to prevent the Tartars from invading them. No bulwarks, however, can defend a people who depend on them, rather than on their own courage, military skill, and patriotism. Accordingly we find Jhengiz

Khan, and after him Tamerlane, made dreadful irruptions into that country, and carried away immense booty. They were not able, however, to subdue the empire, nor to keep possession of what they had overrun. So little did this wall keep out the Tartars, that at this present time a Tartar prince and family are on the throne of China, which happened thus. In the middle of the seventeenth century, about the time of our Charles I., during the reign of a weak prince, a bold rebel slew him, and seized on the throne: but a principal commander of the Chinese army, not chusing to submit to him, called in help from the prince of the Mantchew Tartars; who slew the rebel, and placed himself on the vacant throne. His posterity continue to this day. So that this once so famous wall has become of no use, but is merely an object of curiosity.

26. *Chinese Street.*

It is said there are above four thousand walled cities in China: the chief of which are Peking, in the north, the seat of government; Canton in the south, to which commerce is confined; and Nanking, more in the centre of the kingdom. The walls of Peking are of the surprising height of seventy or eighty feet; so that they hide the city from view, and so broad, that centinels on horseback traverse them.

Most of the streets are built in a straight line, the large ones one hundred and twenty-feet broad and three miles long. China ware and silk are the staple commodities of their trade, and the shops where these articles are sold generally take up the greatest part of the whole street. Shopkeepers place in the front of their shops a tall board, sometimes twenty feet high, beautifully painted, gilt, and varnished, on which is written in large letters the names of the articles each sells. These boards are so high, because the Chinese writing is not read horizontally, like ours, but from top to bottom. These have through the long street

a pretty appearance; but the houses themselves are but of one story high, and meanly built: many of them have only a ground floor.

The multitudes which throng the streets seem innumerable and endless. The crowd is greatly increased by the custom of many mechanics working in the open air, and many traversing about in search of employment.

27. *Gathering the Leaves of the Tea Plant.*

We must imagine that vast quantities of land are planted with this shrub, when we consider how much of it is consumed among ourselves here in England. One province, where there is much hilly land, chiefly yields it. The shrub would rise to some considerable height if suffered to grow, but they cut off the tops of every branch, to keep them within reach, and to make them shoot out twigs from the root more numerously. It is bushy like the rose tree. The leaves are plucked off first in the spring, and twice more in the course of

the summer. The different qualities of the Tea depend partly on the soil where the plants grow; partly on the age of the leaf, the youngest being the best; and partly on the manufacturing which they receive after they are gathered. The largest and oldest leaves are of little value; they serve to supply the lower classes of the people. The younger leaves go through a great deal of preparation before they come to market, every individual leaf being rolled up by the hands of a female, till it is like a mere bud. Afterwards, all these are dried over charcoal fires, upon thin plates of iron, or earthen ware.

The Chinese themselves drink the simple decoction of the tea leaves, not adding to it either cream or sugar, as we do. But there is no harm in our improving upon their customs.

Does my child want her breakfast, then look, do you see,
Ten thousand long miles we must send for the tea.
The Chinese are busy to pick the leaves green;
I hope, e'er they roll them, they wash their hands clean.

China I.

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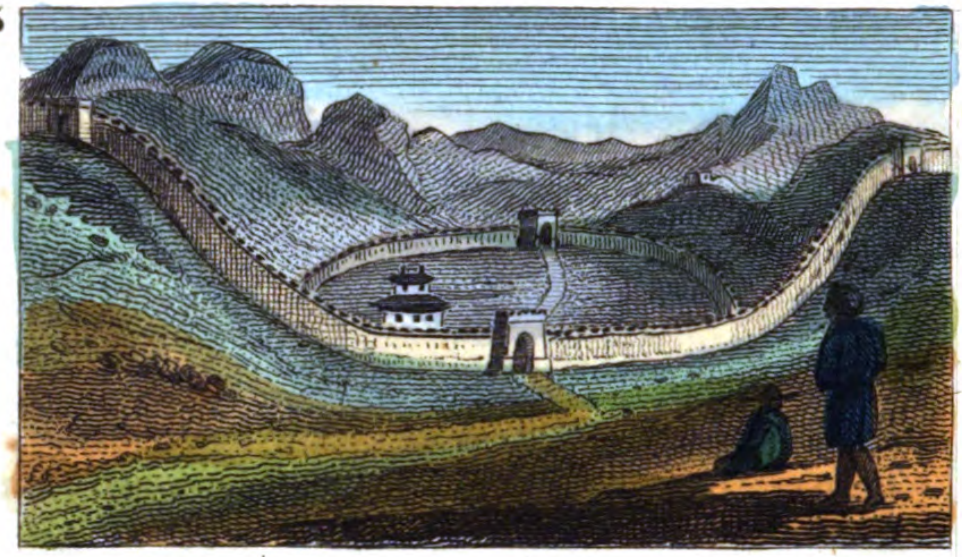

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Send the ships, bid the sailors all storms to defy;
Indeed they must go or my darling will cry.
And some for the sugar a voyage must go
To the burning West-Indies, where sugar-canes grow.
But that's a mere trifle of four thousand miles;
They shall fetch it, my deary—ah now my girl smiles.
Then cease all your crying, and pouting, and fretting;
Be thankful for that which costs so much in getting.

CHINA. II.

28. *Giving a Boy his first Cap.*

In China the laws regulate every thing: people do not do as they like scarcely in any instance; but they do as they are bid. However, they are used to it, and do not feel it a slavery, as we should do. Every thing that relates to dress is fixed, and has been for ages; even the colour which each person may wear is settled, for these colours mark the several ranks in society. None but the royal family may wear yellow; certain great mandarins, or

magistrates, may wear satin; the common people have plain cotton cloth, and their colours are blue or black. There are nine different sorts of buttons, worn in the caps of the nobility and persons of rank, by which their actual dignity is known at a glance. The use of silk and furs is forbidden to children; and the age and manner of their receiving their first cap is prescribed. The master of the ceremonies, when he places the cap on the boy's head, gives him an exhortation to this effect: "You will now dress like a man, mind you act like a man, and put away all the toys and trifles of childhood; become grave and serious, study virtue, and deserve a happy life."

At what age is this done? Nay tell me at what age such a speech would have any good effect on you? How old are you?—Indeed!—Then without a cap, show your growing years, by your better behaviour.

29. *Feast of Lanterns.*

One remarkable circumstance among the Chinese, in which they expend much cost and

show much pomp, is called the Feast of Lanterns! The whole empire of China, from one end to the other, is illuminated with them, on one certain day and at the same hour. The banks of all the rivers are hung with lanterns, even the shores of the sea glitter in the same manner. In the courts of the great they shine, and scarcely is the window of the poorest house destitute of one or more. Rich people will spend eight or ten pounds on a single lantern; some of those exhibited by the viceroys of the provinces, and especially those ordered by the Emperor, cost from a hundred to a hundred and fifty pounds each. These are, of course, of considerable size, painted, varnished, and gilt, in a very splendid style. They are covered with transparent silk, upon which are painted sundry gay devices. Many lamps and candles are placed within; so that they make a very grand appearance.

30. *Chinese Shuttlecock.*

We play this in England, an excellent game,
Which lasses or lads may delighted enjoy;
But then with a battledore we take our aim:
Our hands we use well, but our feet don't employ.

We send up the shuttlecock high in the air,
And as it falls low, strike it upward again;
Or two, to each other rebound it, quite fair,
Horizontal returning again and again.

But what have we here? see, no hand is at work,
They strike with the foot, with the sole make it fly.
Yet each in his turn, with a run, and a jerk,
Meets it just at the moment, and sends it up high.

I think should our youngsters e'er try to play so,
They would get a few falls, with some bruises and bumps;
The shuttlecock often would quiet lie low,
By the side of the players, in spite of their jumps.

O dear master Tommy you gave me a kick,
Instead of the shuttlecock, now I mount high,
There now, down you come plump, you are rather too quick;
Come sir, get up and laugh, 'tis quite silly to cry.

China 2.

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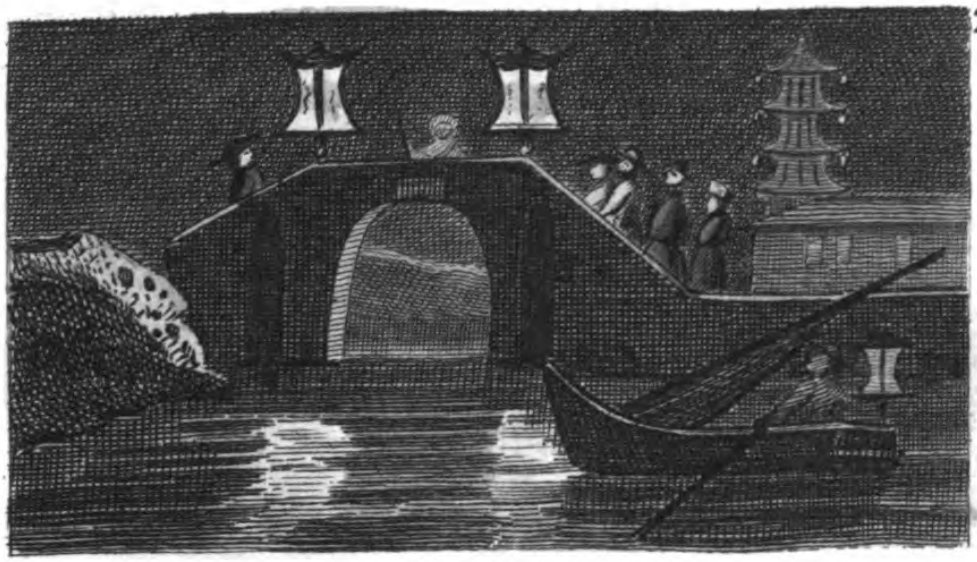

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CHINA. III.

31. *The Ko-tou.*

That a public officer in the state should be treated with respect according to his station, is quite proper. Whenever, therefore, a king, or an emperor, appears abroad among the people, they may be allowed, nay required to show him every suitable token of their love and duty, or even of veneration, if he be one who deserves the title assumed by the Chinese Emperor, of Father of his People. But to make bows and cringes to an empty chair, or a piece of silk curtain, seems to be a waste of reverence.

The Chinese Emperor conceives himself to be of a rank superior to any potentate in the world; he therefore demands a sort of worship, not only from his own subjects, but from all ambassadors, let them come as representing any crowned head; however in reality more powerful by extent of dominion, or more honourable by knowledge, literature, and mental cultivation. The greatest mandarins

having been accustomed to such ceremonies, have a pride in imposing them upon others. The most celebrated of these is the Ko-tou; which consists in prostrating the whole body nine times, and hitting the head against the floor; and this, too, not in sight of the Emperor, but to a yellow curtain, which is the emblem of his presenee. Englishmen do not like this; and therefore the Chinese do not like Englishmen. They were all sent back without seeing the Emperor.

32. *The Triumphal Arch and Pagoda.*

One interesting sort of Chinese curiosities, which very frequently meets the traveller's eye, are the triumphant arches, built most commonly at the entrances of their cities. It is said there are eleven hundred of them, of which two hundred are considerably grand; they are erected to the memory of their great men, at very great cost, and with much labour, skill, and magnificence. They do not, indeed, look any thing like the triumphal arches of Greece or Rome. They are quite Chinese; with projecting points, dragons, bells, and

inscriptions. They are nevertheless very ornamental, rich, and some of them elegant.

There is also a peculiar sort of towers common here, called Pagodas; which are often placed on the tops of hills. These consist of several rooms, placed one over another, that above being something smaller than the one it stands on; the whole building thus tapers towards the top. Penthouse divisions occur between each story, which are richly ornamented with dragons, bells, &c., painted, carved, gilt, in a fanciful, peculiar, but not inelegant manner.

One at Nanking is called the porcelain tower, because it is lined with China tiles.

33. *A Chinese receiving his Wife.*

There is no intercourse between young men and women in China, so that there cannot be any attachment on either side. All a bridegroom knows of his intended is by the report of some female relative, who acts the part of a go-between, to make up the match. These also settle what sum he must pay for her; for

the girl's father does not give, but receive, on his daughter's marriage.

When these matters are all settled, the bride is taken in a splendid chair, but covered up quite close; this is also locked fast, and the key is committed to some trusty domestic, who delivers it to the bridegroom. This chair is surrounded by persons of both sexes, musicians, and men with flambeaux, though at noonday, go before it; the bride's family follow after it. The husband stands at his own door, richly drest, to receive her. As soon as the chair stops, he instantly unlocks it, obtains the first sight of his future partner, and sees his own fate at a glance. If he is quite discontented, he is not obliged to receive her; he shuts the door quickly, and sends her back. But this being a great affront to the lady and to her family, he must pay as a fine another sum, equal to what he gave for her.

It is silly to take as a partner for life
  Any person, unsight and unseen;
The chance is for discontent, sorrow, and strife,
  The man and his deary between.

China 3.

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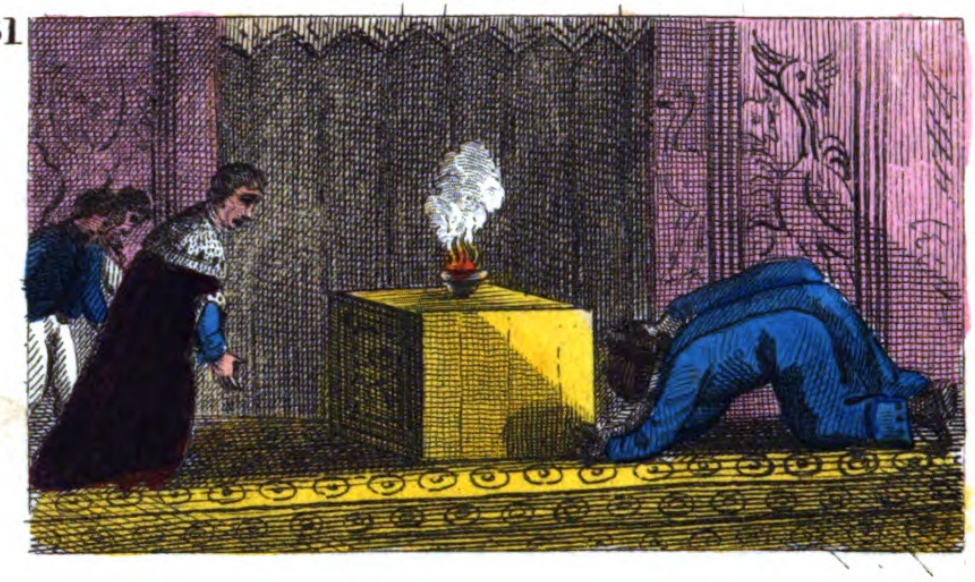

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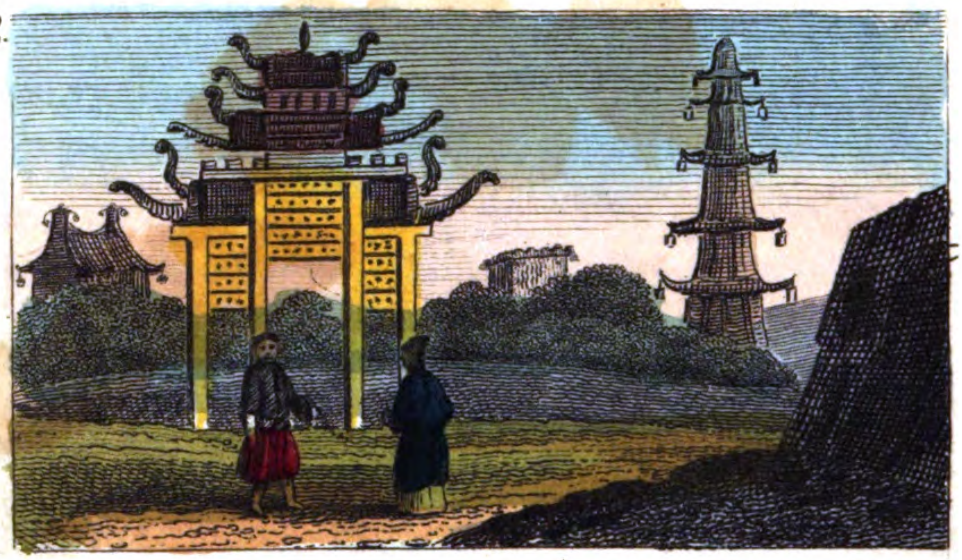

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Eastern Islands *I*

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'Tis as bad, when he sees her, to judge by the eye
And all in a moment decide.
He can see if she's handsome, but can a glance try
What virtues may lodge in his bride?

If beauteous, he'll like her; but won't she be vain,
And say by her pride she is fair?
He had better take one that's good-natur'd though plain;
His chance for kind usage lies there.

EASTERN ISLANDS. I.

That part of the ocean which is east and south east of Asia, and is called therefore the Eastern Sea, is full of islands; some of them very large, and most of them highly prolific.

The Ladrone Islands are the most easterly, and also the smallest; they are so named from the inhabitants being addicted to pilfering.

Formosa is a fine island, greatly subject to the Chinese.

The cluster called the Philippines is very numerous, said to be above a thousand in number.

Of these only a few are of magnitude. Manilla is the chief.

The Molucca, or Spice Islands, though very valuable on account of their produce, are only five in number, and but small in size.

Celebes is a large island, whose chief produce is pepper.

Borneo is the largest of these islands, and in magnitude is only exceeded by one in the world, which is New Holland; it is eight hundred miles long and seven hundred broad.

Java lies south of Borneo; its chief European settlement is Batavia. Sumatra is very long and narrow; its chief produce is pepper and cassia.

34. *Ladrone Proa.*

This is the only sort of vessel employed here, and it is most ingeniously constructed; having the head and stern both shaped alike, that they may go either way, but their sides differ in shape; so that one shall suit to be next the wind, and the other best shaped to prevent the vessel from being blown over; by this means they are exceedingly swift in their progress, and can run at the rate of twenty miles in an hour.

35. *Lee Boo's Father inquiring for him.*

The Pelew Islands are but a small cluster, yet they have been rendered interesting, by the circumstance of one of our frigates being wrecked upon them in 1783. The vessel struck on the breakers in the middle of the night, and soon went to pieces. The captain and crew, however, by the help of their boats, succeeded in reaching an island, which as the morning dawned, they discerned about ten or twelve miles off; beyond which there were many others, and larger ones. After awhile they were discovered by the natives, whom they found to be a worthy and affectionate people. They were visited by some of the rupacks, or grandees, and afterwards by Abba Thulle, the king, who resided on a larger island in the neighbourhood. The grand endeavour of the English was to build a vessel, which might bring them at least into the way of getting home. To this the natives cheerfully consented; and assisted them in many parts of the work, cutting down trees for them, and at last supplying them with provisions.

Abba Thulle, the king, was a man of superior mind, he had much observation and discernment. Though himself the best maker of hatchets in the island, yet he soon discovered that the lowest Englishman could do many things of which he knew nothing. He determined therefore, for the good of his people, to send his son Lee Boo to England; that he might return well instructed, and able to teach others. The young prince was about twenty, of good talents and of admirable disposition. He was proceeding very fast in his learning, after he came to England, but Providence disappointed all such schemes and expectations. He caught the small-pox, and died in December 1784, a few months after his arrival, and lies buried in Rotherhithe churchyard.

The father had been told, that it would be at least thirty moons before his son could return. It was however some years afterwards, that a Spanish vessel was sailing near these islands, when they found themselves followed by a canoe, in which was an old man who seemed frantic with grief, and who kept continually crying out Lee Boo! Lee Boo! This no

doubt was Abba Thulle. He supposed the vessel must be English, and perhaps come to bring home his son. The Spaniards knew nothing of the story, and could only sail on.

36. *Sumatran Priests smoaking for Rain.*

Wherever we find ignorance, there we find superstition, which deals in charms, and spells, and magic. The people are, in all likelihood, more ignorant than the priests; given up to credulity of the grossest kind, and of course ready to believe the priests, when they offer to perform wonders. To pay them, too, comes of course, for who will work wonders for nothing?

The people of Sumatra have their conjurers, who pretend a power to bring rain, or prevent its coming. Now rain, in such a climate, is of great importance, and therefore they will sometimes receive from every family in a large district, a dollar, or more from some, to obtain a shower. When they have got the money, they retire for some days, pretending to fast all the while; continuing in the open air, and performing a number of ridiculous ceremonies. If they see a cloud gathering, they begin to

walk about at a great rate, smoaking their pipes of tobacco with vehemence, and throwing every puff as far as they are able towards the cloud. If this is done long enough no doubt rain will come. Then they get credit, and great reputation: and if ever so unsuccessful, they can charge the failure upon some evil demon who opposes.

We bless the God of Heaven who sends
  The early and the latter rain,
Refreshing foes as well as friends,
  All those who pray or who complain.

We bless him, too, that better still,
  He showers th' instructions of his word;
Thus teaching souls to do his will,
  And seek their mercies from the Lord.

EASTERN ISLANDS. II.

37. *The Ourang Outang.*

Borneo is the largest of these islands. The internal parts of which are very little known.

Eastern Islands.

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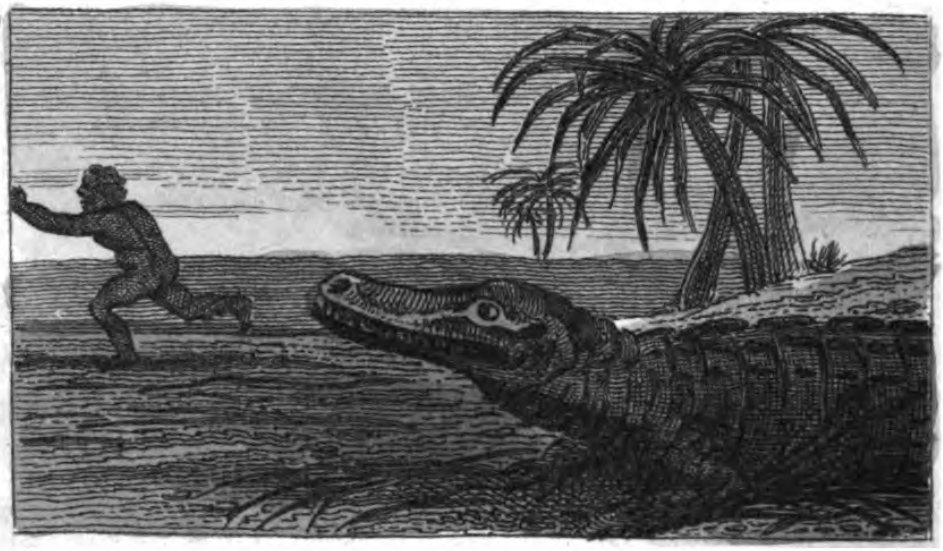

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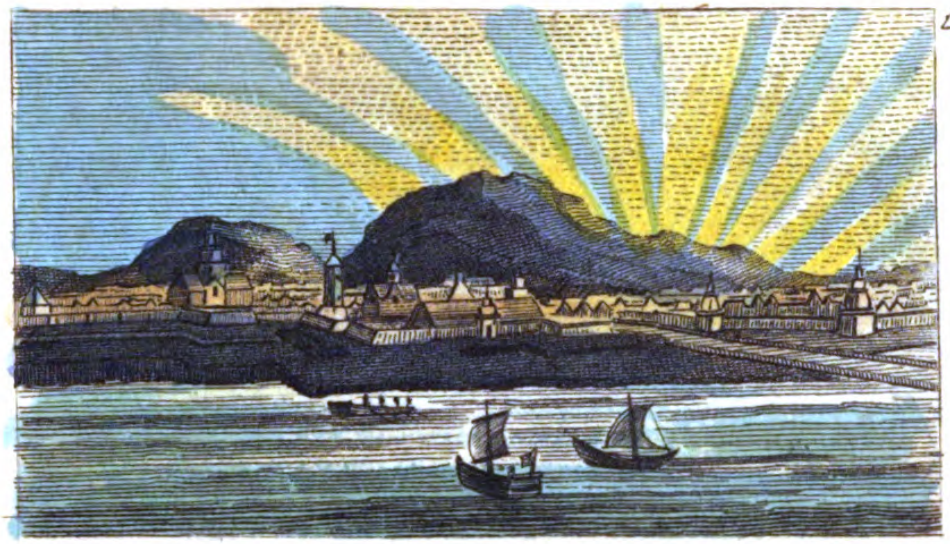
Further India.



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Much of it is marshy and unwholesome. The houses, and even towns, are built on floats, in the middle of the rivers, and many of them on high posts, so that they must be ascended by ladders, this part of the country being inundated nearly half the year, when all intercourse is by boats. The sea coasts are under the dominion of Mahomedan princes, but the original inhabitants reside in the mountains.

Wild in these woods is found the largest sort of the Ourang Outang; an ape which resembles man most of any animal. It attains the height of six or seven feet, walks upright, runs with great swiftness, and is if provoked very ferocious. It possesses much more strength than a man; so that the hunting it is a very dangerous amusement, and they are seldom taken alive. Its face very much resembles the face of man; its limbs are very similar, and its actions therefore have great resemblance to ours. Its body is covered over with hair, it sleeps under shady trees, and even constructs a sort of hut for shelter; it uses a branch of a tree to fight the elephant.

Very few have been brought alive to Europe. Some which have been thus brought under obser-

vation were very imitative of man; and learned to sit at table, make use of a spoon or fork, pour liquor into a glass, and attained many other actions customary among those who kept them.

38. *Battle between the Tiger and the Rhinoceros.*

These are both solitary creatures, which hide themselves deep in the recesses of the vast forest around. One would think they had no need to quarrel. But they sometimes meet at the edge of the river, where they both come to drink. The rhinoceros is a harmless creature, he lives on vegetables, and would hurt no one if let alone; but he is dreadful when provoked, on account of his vast strength. His loose skin is so thick that a musket-ball will scarcely penetrate it. When attacked, his mode of fighting is to toss his enemy up in the air, catch him on his sharp stout horn, and then trample him to death. As the tiger began first we heartily pity him.

So there the royal tiger flies,
As if he'd scratch and bite the skies.
But topsy turvey he'll be sick;
He'll not be long, he's coming quick.
With open mouth and screaming throat,
He fears that horn will tear his coat.
It is the best he's got, you know,
(Gold, velvet black, and driven snow).
When down he comes, won't it be rude
To trample it in mire and blood?
He should have thought of that before
At Mr. Rhin. he leaped and swore.
So wide, so large the river's brink,
He might have gone elsewhere to drink;
Or waited, bid him then good bye,
You've drank, good sir, and so will I.

39. *The Crocodile.*

In the deep water of very hot countries, one of the most dreadful inhabitants is the crocodile, which can live either in or out of the water. They grow sometimes to the length of thirty feet: have a tremendous mouth, are ferocious, powerful, and prey upon all they can catch. Persons who have occasion to go near the river side had need be much on their

guard. They run very fast, and the only way to escape them is, when they come rather close, to turn short round, and run back again; for the crocodile is so stiff, straight, and unwieldy a creature, that it cannot turn on land, only by making a large circuit; during which time a man may get out of his way.

FURTHER INDIA. I.

India Proper is a great pointed peninsula, lying west and south of the Ganges. But the country eastward of that river, between it and China, has obtained the name of Further India. It runs down into a long tongue of land, called Malacca. This extent of country contains several distinct and powerful kingdoms; the chief of which are Ava, Pegu, Siam, Malacca, Cambodia, Cochin-China, and Tonquin. Those on the eastern coast bear considerable resemblance to the Chinese, and are in part subject to them. The Malacca language is called Malayan, and is spoken widely over the Eastern Islands.

40. *City of Batavia.*

This does not belong to Further India, but to the Eastern Islands; as it is the European capital of Java, and the grand station of all the Dutch power in those parts. It is a handsome place, in which the Dutch governor general of the Indies lives in much pomp and splendour. It is cut through with canals in each street, planted on each side with trees, like the towns in Holland. It contains inhabitants of all nations, colours, and religions, to a very great amount, the greatest part of whom are Chinese.

The number of canals, and the quantity of morass around the city, render the air very unwholesome: it has been called the grave of Europeans.

41. *Indian Gamesters.*

We pass over now to Tonquin, which lies on the main land of Asia, near the lower part of China. This is a considerable kingdom, on account of its produce, population, and commerce: yet the people are not rich, as the

trade is chiefly in the hands of the English, Dutch, and Chinese.

Almost all the people of India are desperately addicted to gaming. They will keep on till they have staked, and lost, one piece after another, their whole property; and then, what seems almost beyond belief, the loser will stake as his last throw, his wife and children, which thus become slaves to the winner, and his absolute property.

The tiger lies in wait for prey,
It is his brutal nature:
For buffalo strong, or antelope gay,
The lesser tribes, or greater.

Such is the gamester, tiger-man;
Sly lies he, always watching.
His neighbour's money, if he can,
Longs, labours, to be catching.

Some others hurt he must secure
Whenever he is winner;
Greatest his joy, when conquest sure,
Shows most that he's a sinner.

But need we go thus far to find
A monster so unfeeling?
In Britain thousands do not mind
This fashionable stealing.

The cards, the dice-box, and E. O,
The pugilists, the races,
Will tigers' cruel bosoms show,
Though wearing human faces.

How many wives and children dear
Is gaming still destroying,
Who might have lived in comfort here,
All earthly good enjoying!

42. *Burning Prayers.*

The religion of Tonquin is rank idolatry. Indeed we debase the word religion, when we apply it to any thing false in its object, or absurd and unauthorized in its mode. The idols have frequently only a small temple, but the mode of praying to their ugly gods is curious. The worshipper must bring his petition written out fair; this he delivers to the priest, who reads it aloud before the idol; he then burns it in a vessel full of smoking incense. All

this while the supplicant lies prostrate on the floor, in the posture of deep humility.

I wish those who are inclined to laugh at this sort of praying, as they know better, may also do better. When do you pray, to whom, and how?

FURTHER INDIA. II.

43. *Liar's Mouth sewed up.*

In the country of Siam this is the punishment prescribed by law, a public, well deserved disgrace.

Mum, mum, mum, why don't he speak?
  Mum, mum, mum, is all he can say.
For he has not power to break
  The twine which sews his lips, I fancy.

He would speak, too, large and fast,
  When he had his mouth at freedom;
Truth was little to his taste;
  Lies he loved, till none would heed 'em.

When he was a little boy
He began the trick of lying;
Every falsehood would employ,
Just to save a fit of crying.

Lying lasts a little while;
Liars will themselves discover;
Chance words, looks, an artful smile,
Soon betray, and all is over,

Should such mouths be sewed up here,
Tell me, little boys and misses,
Would not many of you fear
Suffering such disgrace as this is?

44. *Houses built on tall Posts.*

Rice always grows in lands overflowed with water, it then rises, and perfects itself with very little cultivation; for which reason many of the inhabitants of Siam choose to live near the banks of rivers; although for half the year the whole country is laid under water by the floods. To prevent the inundation from

carrying away their houses, they build them on the tops of high posts. They get at them in summer time by a ladder, and in the wet season are confined to their habitation; or if they want to visit a neighbour, must employ a boat.

Suppose a storm the line should break,
And drift the boat at distance;
Or wind and tide the posts should shake,
How could they get assistance?

Or even should a foot but slide,
There 'd be a pretty ducking;
And all this wild of waters wide
To float, and try one's luck in.

I tell you, then, I will not go,
I don't love rainy weathers;
Unless I fishes' gills could show,
Or good goose wings and feathers.

45. *King of Pegu's Pride and Folly.*

The king of Pegu is perhaps a grand king; if so, let him do all the good he can: the

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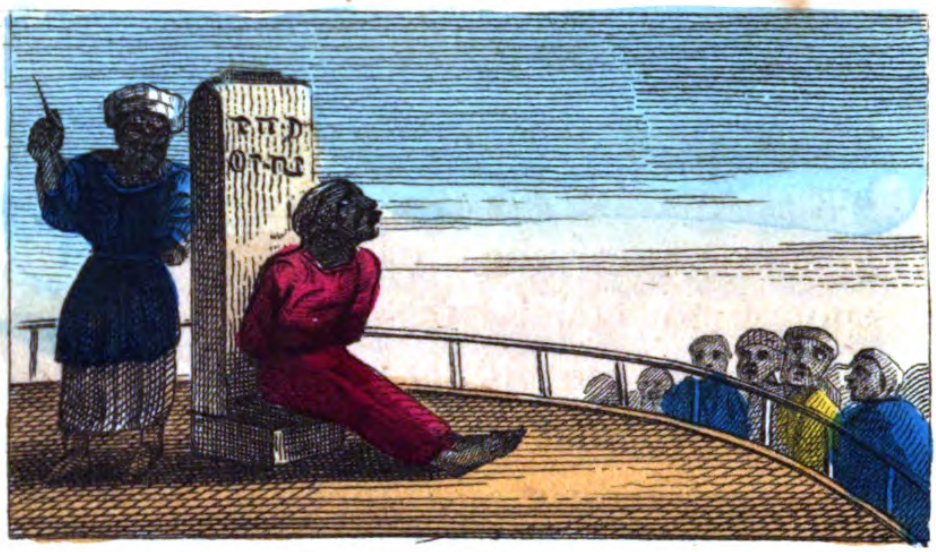

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higher he is, the more will be expected from him. But his courtiers tell him he is the greatest king upon earth, and he is silly enough to believe them: they tell him all other kings are his servants; he believes that too. Nay, what may not a person believe of his own grandeur and importance, who never looks within, to discover how weak, how ignorant, he really is.

However, as it is fit all his servants should have their dinner, when the king of Pegu has dined, he commands a trumpet to be blown, and proclamation made, that all other kings may now dine, if they please. I hope King George will not wait till he hears it, but eat and drink whenever he likes best.

THIBET.

Lies north of India, between it and Tartary. It is situated on very high ground, from whence issue the principal rivers of Asia; pouring their waters southward over India, into the Southern Ocean; and northward, through Tartary and Siberia, into the Frozen Sea.

46. *The Grand Lama.*

That which distinguishes Thibet among the nations of Asia, is the peculiarity of its religion. The people believe that the deity actually lives among them, in a human form. This therefore they worship, and obey, with the greatest pomp and obsequiousness. It is true they see the body die, which they had worshipped so long; but then they say, that body had become disagreeable to him, and he chooses another. The business of the priests is to find which he has chosen. They examine all their children, till they find, or pretend to find, the marks by which they know him. The poor babe on which they fix is set up with great pomp, and taught to behave himself properly; while the priests and people pay him the lowliest adoration. This stupidity is spread half over Asia.

47. *The Priest sprinkling a House.*

The priests in Thibet are all called Lamas: he in whom they say the deity dwells is named

the Grand Lama. The worship of this Lama spreads far, and is deeply rooted. The influence which the priests have by this means is very great.

One instance will show this; they pretend to drive away the devil from any house. The ceremony consists in blessing a bowl of water, into which they also put certain charms: this water, rendered thus peculiarly holy and powerful, is sprinkled about the house, on the walls, floor, and furniture. If the devil has any good manners in him he will go away; at any rate the priest goes away with a good sum, for his supposed conquest.

So it is, that where people are ignorant they are easily imposed upon.

48. *Drinking out of an Enemy's Scull.*

That the devil is not driven out of the country, but rules the people grievously, is seen by the customs which prevail among them. One of these is that sort of barbarous cruelty, which is not content to slay a foe in fair and open battle, but enjoys a malignant triumph over him by insulting his bones. It is the pride

of the warrior to make a cup of his slain enemy's skull, and this he keeps, to give a relish to his wine, at times of peculiar jollity.

War is hateful in every shape; but when it rouses personal malice and revenge, it does more injury to the conqueror, by debasing his mind, than is suffered by the slain foe, over whose body only he thus triumphs.

HINDOOSTAN. I.

This is India Proper, and is situated on this side the Ganges, or chiefly so. This country, placed in the centre nearly of the southern part of Asia, has always been famous; has always been the source of treasures, wealth, and luxurious gratification to other nations; and the object of the avarice, violence, or commercial speculation of all ages.

The people under a burning sky are relaxed and feeble; not willing, nor able to resist the more hardy tribes. Anciently it was conquered by Alexander; more lately by Jenghis Khan, and then by Tamerlane, Tartar chiefs.

Thibet.

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Then the Mahommedan forces invaded, and now rule it; except that Britain has by degrees obtained a dominion and an influence, which extends over almost half of it. At least twenty millions of its inhabitants feel our power, and by degrees will benefit by it.

The Mahommedans are dispersed through the country, and are above ten millions; the natives cannot be fewer than a hundred millions.

There is a prince called the Great Mogul, who is owned as the supreme chief of India: but his power is very small; since, owing to the indolence of successive emperors, their principal servants, or governors of provinces, have set up their own power, and pay him only a nominal obedience.

49. *The four Castes.*

From the earliest ages the people of India have been divided into four castes, or tribes, who keep distinct, and never intermarry.

The first, and highest in rank, are the *Bramins*, or priests; who alone interpret

their laws, or minister in their temples; though they often engage in secular concerns, yet not in any menial services. The second is the *Sittri* tribe, who ought to be all soldiers. The third tribe is the *Beise*, or merchants, shopkeepers, and mechanics. The fourth is the *Sudder*, or menial servants.

By this means, the son always follows the same profession as the father, without variation; nor can he rise in rank, whatever may be his talents.

The pride generated hereby, appears in the utter contempt with which the higher classes treat those beneath them. Each caste has its distinct privileges: and many a bloody fray has been occasioned, by resisting those who aimed to partake of the privileges, real or fancied, which the upper classes possessed.

50. *The Tiger's Visit.*

India lying as it does under a burning sun, abounds in many luxuries; but it abounds too, from the same cause, with many evils. Its serpents are deadly; its jungles, or morassy forests, are haunted by wild beasts. Among

these, eminent for beauty and for mischief, is the large, or royal tiger. Some of them are nine feet long, with a head as large as an ox. They crouch down under the bushes, till they see their opportunity; when they spring with great velocity, and from a great distance pounce upon their prey: which, though it be a man or a buffalo, they carry off, seemingly with as much ease as a cat carries a mouse.

That the tiger has beauty no one can deny,
Bright yellow, black stripes, and a bosom so white;
It seems as intended to please every eye,
To court us to pat it, with fondest delight.

Yet don't be deceived by an outside so fair;
In its bosom so white is a bloodthirsty heart.
No tenderness moves it, no pity dwells there;
Avoid it, and far from its jungles depart.

In life there are tigers, of beauty most sweet;
Yet deadly, and crouching to pounce on their prey.
Men, women, as cunning, as cruel, you meet;
More dangerous, more lovely, more hateful, than they.

51. *Superstition of the Faqueers.*

The whole religion of India is a system of vile and impure rites; yet is it deeply rooted in the minds of the ignorant populace, who are imposed upon more especially by some of the basest pretenders. Such are a sort of strolling, begging, idle fanatics, called senassees, who in vast numbers infest the country; who claim the privilege of entering wherever they please, under pretence of peculiar sanctity.

They gain this ascendency over the minds of the simple people, partly by the long pilgrimages which they make to the most famous temples in India; partly by the astonishing penances which they will impose upon themselves. Sometimes, in making a pilgrimage, one of them will measure the way by lying down his whole length on the ground, and crawling for hundreds of miles. Running iron spikes through their tongues, clenching their hands till their nails grow through them, standing in one posture till their limbs stiffen beyond power of alteration, swinging on a hook stuck through the flesh of their backs; these are

Hindoostan I.

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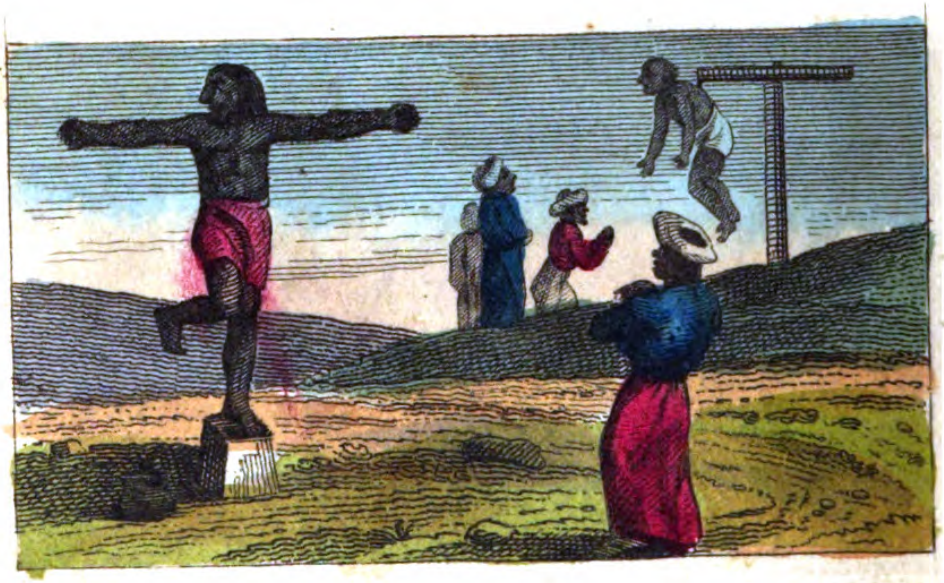

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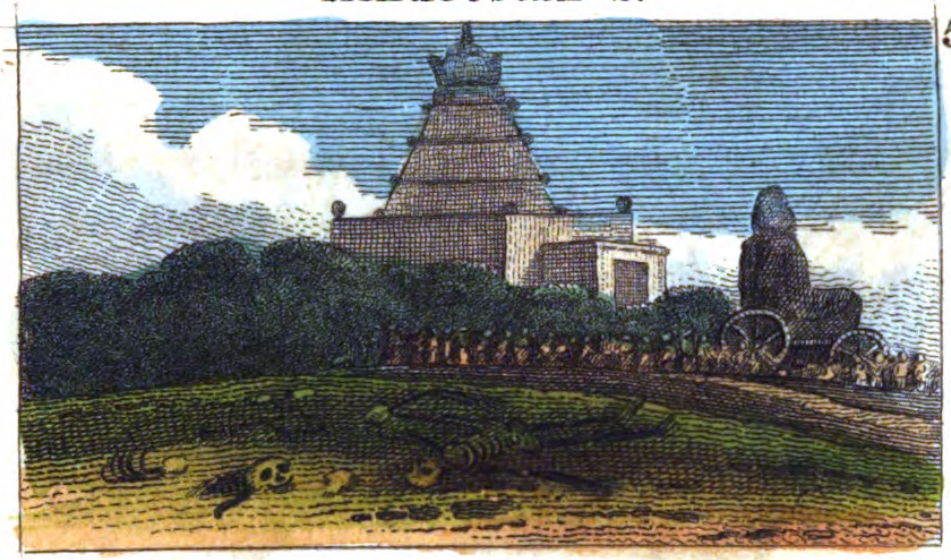

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some of the methods they take, and the more horrible they are the higher opinion of their sanctity, so the people take up.

HINDOOSTAN. II.

52. *Chariot of Jaggernaut.*

The Brahmin religion is seen at the height of its folly, superstition and vice, at the temple of the idol Jaggernaut. Five hundred priests attend it; and many hundred thousand worshippers assemble, from all parts of India, at some particular seasons: when vices of the grossest nature are indulged in, and all under pretence of religion, as acts of piety.

Sometimes the mishapen idol is brought out of his temple, and is paraded about, in what is called his chariot; a large frame, which moves upon wheels. The multitude become almost fantic with joy at the sight; they prostrate themselves around it; and some poor stupid wretches will cast themselves flat before it, in

hopes hat its heavy wheels may pass over them, and crush them to death: in which case they fancy themselves to be sure of happiness. Multitudes of these devotees perish every year, with fatigue, hunger, and disease; whose bodies lie unburied, and whose bones bestrew the ground all around the temple.

53. *Widow burning herself.*

If the folly of vice and false religion is seen at the worship of Jaggernaut, its cruelty is no less evident in the lives sacrificed, in a variety of ways, by its sanction and appointment.

The Ganges is esteemed by the Hindoos as a sacred river. They often cast their young babes in, to drown them in its waters, fancying that will insure happiness to them in the other world. On the same principle, when their parents or friends grow old, or sick, they lay them on the muddy shores of the river to die; exposed to the whelming stream, a burning sun, and the fury of wild beasts, or birds of prey.

But the most horrible form of their cruelty seems to be that which dooms the widow of any

rich man to burn herself alive with the dead body of her husband, although she is in the prime of life and has a family of little ones, who now doubly need a parent's care. A large hole is dug, in some cases, filled with wood and other combustibles; at other times, a pile of wood is raised, on which the dead body is laid, and dry rushes are formed into a sort of arbour over it: into this the widow ascends, herself sets fire to the rushes, she lies down by her husband, and is burnt with him; the priests and people all the while looking on with unconcern, or shouting as the blaze crackles.

54. *A Christian Missionary preaching.*

When we think of a hundred millions of people in India, given up to so false, debasing, and destructive a religion, we wonder they can bear it themselves: but we wonder more, that Christians in this country can have suffered it all so long, without making any attempt to teach them better.

At last, the pious people of Britain have been aroused to pity, and if possible to relieve the perishing inhabitants, perishing by their own

superstitions. Missionaries have been sent out by several societies: godly men, who have themselves felt the Saviour's grace, are gone to preach Christ in that country. They have to learn the language, to endure the climate, to bear many inconveniences; but if they should be the means of saving souls, all is well.

It happened once, that a poor creature, who was sent by the brahmins on a severe pilgrimage, in order to atone for his sins, stopped to rest himself under a tree where a missionary was preaching; his text was, "the blood of Jesus Christ cleanseth from all sin." The poor pilgrim's ears caught at the sound, "Oh! this is what I want," said he. He became a Christian, and no more sought salvation by his penances.

Hindoostan 3.

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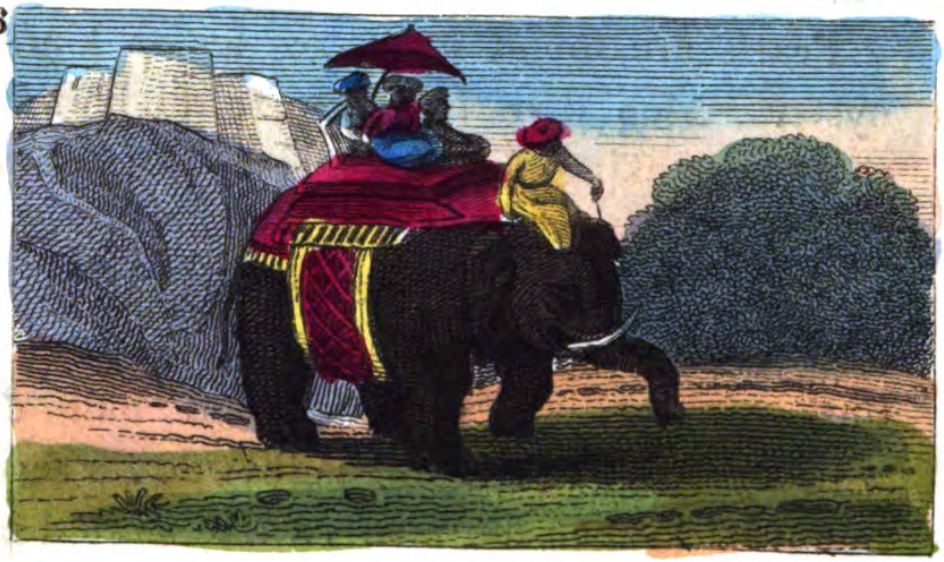

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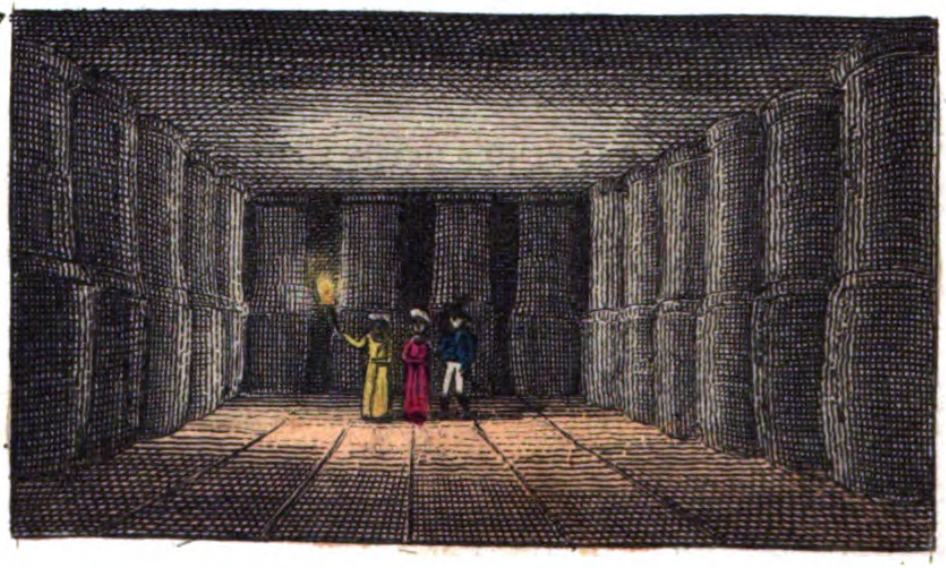

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HINDOOSTAN. III.

55. *Pearl Fishery.*

One of the principal stations for this is on the shores of Ceylon; where twice a year the whole island is alive, with thousands of people busy in the traffic, who come from a great distance to purchase these gems of the ocean.

Pearls are found in a particular kind of oyster. Men dive for them to the bottom of the sea; sinking themselves by great weights, and gathering the oysters into their net, as long as they can hold their breath; when they kick off the weight from their feet, and rise to the top, panting, and blowing, and half dead with holding their breath, as they do for several minutes. When the pearls are separated from the oysters, then they are bought by the merchants, who attend on the shore during the whole season.

Who the ocean's deeps shall dare,
  Surely 'tis a duty,
Thence to bring the jewel rare,
Worthy well to deck the fair;
  Pearls belong to beauty.

Deep the hardy diver sinks,
  Every muscle straining.—
Ah ! the fair one little thinks,
When she wears the pearly links,
  What they cost in gaining.

Wear them, they were made for use,
  Precious gems, and sightly.
Only toys, so hold them loose ;
Pride in them is quite abuse,
  If you see them rightly.

Though ten thousand pearls should deck,
  Every limb a fetter :—
Prize not what's about the neck ;
Keep the heart without a speck,
  Gem this, rarer, better.

56. *Travelling on an Elephant.*

If the elephant were ferocious in proportion to its bulk and amazing strength, it would devastate any country : but though they naturally live in herds, wild in the woods, yet when they are caught and properly trained, they are very docile and useful.

When first caught, a man who is to be his keeper comes to relieve and feed him; this makes the grateful creature very fond of him, and he learns to obey him in the gentlest manner. When used for travelling, the keeper seats himself on his neck, and by means of an iron rod, or even of a word, directs his motions. Sometimes a large tent is placed on his back, fastened with a broad band, which goes round his body: in this travellers sit. At other times it is used to carry burdens. It can support three or four thousand pounds weight. It can easily travel fifty or sixty miles a day, though so unweildy; and more, if urged upon occasion.

It is the long tusks of the elephant which are our ivory: which are therefore of great value, and for which they are frequently hunted.

57. *Cave of Elephanta.*

Near Bombay are several islands, on one of which a remnant of very ancient superstition continues to raise the curiosity and wonder of all visitors. Near the landing place stands, cut in stone, a gigantic figure of an elephant, from which you gradually ascend, till you come to

a large and curious cavern, but deep in the bowels of the mountain. The cavern or temple has a flat roof; it is about forty feet broad, and twice as long. Rows of pillars, about ten feet high, seem to support the roof, although the whole is hewn out of the solid rock. Several large figures appear at one end, and the whole is sculptured with the objects and emblems of superstitious worship, more antient than the Hindoo religion, what no one now understands.

It is dangerous now to enter, as reptiles in variety, deadly serpents especially, take shelter there.

Idol gods can never stand;
  Though their worshippers are sure,
When they build a temple grand,
Burdening the weary land,
  It for ever shall endure.

It may last, a stately pile,
  Wonder of each rolling age;
But the fancied gods, the while,
Carved with so much care and toil,
  Can't to keep themselves engage.

Persia. I.

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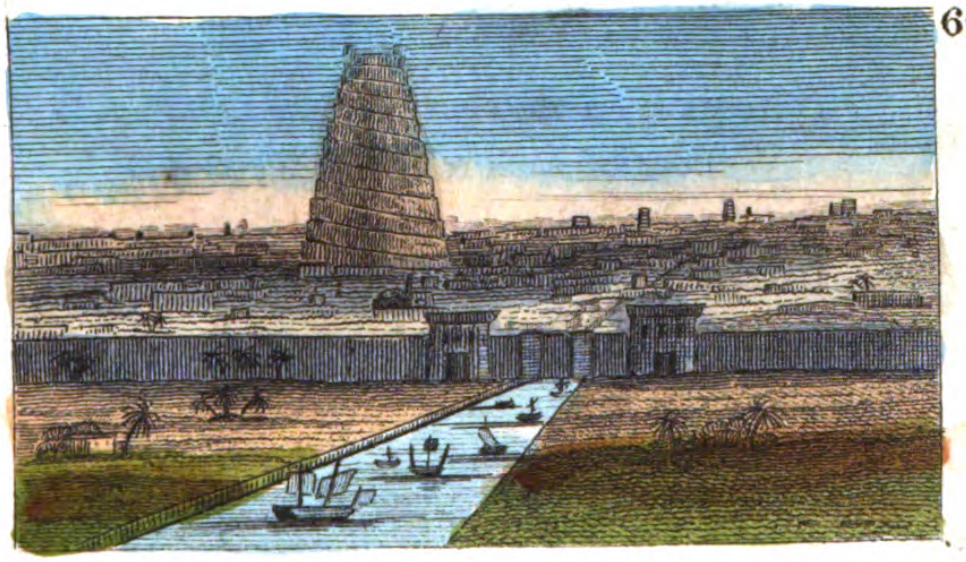

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All the busy hands which made,
Long have slept beneath the sod.
Low their worshippers are laid,
Priests and people, self-betrayed;
Low must lie the helpless god.

PERSIA. I.

This is an ancient and famous kingdom, situated almost in the middle of Asia; the climate being delightful in the northern parts, though considerably hot in the southern provinces. The fruits and vegetables are delicious, the flowers beautiful. Here the rose flourishes; from it waters and essences are extracted, which become articles of commerce. Silk is produced in abundance. The grape is excellent, and the wine of Shirauz famous far and near.

Cyrus was one of the earliest kings of Persia. It was he, who after his taking Babylon, set the Jews at liberty from their captivity, about five hundred years before Christ was born, and our common reckoning began. It was conquered

by Alexander, whose successors were afterwards subdued by the Romans. Tamerlane conquered it; and it has suffered extremely, of late, from civil wars among the princes who have claimed dominion over it; by which means the arts, manufactures, and commerce of the country have been neglected and destroyed.

58. *Gombroon.*

In coming from India we enter Persia by the Persian gulf, and come to the city of Gombroon, at the entrance of it. This was once a famous port, to which came, on the one hand, all the treasures of India, to supply Persia and neighbouring nations; and, in return, all the produce of their countries in exchange. The wars of Persia have much injured this commerce, so that Gombroon is nothing to what it once was.

59. *Persepolis set on Fire by Thais.*

The city of Persepolis was once the capital of Persia, a grand and noble city, of which many magnificent ruins remain to this day.

It was taken by Alexander, when he conquered Persia from Darius. There, in the palace, at a feast, when he was greatly intoxicated with wine, he was persuaded by Thais, an infamous woman, to set the city on fire. He began with the palace, which being built principally of cedar, was soon consumed. Thus in a drunken frolic was a beautiful city destroyed.

If war is destructive and ruins a land,
  As the sword is intended to kill;
Yet, vices there are which near to it may stand,
  As greatly prolific of ill.

The vine was intended for good, not for harm,
  The languid and feeble to cheer;
But men much abuse it, with liquor get warm,
  Till reason and sense disappear.

The drunkard's a sinner against his own soul,
  And all he comes nigh, every one.
His passions are furious, and spurn all control,
  And mischief to him is but fun.

Then dread the sweet poison, the red sparkling wine,
  Nor barter your reason away:
Lest bitter remorse, or dread vengeance divine,
  Your frolicsome mischiefs repay.

60. *Ancient Babylon.*

The things recorded by ancient writers of this famous city are very wonderful. It was built very early, and greatly beautified by many kings, especially by Nebuchadnezzar; whose pride in it was dreadfully punished by God with madness, as we read in the book of Daniel.

The walls of the city, in its splendour, were in circumference forty-five miles, seventy-five feet high, and so broad that two carriages might drive abreast on its top. It had a hundred gates of brass. The river Euphrates ran through the middle of it. On an artificial mount were planted very curious gardens, and the tower of Babel reared its high head in the midst of the city.

Cyrus, the Persian king, took the city. He dug other channels into which he turned the great river Euphrates, which left the usual channel vacant, so that his army passed under the gates into the midst of the city. This was done in the night, while Belshazzar, the king, and a thousand of his lords were carousing, and thinking all safe.

God had, by his prophets, threatened this wicked city with utter ruin: accordingly we find it soon sunk into neglect. All its vast walls and buildings are gone, and not enough of it is left to tell travellers where it stood, with any certainty.

PERSIA. II.

61. *Ladies Travelling.*

There are no coaches in Persia, nor any sort of carriages on wheels. The genteeler persons travel on camels, horses, and mules. As they do not like their women to be seen, when ladies of rank travel, a square box is fastened upon a camel's back, or rather two, one slung on each side; in each of which is a lady, who is entirely hid; she can neither see nor be seen.

Give me a stage-coach, a post-chaise, or a gig,
And don't shut me up in a stye like a pig:
I want to inhale the fresh air.
I want to look round me, the landscape to view,
With the gentlemen's seats, and the gentlemen too;
To say, if I know them, good day, how d'ye do?
Quite friendly and free, I declare.

Why mayn't they see me? sure I'm not such a fright
As to startle the man, or his horse, with the sight;
At least I will venture to try.
So, ladies of Persia, your boxes pray keep;
While Britain's fair damsels determine to peep,
Nor care if they're peeped at, as whisking they sweep,
Along the high road. So good bye.

62. *Worshippers of Fire.*

There are several places where the earth is full of combustible matter, from which arises a vapour which will burn, like our modern gas lights. There is a place of this sort in the north of Persia, where are springs of Naptha, a pure and very fine sort of oil. If a hollow cane is stuck in the ground, the Naptha rises into it, and if a light is applied it takes fire, and continues to burn without ceasing, as the Naptha springs fill all the ground around.

A set of people called Guebres worship this, which they think to be a miraculous flame. What will men not worship, under the influence of superstition and ignorance! Oxen, monkeys, cats, onions, serpents, flies, have thus

been regarded as gods; and men, rational men, have bowed down to them. Nay, wooden blocks, and images of man's own making, have been adored. It was so once in England, and would be so again, if the Bible were to be lost from among us, and the Christian religion overthrown. Thank God, this is not likely to be the case. Let us use well the means of piety afforded us, or we shall be worse than the Guebres, who know not the truth.

63. *Game at Ball.*

This seems to be rendered very difficult by being played by persons on horseback, and while galloping at full speed. Their object is to hit the ball with a short bat, and drive it towards a certain part of the field; which occasions them to stoop almost to the ground, and puts their horsemanship to the full trial. But the more difficult any thing is, the more honour is supposed to be gained by the performance. That they may gain health and agility of body in such an exercise, may easily be believed: and this is all which ought to be

expected from play. Honour belongs only to something useful, well performed.

Be active, adroit, in amusement and play;
  Whatever you do, do it well:
Set about it in earnest, all sprightly and gay;
  Then is the best chance to excel.

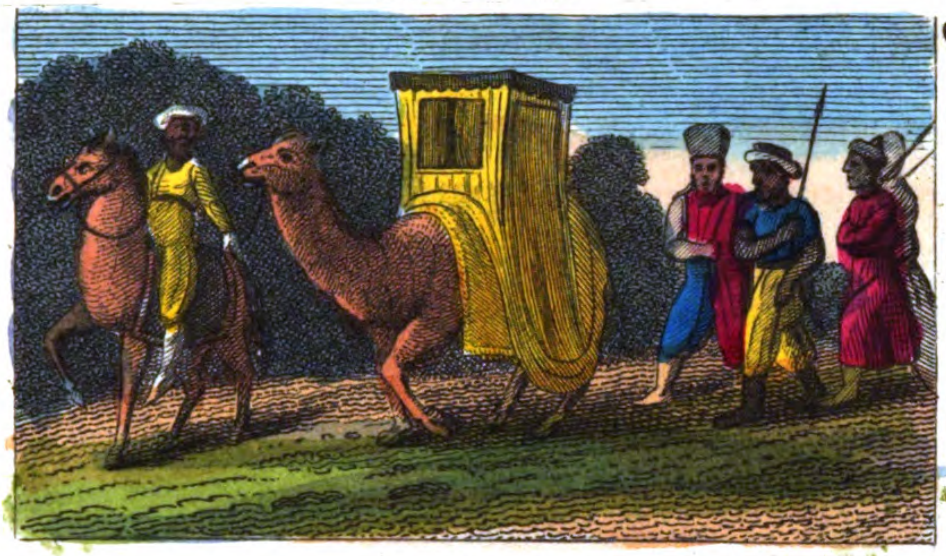
A dunce is a dunce, at his book or his ball,
  The stupid their folly will show;
The indolent prosper in nothing at all;
  Nought do they, or love they, or know.

Yes, softly, you youngster, so proud of your skill
  At trapball, or marbles, or kite;
These wonderful feats, all mere trifles are still;
  Let usefulness measure delight.

ARABIA. I.

Arabia lies between the Persian Gulf and the Red Sea. The name spreads over a considerable extent of country, which, as it varies much in the climate and soil, is named part of it the Desert; part of it the Stoney; and the

Persia 2.



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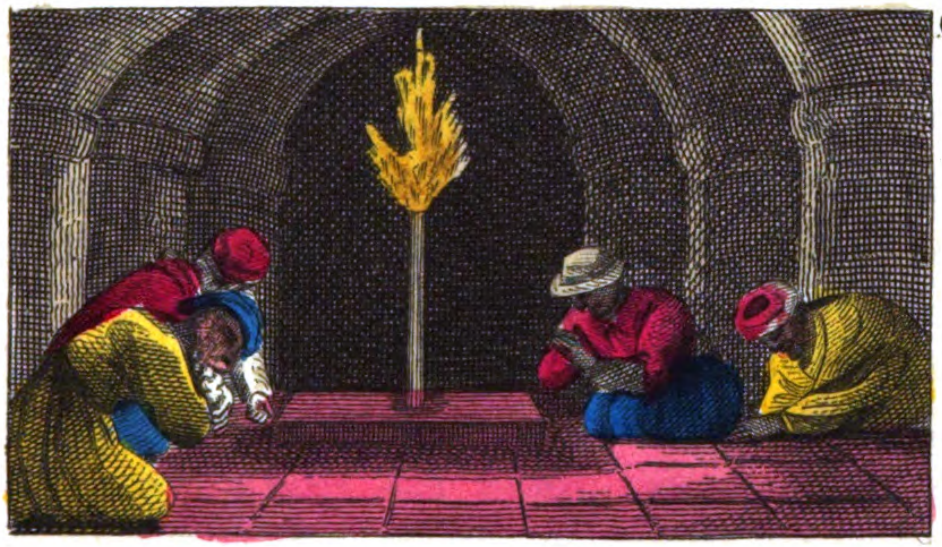

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southern part is called the Happy, because the soil and produce are so good.

The generality of the Arabians, called Bedoweens, are wanderers, living in tents, several families together, and changing their abode as they happen to want better pasture for their flocks, or see some prospect of gain by plunder; for what we call robbery appears to them all fair: if they are but able, they will rob all that travel through their country. It was in this land that Ishmael, the son of Abraham, settled; of whom it is said, "he shall be a "wild man; his hand shall be against every "man, and every man's hand against him." This is descriptive of these his descendants.

The superior Arabs dress in a costly manner, especially about the head; wearing many caps, one over another, the outer ones being fringed, and embroidered with silk and gold. The common people wear but one or two caps, and go almost naked.

64. *The Arab and his Goat.*

This man had taught his goat to gather all four of his feet close together, and stand upon

the top of a pile of wooden pieces, all loosely placed, one upon another; this he exhibited, obtaining thereby small pieces of money from the spectators.

65. *Mount Sinai.*

Near the top of the Red Sea, on the Arabian side, is a very mountainous tract of country, through which the Israelites journied, under the conduct of Moses, as we read in the book of Exodus. Among these mountain peaks, that of Sinai rises; rendered so famous by God's descending upon it in fire, to give his law to Israel. Ever since that time the spot has been esteemed sacred; even the Arabs, who dwell around or who travel near it, holding it in veneration.

Of the two higher points which appear in the view, that at the left hand is Horeb, close adjoining appears Sinai. The building in the middle is a convent, in which some monks of the Greek religion constantly reside. There is a door to it, but it is kept constantly shut, (for fear of the plundering Arabs,) except when their bishop visits the place. At other

times, whoever comes, or whatever provisions, must be drawn in a basket up to the top of the building, and enter it there. This convent is built on the spot supposed to be that in which God appeared to Moses, in the burning bush. There are many other spots about the mountain, which are held in high veneration, on account of wonders supposed to have happened in them. But all these, as fixed upon hundreds and thousands of years after the events, can have no certainty; they are the mere guesses of superstition. Indeed, could men ascertain the exact spot where God gave the ten commandments, it would be of no avail to those who are daily breaking them.

66. *Pilgrims at Mecca.*

Mahometanism is a false religion, which has spread far in Asia and Africa. Mahomet appeared about 569 years after Christ, when the Christians all around were sunk in formality and vice. God permitted Mahomet to become a dreadful scourge to them. He gave out that himself was a prophet sent from God, not only to declare his will like other

prophets, but to force mankind to comply with it. He raised by degrees an army, and wherever he went, slew with the sword all who did not instantly own him. By dealing out temporal death on all who opposed him, and by promising eternal life to all who fell in battle fighting for him, he made rapid progress among a people who, though called Christians, had little of the knowlege, and less of the love of Christ left among them. Many indeed had openly denied his divinity and become Arians.

Mecca is the city where Mahomet was born; and he left it as a precept of his religion, that every Musselman should make a pilgrimage thither once in his life. There is a grand mosque built there, the dome of which is covered with gold. It has a hundred gates, with a window over each; and is on the inside magnificently decorated, with beautiful tapestry and gilding. There, once a year, come caravans of pilgrims, consisting of many thousand persons, from all the musselman countries; from Morocco on the west of Africa to Persia in the centre of Asia; to worship the prophet, and kiss the black stone, which they say the angel Gabriel brought from heaven.

64

65

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ARABIA. II.

67. *Bedoween Tents.*

The Wild Arabs, as they are called, never dwell in cities or houses; they would think their freedom gone if they did. Indeed, they are free enough in the deserts; which they inhabit in companies or tribes. Their only dwellings are tents, which they can remove at pleasure; and their riches consist chiefly of their flocks and herds, especially of their camels and horses. The Arabian horse is eminently beautiful, courageous, and hardy: it is brought up tenderly, like a child of the family. Their tents are covered with goats-hair, and can soon be set up, wherever they find sufficient herbage for their flocks.

Though they are apt to plunder all they can overcome, yet are they very hospitable; and if a traveller claims their protection, and behaves himself prudently, he will find them very friendly.

68. *Internal Apartment.*

Although the greatest proportion of the Arabs are wild wanderers, as the Bedoweens just described; yet in the southern and more cultivated provinces, there are many splendid dwellings and well inhabited cities.

Their houses are always so contrived, as to place the women's apartments behind, and out of sight. Those who are not rich enough to have separate rooms for them, upon entering with any strangers will cry out "retire!" upon which they all hide themselves, and are not seen by the husband's most intimate friends.

Some of their apartments are very grand, hung all around, and the ceiling also covered with looking glasses, ornaments, and gilding. They are surrounded with low sofas richly embroidered, and the floor is spread with elegant carpets. Often a small fountain plays in the middle of the room, its coolness being very refreshing in that hot climate.

And so, as the Bedoweens love to be free,
They roam in the desart, and crouch in a tent.
This is paying for freedom a terrible rent—
A house, and a parlour, and garden, for me;
Neat, cleanly, and fit for good people to see;
Relations, friends, neighbours, then I am content.

Yet, to send out my wife, and my daughters away,
When a friend enters with me, I think rather rude,
Unless they were slatterns, or would not be good;
I'd rather, in such a case, halloo out "stay!"
Let us have your society, temperate and gay;
It will heighten our converse, like spice to our food.

69. *The Simoom.*

The sand of the Desarts of Arabia, under the influence of a burning sun, become excessively hot; so does the whole atmosphere. Winds blowing over those regions gather this heat, and if strong they often raise a sort of cloud, of the finer particles of this burning sand, which they carry with them; and woe to every living thing, man or beast, which inhales it. It will destroy life very soon. Travellers frequently see it coming like a purplish haze. As soon as the alarm is given, they turn away from it, and lie upon the earth, with their faces as close to the ground as possible, that they may not breathe any of it. In this posture they continue till it has passed over them. It happens sometimes, that a caravan is not

sufficiently aware, or cannot avoid it in time, in which case hundreds and thousands of persons die in a few minutes, with their horses and camels; for nothing can withstand it.

As o'er Arabia's sandy wilds I haste,
  My heart appalled, sinks with quick rising fear,
A burning, desolate, and tedious waste,
  Unmixed with shade, interminable, drear.

No lion roars, 'tis true; he can't endure
  The fiery sand, nor could he find his prey.
'Tis solitary, void.—Silence is sure;
  Nor bird nor beast will vex her, night or day.

The red sun glares at once; no mountains blue
  Break his first beams, nor tempering vapours rise.
No shady groves resist, nor sparkling dew:
  Fierce climbs towards noon the tyrant of the skies.

This is thy best; but when aroused to ire,
  Rises the fierce Simoom, with burning breath,
That haze, resistless, rapid, liquid fire,
  Spreads thy wide plains with every form of death.

Ill fated travellers, see the caravan
  By sands, like ocean waves, deep buried lies:
The snorting camel sinks, courageous man
  Vainly endures it, or as vainly flies.

Arabia 2.

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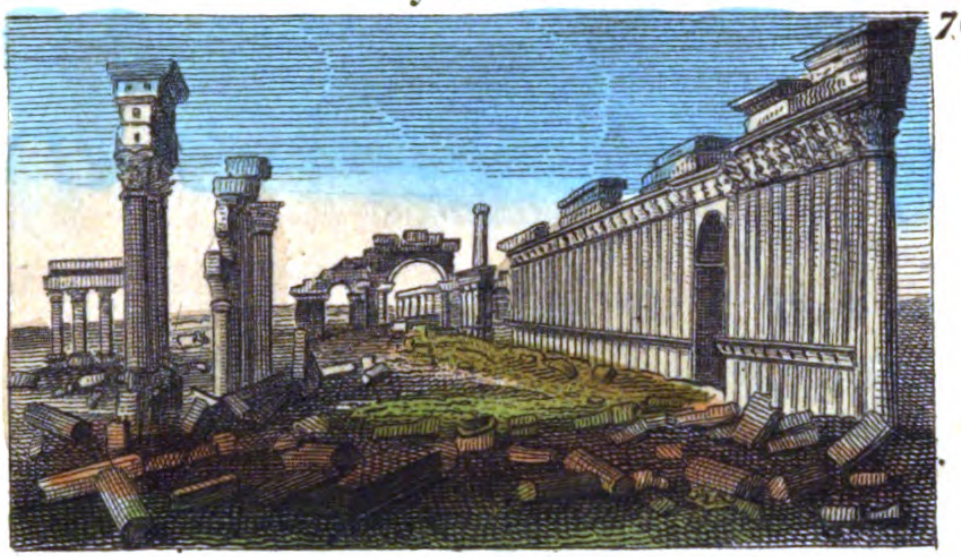
Syria I.



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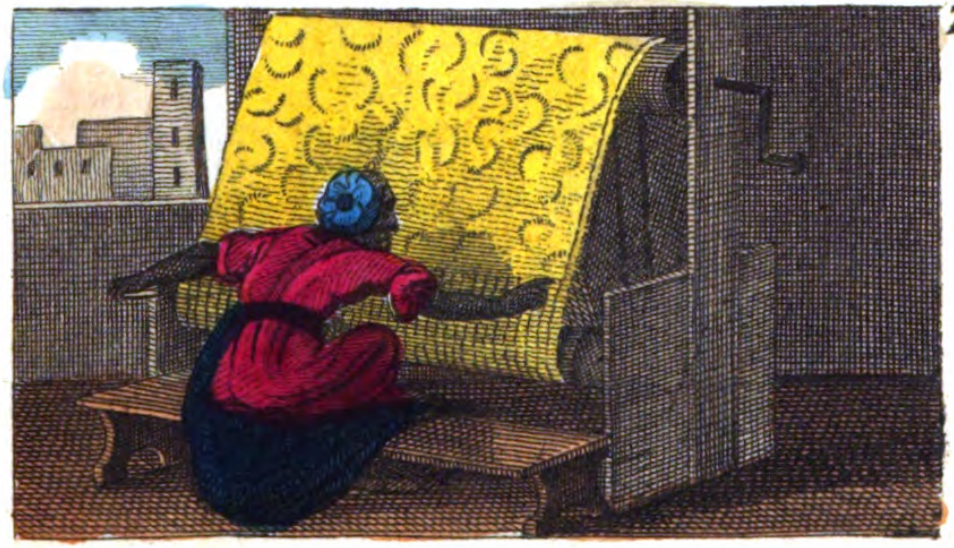

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SYRIA. I.

Syria is a general name for a large and varied tract of country, situated between the river Euphrates and the Mediterranean Sea. It is, like the neighbouring countries, entirely subject to the Turks. It has now many important cities; but its population, grandeur, and power, are little to what they have been in former times.

70. *Palmyra.*

One of the most striking remnants of former grandeur we contemplate in the ruins of Palmyra, once called Tadmor in the Desart, and supposed originally to have been built by Solomon. The ruins which now remain must have been erected much later, as they are in the Grecian style. Queen Zenobia, who reigned here prosperously, made herself very famous by the long and spirited resistance which she maintained against the Romans. They at last conquered her, and from that time the city lost its importance and its splendour, and fell into decay.

What principally engages the attention and regret of travellers, is the remains of a building uncommonly grand, the Temple of the Sun. Here is a colonnade of four thousand feet in length, leading straight up to a noble mausoleum, or mansion for the dead. The columns are of white marble; the workmanship in the richest and most elegant style. Temples, porticos, and broken pieces of architecture appear on every side. You approach Palmyra through a long valley, when, all at once, in the midst of desart sands, this noble prospect bursts into view.

71. *Aleppo. The Bazaar.*

This city, to the present day, maintains a respectable rank, for splendour, population, and trade. The houses, as is usual in these countries, consist of a large square court, surrounded with arcades, chambers, and offices; the outer sides of them, next the street, being dead walls, without any windows, or appearance of life. Many foreign merchants reside here in great splendour, being more safe, and free from insult, than in most cities of Turkey.

Aleppo stands on eight hills, on the highest of which is the castle. The whole city may contain above 200,000 inhabitants, and is in circumference nearly seven miles.

As the Turkish coffee is excellent, the coffee-houses, which are very numerous, are well frequented, much business being done in them. The gardens are well stocked with excellent trees, both for fruit and shade.

As shade is so important in these hot countries, the streets are very narrow, so that the sun can hardly peep into them. The Bazaars, or places of merchandize, are entirely covered over, though consisting of very long streets, full of small shops, in which every kind of necessary and of luxury is exposed for sale.

72. *Damascus.*

This is another fine city of Syria, remarkable for the beauty of the surrounding country. Several delightful streams of clear water wander across the plain around it, and add greatly to its beauty and fertility; especially as they ornament and support a great number of beautiful gardens, fill several public fountains, and

are led into almost every house. The caravanserais are many of them grand, having marble pillars surrounding the courts, with fountains in the middle. There is one street which runs straight across the city, well filled with shops on each side. The mosques and bagnios are numerous, and some of them splendid. The castle, where the governor resides, is like a little town, having houses and streets of its own.

Damascus is now principally important for the skill exhibited by its artizans, in several manufactures. The beautiful linen called damask has its name from hence; and much of it is wove here, and exported to foreign nations. They have, too, the art of tempering steel to great perfection; so that many articles of their cutlery are in high request, such as knives, and especially sword-blades, scimitars, daggers, &c.

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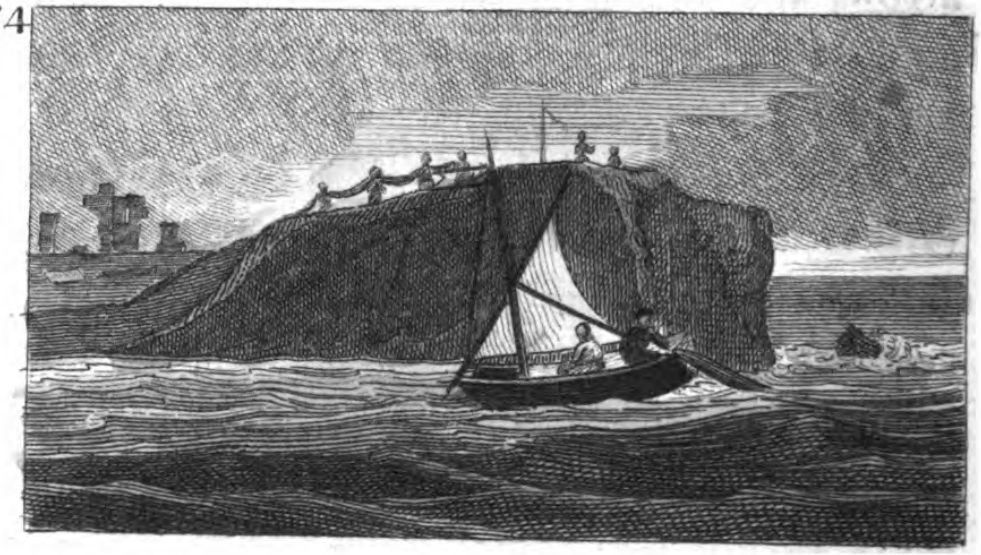

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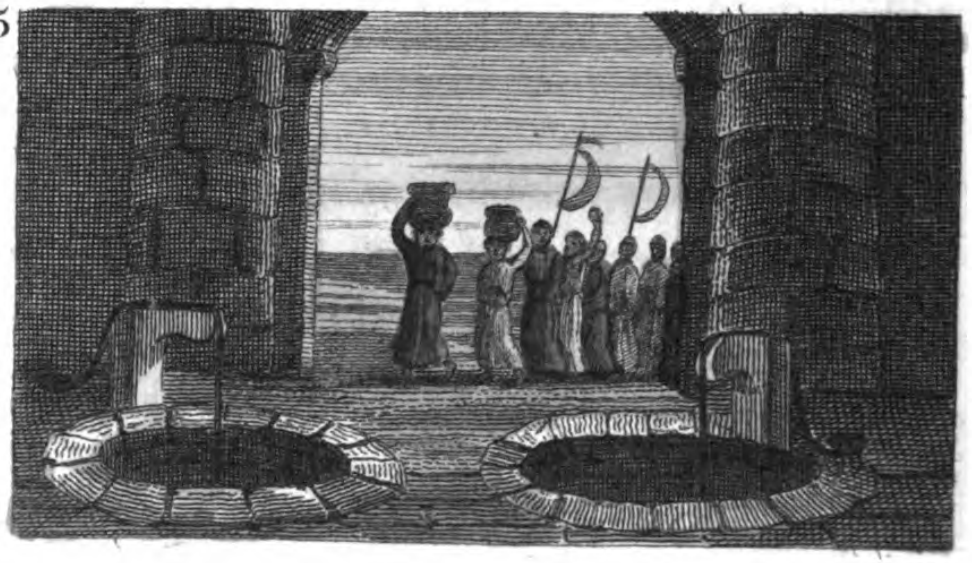

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SYRIA. II.

73. *Acre.*

This is a seaport in Palestine, rendered famous, in the times of the Crusades, by several memorable sieges. Here it was that our Edward I. received a wound from a poisoned arrow, the poison of which was courageously and affectionately sucked out by his wife Eleanor.

The fame of Acre has been much enhanced, of late, by the check given here to General Bonaparte; against whom the place was successfully defended by Sir Sidney Smith and a party of British sailors. The French made several desperate attacks upon it, and lost many men in the attempt. Being disappointed here, Bonaparte was stopped in his progress, and obliged to retreat towards Egypt; from whence he had set out to overrun Syria.

A plague of these English, says Boney, I think,
One can't make a dog of them run,
Unless it is after us, then, in a wink,
They catch us, as sure as a gun.

Our balls true will kill them, when hit in the head,
But then a fresh man takes the place:
So one's never the nearer for heaps of the dead.
These tars are an obstinate race.

I've got a good thought, they shall soon cease to fight,
Not a musket or cannon shall play.
Disappointed and idle, a new sort of sight
I'll make them,—for I'll run away.

74. *Tyre.*

This was a grand city once, famous for its commerce; the London of Solomon's time, when Hiram ruled there, and long afterwards, as the 27th chapter of Ezekiel shows, which gives a splendid account of the commerce, riches, and pride, of Tyre. The 26th chapter threatens the city with destruction, which has been remarkably fulfilled. Verse 14 says, "I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more." This is an exact description of the present state of Tyre, that once famous emporium for all the treasures

of the then known world. Travellers find there only a few wretched fishermen, who spread their nets on the rock to dry them.

Proud Tyre was once the mistress of the seas,
Her mariners were skilful, numerous, bold;
Her merchants princes; luxuries and ease
Produced much pride, as well as pearls and gold.

Tyre was the London of those early times;
She ruled by commerce, gained her power by trade.
None like her then for wealth, for pride, for crimes;
None like her now, a heap of ruins made!

May London, rich like Tyre, and ruling wide,
Be wise, escape, nor in her ruin share,
Endangered much by luxury and pride;
May safety come, through piety and prayer.

75. *Marriage of the Sea and Land Waters.*

Tyre stood on an island, when Alexander besieged and took it. He brought earth and sand to fill up the part of the sea between it and the main land, thus joining the city by a nar-

row isthmus to the continent. On this narrow slip is built the village of Sour, and Tyre itself is not inhabited, but lies in ruins. Just outside the city is an old tower, containing some wells of excellent water. About October this water becomes thick and unpleasant; the inhabitants then assemble, and bring several pitchers of sea water, which they cast into the wells, when they soon become clear again. This is done quite in holiday mood, with music and dancing, and is called the marriage of the sea and land waters.

HOLY LAND. I.

This country is called also Palestine, from the Philistines who once inhabited its coasts. It was anciently Canaan; more lately it had the name of Judea, and, as being the country where God's only temple was built, and where our Lord Jesus Christ while on earth lived, wrought his miracles, and at last suffered death, it has obtained the title of the Holy Land.

Holy land I.

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This country is not very large; being only about one hundred and seventy miles in length, and in breadth often not fifty. It is by nature very fruitful, and once supported a great population; it is now in the hands of an ignorant and indolent people, who also, being greatly oppressed by their Turkish masters, do not cultivate it: so that it is in many parts almost a desart. The population is thin, poor, and miserable.

76. *The Dead Sea.*

Entering Judea by the south, we come to the lake of Sodom, or Dead Sea; into which the river Jordan empties its waters. This sea, or rather lake, occupies the place where once stood Sodom, and the cities of the plain; which God for their wickedness destroyed by fire from heaven, as we read in Gen. chap. 19.

There is a sort of pitch thrown up by these waters, called asphaltum; peculiar in its kind, and of great service in the arts.

77. *Mount Tabor.*

This hill stands by itself, in the middle of a large plain, having thereby at a distance a very remarkable appearance.

It is thought that on the top of this mount our Lord Jesus Christ was transfigured, and appeared in glory, having Moses and Elijah talking with him; as seen by the three disciples, when there came a voice from heaven, saying, "this is my beloved son, hear him!" Matthew, chap. 17.

The mount is now fertile, but is inhabited by Arabs, and the country round is much infested by warlike tribes, who are continually quarrelling with each other, and render it unsafe for travelling.

Tabor, if on thy spiry height
The Saviour, splendid, clothed in light,
Put on awhile his heavenly robe,
August beyond this earthly globe;
While Moses and Elijah bowed
Amid the bright, the heavenly cloud:—
Yet what avails it? thou art still
A common spot, an earthly hill!

Soon was thy glory passed and gone,
Which once with heavenly brightness shone!
Ah may I see his face divine
On heavenly Zion's mountain shine.
There he abides, for ever lives;
Thence blessings in abundance gives.
There those who love him constant see
His all resplendent majesty.

78. *Sea of Galilee.*

This, too, is a lake through which the river Jordan runs; it is about twelve miles long and five miles wide. It is called sometimes the Sea of Tiberias, from a principal city built on its shores. The waters breed abundance of fish. In its neighbourhood lived Peter, Andrew, James, and John, who were fishermen, before our Lord called them to be apostles. Hereabouts, too, Jesus frequently preached, and performed his wonderful works; and on its borders he appeared to some of his disciples, after his resurrection.

HOLY LAND. II.

79. *Grotto at Nazareth.*

Although seas and rivers, and natural caverns, may remain the same for ages; yet it is easy to see, that a house, a common house, cannot last long. Yet when superstition is hunting for objects of false piety, it will take almost any thing as true. There is a cellar in Nazareth, which has been greatly ornamented with arches and pillars, of comparatively late date. This place is, however, confidently called the kitchen and fireplace of the Virgin Mary: and a broken pillar in one part of it is said to have been broken by the Angel, when he announced to Mary that she should bring forth the Messiah so long promised. As the Monks get money for showing these things, they will not give up the imposition, though so very gross.

Holy land 2.

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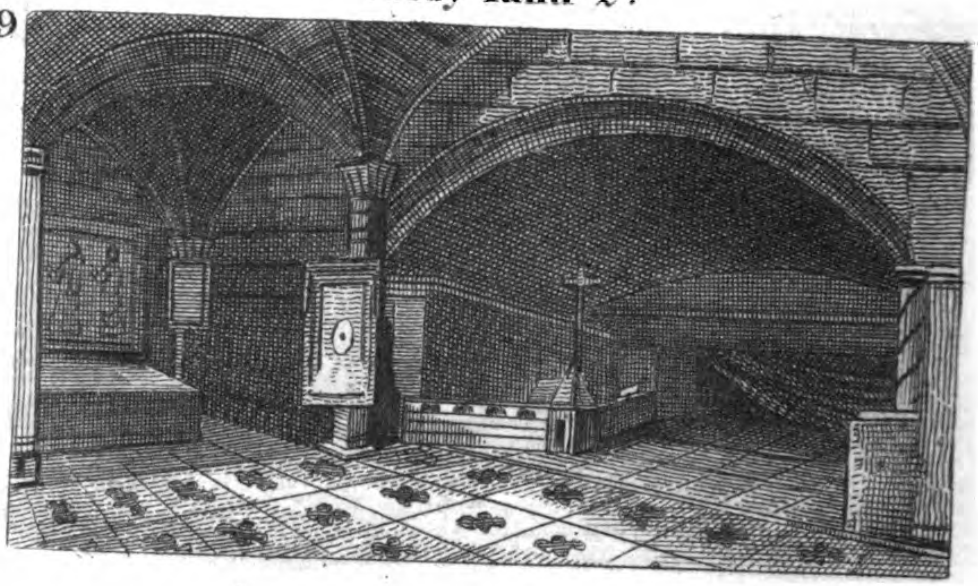

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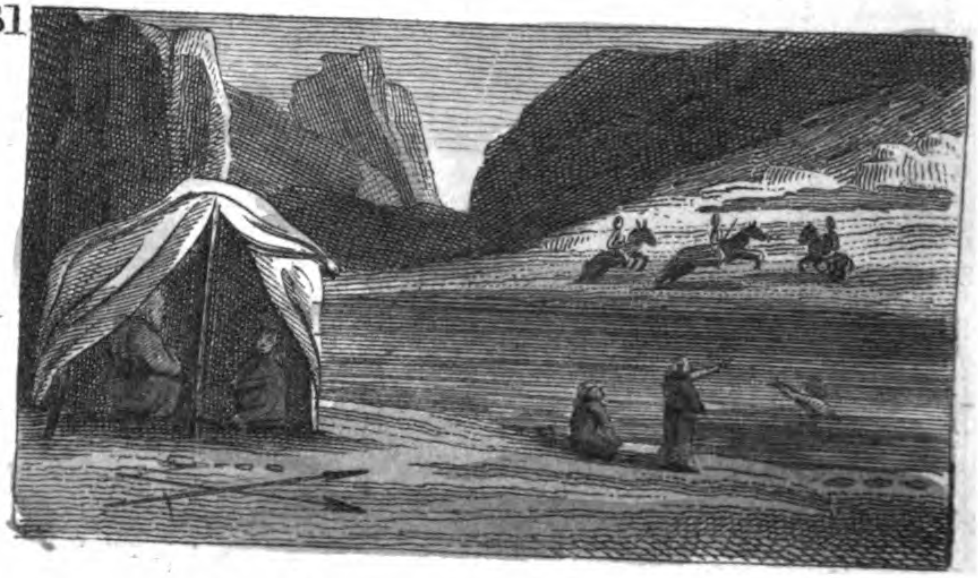

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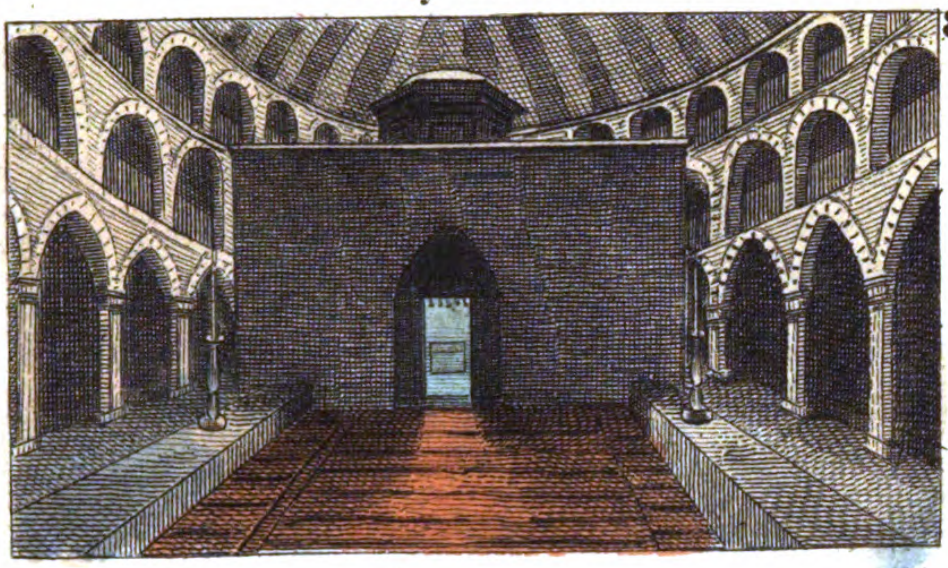
Holy land 3.



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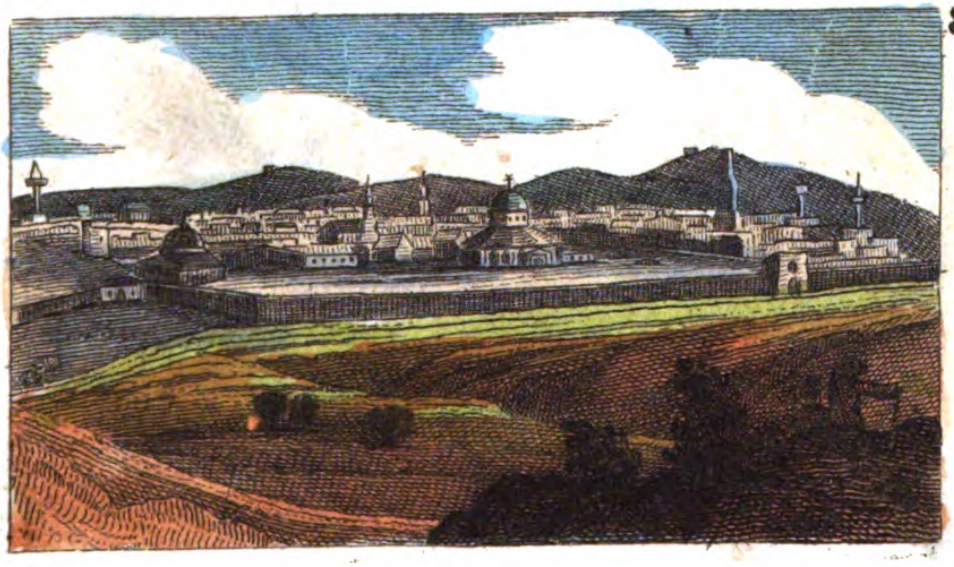

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80. *Jacob's Well.*

Our Lord, as we find, John, chap. iv., conversed with the woman of Samaria, who came to draw water from the well which Jacob had once used, having purchased the piece of ground of the inhabitants, when he was a sojourner in the land, see Gen. 33, 19; which afterwards he gave to the children of Joseph. This is near the city once called Sychem, or Sychar, now called Naplousa: and is much honoured by the inhabitants to this day. A church was formerly erected over this well, as was the custom over every spot ascertained, or fancied, to have been marked by the Saviour's presence or actions. There is now, however, only remaining a vault of stone over the well; the mouth of which is covered with a broad flat stone, as is usual in eastern countries.

81. *The River Jordan.*

This river rises in the mountain of Lebanon, and runs on the eastern part of Judea, through the Lake of Tiberias, or Sea of Ga-

lilee, till it issues and is lost in the Dead Sea. Its course is about a hundred miles; it is small in winter, and when the summer melts the mountain snows it rises and overflows its banks. This river is famous in Scripture history. Its waters stood up in a heap, leaving the channel dry for the children of Israel to pass over into Canaan, under the conduct of Joshua. In after ages it was the scene of John the Baptist's preaching, and often of our Lord's abode.

The wild Arabs infest the shores so much in modern times, that travelling thither is very dangerous. Those pilgrims who visit Jerusalem year by year, sometimes 2000 together, are escorted to the Jordan; where many bathe, who thereby obtain at least something to talk of when they return home.

HOLY LAND. III.

82. *The Church of the Holy Sepulchre.*

At every step, while travelling in Judea, we meet with the laborious and expensive endeavours of superstitious zeal, to point out and ornament the spots to which the sacred story refers. As if to prevent such false piety, Providence has permitted time, and wars, and ferocious enemies, to obliterate every mark by which such spots might be ascertained. When, however, Helena, the mother of the Empress Constantine, offered rewards for the discovery of such places, there were some who were determined to have the rewards; and they fixed upon such spots as appeared most likely, insisting that they were the identical places.

It was not likely that a place so important and remarkable as the sepulchre in which our Lord was laid, should not be sought after. A place was accordingly found, it was called

Calvary; the sepulchre was declared to be discovered, and a church was built over it, to mark it for ever; to afford opportunity for imposing upon pilgrims who visit Jerusalem, and to allow of a vile farce to be acted every year, at the time of Easter, by which much money is gained by the monks who carry on the deceit. The church which surrounds the supposed tomb was, a few years ago, burnt down.

83. *Destruction of Jerusalem.*

When our Lord was upon earth, he foretold the utter destruction of the city, whose inhabitants so rejected the Messiah; persecuting, and at last putting him to death, by the painful and shameful mode of crucifixion.

Accordingly, about forty years after his death, the Jews, by rebelling against the Romans, provoked them to come with a great army, under Titus; and after a long, bloody, and ruinous siege, the temple was burnt, the whole city rased to the ground, and the inhabitants which remained were made slaves.

When Pilate said he was clear from the blood of Jesus, whom he perceived to be an innocent person; the Jews cried out, "his "blood be on us, and on our children!" This execration was indeed fulfilled when Jerusalem was destroyed; and is still fulfilling, as the Jews have never been able since to gain their own land again, but have been dispersed all over the world, a despised, persecuted, and suffering people. Yet are they not lost among the nations, but are kept distinct; as by a standing miracle, to prove the truth of the Christian religion, and by-and-by, in their conversion to Christ, to show its power, and his divine mercy, in their happy restoration.

84. *Modern Jerusalem.*

The Roman Emperor Adrian, about sixty years after that destruction of Jerusalem, built a new city; not exactly where the former one stood, but near its ruins: not for the Jews, but for his own honour; for the Jews were forbidden to enter the city, or even look towards it. He, to mortify them the more, carved the figure of a swine on one of the

gates, and built temples to Jupiter and Venus. When, however, the Emperor Constantine professed himself a Christian, these defilements were removed; and his mother Helena spent much money in building churches in it for Christian worship.

It was afterwards taken, plundered, and ruined, several times; by the Persians, the Saracens, the Crusaders, and lastly by the Turks in the year 1217. These have kept possession of it ever since, and now forbid Christians to visit many parts of it, and make them pay for the liberty of seeing such as they do permit. They have built a superb mosque upon the mount whereon once stood Solomon's Temple; where none but a Mahometan durst enter upon pain of death.

CONCLUSION.

Various sorts of men we see,
  When we Asia look around.
Differences of great degree,
  In their shapes and minds are found.
Dark complexioned some, or fair;
  Short and squabby, tall and straight.
Some have smooth, some curly hair,
  Some a bald, or shaven pate.
Northern nations clothed in fur,
  Scarce from brother brutes are known;
Half the year they rarely stir,
  Prisoned in their frozen zone.
Gayer India's broiling sun
  Strips the native, half undrest;
Languishing, he sleeps at noon,
  By the light and heat opprest.

China's winking working sons
  Swarm the waters and the land;
While the scanty Tartar runs
  O'er his steppes, and spurns command.
There, man lolls in spicy groves,
  If the serpents give him leave:
Here, the mountain rock he loves,
  Which the cloud capt summits heave.
Various tastes to various soils,
  Providence thus kindly suits;
Each prefers his own, and smiles
  At the others choicest fruits.
Ignorance and folly this,
  To despise whate'er is good;
Rather, leaving what's amiss,
  Claim and mingle better food.
Smile we then, as this we see,
  As their prejudices blind,
But, be sure, ourselves are free,
  Well informed, improved our mind.

Yet whate'er variety
  Man may show in varied climes;
One sad likeness still we see,
  Every place abounds in crimes.
Sin his noble mind deforms,
  Brings diseases on his frame,
Calls for pestilence and storms,
  Sorrow, suffering, and shame.
Sin abounds in every soil:
  While religion, noble cure,
Scarce is seen, or heard, the while.
  All is false, absurd, impure.
Satan, ever foe to man,
  Rules the people with his nod;
Snatches from them, if he can,
  All that's true, and leads to God.
Man will worship;—let him bow,
  Let him gods and idols find.
Satan winks, and cares not how,
  So he darkened keeps the mind.

Indians love their Jaggernaut;
  Samoieds their Cachams charm:
There the human Lama's sought;
  Here Mahomet leads to harm.
All alike beguile the soul,
  Hazard it beyond the grave.
None can vice and sin control;
  None can pardon, none can save.
Though in Asia first began
  True religion's light to burn;
Cheering, guiding light to man,
  When the rebel wants to turn.
Now, alas! its feeble rays
  Sink in superstitious care;
Error's dull and smoaky blaze
  Hides the truth, with hideous glare.
Great the mercy we enjoy,
  We the book of God have sure;
Bible truths can well employ,
  Errors, sins, and ills, to cure,

Here the remedy is shown,
  Sinners lost restoring still:
Jesus saves, and he alone
  Guilt he pardons at his will.
Let me then o'er Asia rove,
  View their idols, rites abhorr'd:
This will make me Britain love,
  Jesus, and his holy word.

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